Jn° C Browne

A COLLECTION OF THE WORKS OF WILLIAM PENN.

In Two VOLUMES.

To Which is PREFIXED
A Journal of His LIFE.
WITH MANY
Original LETTERS *and* PAPERS
Not Before PUBLISHED.

VOLUME the SECOND.

Ecclesiaſtes xii. 11. *The Words of the Wiſe are as Goads, and as Nails faſtened by the Maſters of Aſſemblies,* which *are given from One Shepherd.*

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amuel Allen

BRITISH MUSEUM

THE

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THE WORKS OF WILLIAM PENN.

The Second VOLUME.

THE Guide Miſtaken, & Temporizing rebuked:

OR,

A Brief Reply to *Jonathan Clapham*'s Book, intitled, *A Guide to the True Religion.*

IN WHICH

His	Religion Hypocrisy	is	Confuted. Detected.
	Aspersions Contradictions	are	Reprehended. Compared.

By *W. Penn*, A Friend to the *True Religion.*

If the Blind lead the Blind, both ſhall fall into the Ditch, Matt. xv. 14.

To the READER.

As nothing more imports the Sons of Men, than a judicious Search after the certain Knowledge of that Eternal Truth, in which alone Ability is placed to free from thoſe Sins and Entanglements the luſtful Eye and wanton Mind have naturally ſubjected them unto, and into which they are ſo deeply intricated; ſo can there nothing prove more dangerous, than an implicit Reception of ſuch Principles as daily ſteal out of the Preſs; Some are ſo very imbecil, as that they crave a Support from

1668. the Ingenuity of their Friends to vindicate their Cauſe; whilſt others better ſkill'd, cunningly can inſinuate their Sentiments (however defective, being truly examined) under the Plauſibility of Language, and Reſemblance of Reaſon: but tho' I am willing to acknowledge no Age more ſhatter'd and in Pieces about Religious Concernments than this we live in (ſome ſplitting on the Rocks of Atheiſm, whilſt others creep into the ſhallow Creeks of bare Profeſſion) yet with great Confidence I can impeach Man as the Ground of his own diſtracted and miſerable Eſtate; for ſuch hath been and is the curious and inquiſitive Mind of Man, that as he would be wiſe above what is written, ſo is he moſt impatient in his Search; and over-looking that Sufficiency given him of God, to act in his Divine and Human Capacity, is either buſily forming, out of his brain-ſick Fancies, rather what he would have God, Man and Religion to be, than what they really are; or elſe, being born under ſome generally received Apprehenſions and Articles of Faith, Worſhip and Diſcipline, is ſo entirely hurried away with the Variety of earthly Pleaſures, or diverted by Fears, that he can find no Leiſure to enquire how far they bear any Proportion with ſound Reaſon and true Religion: Both theſe ſo much experimented Evils, are the undeniable Occaſion of that inhuman Entertainment ſuch have met withal, whom God at any Time hath ſent to teſtify againſt the invented Ways, Words, Works and Worſhips of this degenerated World; looking on it as an intollerable Affront, that not only they ſhould be exploded for Hereticks, but that the Faith of their Zealous Anceſtors ſhould come in Queſtion, it may be by Reformers of no better Rank than poor Mechanicks; forgetting it was the Channel, through which God in all Ages hath been pleaſed to convey the Streams of Divine Knowledge; and 'twas indeed moſt congruous with God's Omnipotence, to let the lofty Worldlings know, how able he was by mean and contemptible Inſtruments to effect the Confuſion of them and their Inventions.

This never was more expreſly verified, than in the Progreſs made by that deſpiſed Generation of Pilgrims, call'd Quakers, who notwithſtanding all that Oppoſition of Powers Eccleſiaſtical and Civil, and their many Stratagems imbattelled to ſcatter and deſtroy them, are yet a People; and with no other Weapons, than an holy, inoffenſive and ſuffering Converſation, have valiantly warr'd through the many Armies of their Enemies, and in the Wiſdom of him that called them forth, been able to undermine and circumvent their moſt Machiavilian Conſpiracies; which leads me to give thee an Account of my thus appearing in thy View: I can aſſure thee, 'tis no Forwardneſs to gain the Reputation of a Diſputant, ſince that vain Glory my Principle prohibits, and ſhould moſt willingly have left this for another, did not Neceſſity lay it ſtrictly on me.

Amongſt the many peeviſh Adverſaries I have met with, who have ventured to oppoſe and ſlander that innocent People, I ſcarce know one who has more made it his Concern than my Antagoniſt; for beſides what either this treats of under my Examination, or another anciently printed, under the Protection of a large Dedicatory Epiſtle to O. Cromwel, the Acquaintance I have had with him by Paper and perſonal Conference, as well as the punctual Information I have receiv'd concerning his Practice through all our Revolutions, (which I may term a Touch-ſtone for Integrity) will by no Means diſpenſe with my paſſing by this Guide unanimadverted; for truly, Reader, I cannot but in Sincerity aſſure thee, that a Religious Pity will not have me ſilent, ſince when I narrowly obſerve the Paſſages of his Life, and then remark the very Drift of his Diſcourſe, (abundantly confuſed, as will appear in this ſhort Reply) I really find it is to palliate his own Nakedneſs, and, if poſſible, not only to confirm all Temporizers like himſelf, but alſo by his little Inſinuations of pretended Chriſtian Tenderneſs, to beguile the chaſte Minds of others into the Defilement of a Cringing and Conforming Spirit: All which ſtrongly excites me to preſent thee with a Confutation of his Religion, a Reprehenſion of his Aſperſions, a Detection of his Hypocriſy, and Compariſon of his Contradictions; that being once unmask'd, he may appear in all his Imperfections, and his Diſguiſe never prove injurious unto any.

1668.

The Guide Miſtaken, &c.

Chap. I.

CHAP. I.

A Confutation of His Religion.

§. 1. Although I eaſily ſhall confeſs Religion to be Man's chiefeſt Concernment, and that his Eternal Bliſs does indiſpenſibly depend upon the ſound Belief and conſtant Practice of the *True One*, yet when I retroſpect upon that Time I once imploy'd in a Converſation with Books, and call to mind the excellent Defence of *Origen*, and Apology of *Tertullian* on the Behalf of thoſe Primitive Chriſtians, and alſo the Learning, Gravity, and Reaſon of *Du Pleſſy*, *Grotius*, *Amiraldus*, &c. who in their Time were truly Honourable, and Modern Writers on the ſame ſubject, I cannot but acknowledge my ſelf ſurpriz'd, to find a Diſcourſe ſo raw and undigeſted as *Jonathan Clapham's*, vent'ring abroad with no leſs Title, than *A Guide to the True Religion*, thereby implying, either the Inſufficiency of what already has been writ, or Self-Conceitedneſs, that the Abilities of none can better claim ſo great an Office; whilſt in very Truth, he has but ſhewn himſelf a Novice in the Taſk he hath undertook, which will but draw the Eyes of all thoſe *Infidels* and *Hereticks* (againſt whom he doth ſo zealouſly contend) from peruſing that which carries with it more of Reaſon for their Confutation and Convincement, to encounter him, a Match of much leſs Conſequence: So that his Ignorance becomes their Refuge, and his proofleſs Accuſations, groſs Contradictions, and often Tautologies, ſtrong Grounds for a Confirmation in their reſpective Perſwaſions: And if that which he terms *Chriſtian Religion*, had no better Champion than he ſeems to be, nor more Zeal to ſuffer whatever comes, than Reaſon to defend it, he may as well turn *Jew*, *Turk*, or *Heathen*, as manifeſtly he hath *Preſbyterian*, *Independent*, *Epiſcopal*; but leſt I may be cenſured for condemning that in him, which I allow in my ſelf, *viz.* bare Aſſertions without a Proof, I ſhall deſcend to the examining of thoſe Particulars, which may moſt deſerve our Conſideration.

§. 2. In his Epiſtle to the Reader, which muſt not ſlip my Obſervation, *He much bewails the preſent State of the Churches of Chriſt in theſe Kingdoms, who for many Years* (he ſays) *have been diſtracted:* But I'le refer it to thy Judgment, *Reader*, whether this *New Guide* be little better, who dares to call Diſtracted People, *Chriſtian Churches*, or *Chriſt's Churches diſtracted: Paul* bore another Record, when he deſcribes the Church of Chriſt *without Spot, Wrinkle, or Blemiſh:* But whilſt he would ſeem to allow many Diſſenting Parties the Title of *Chriſtian Churches*, it muſt be remembred he elſe would have excluded himſelf from being other than an Infidel, who as Occaſion ſerv'd, has been of four; yet how palpable a Contradiction this will be, not only to the Scripture, but the Deſign of his whole Diſcourſe, may appear upon the Peruſal of it's latter Part, where he not only adviſes all to acquieſce in the preſent Conſtitution of the Church of *England*, but ſeems to lay it as a Charge upon the reſt, pleading ſtrongly (as he thinks) for their Compliance, not conſidering if they equally deſerve the Name of *Chriſtian*, they conſequently are independent; and ſince he doth allow the one to be no more Chriſtian than the others, why any ſhould impoſe upon, or enjoyn Obedience from it's Siſter-Churches, I cannot find any Thing in ſound Reaſon, or Scripture, to warrant it: To mend, or rather marr the Matter, he in ſo many Words, calls thoſe very Churches he own'd for Chriſtian in one Page, *A Reproach to the Chriſtian Religion, and infamous through the World*, in the very next; but how infamous his Expreſſion is, I beſeech thee, *Reader*, to obſerve, that dares expoſe ſuch fooliſh and irreverent Terms to publick View, calling what's Chriſtian, *infamous*, or rather what's infamous, *Chriſtian*; methinks he ſhould better have conſulted his own Reputation, ſince having been a Miniſter to moſt of them, his Share has not been ſmall in their Reproach and Infamy. Epiſt. p. 1. Epiſt. p. 2.

He marches on without Fear, Wit or Wiſdom, telling us, the Intendment of his Book, *Is to help againſt thoſe Evils, and to direct thoſe who are apt to miſcarry, through Occaſion of Diverſity of Opinions, and Ways, found amongſt us.* But how improper this Magiſterial Guide is to direct Three Nations which of theſe many Ways they ought to walk in, will appear, if we conſider the Wavering of his own Mind, who as it conſiſted with his Intereſt, has been always ready to welcome every New Epiſt. p. 4.

1668. Chap. I. Power with a Leading Compliance; and if none would more concern themſelves for his preſent Opinion, than he has for his paſt, his Inconſtancy would not deceive them in his eſpouſing the next Conſtitution that may come.

And that I may not be miſtaken in my Conjectures of the Occaſion of this Treatiſe, read but a little farther, and thou wilt find a Confirmation in his own Words, Epiſt. p. 6, 7. who does not only account thoſe the *Beſt Chriſtians*, himſelf, *which (through all thoſe Great Revolutions which have been amongſt us) have exerciſed their Zeal for the maintaining the Fundamental Doctrines of the Goſpel, and Practice and Power of Godlineſs, even to a Degree of Compliance*; but has Confidence to give it as his Judgment, *That ſuch ſhall appear the moſt Approved and Judicious Chriſtians unto all.* I ſhall ſay little more in this Place, than refer him to ſuch Epiſcopalians as ſtood Faithful to their Churches Conſtitution, during his Compliance with *Preſbyter*, *Independent*, &c. and to the Reſentments of thoſe Parties, now he is become *Prelatical*. And thus much for his Preface.

§. 3. His Porch I cannot find to hold the leaſt Proportion, or Harmony, with Book, p. 1. almoſt any Part of his confuſed Building; for he tells us, *The Buſineſs of Religion is the Grand Concernment that all of us are ſent into the World to mind, and therefore God hath in the framing of Man's Nature, laid ſo deep an Impreſſion thereof in us, that there is no Nation ſo barbarous and inhuman, but doth place this amongſt the greateſt Matters they judge themſelves to be intereſted in.* 'Tis not my Diſpoſition to cavil at Terms, and therefore ſhall avoid the Occaſion he preſents me, and rather take his Matter as expreſt.

If God Eternal in the Creation of Man, and Infuſion of his Soul, gave him that Capacity (for what elſe can that Impreſſion ſignifie) whereby he might know and comprehend ſo much of that Divinity by which he was made, as to Live in a Due and Holy Conformity to His Divine Pleaſure manifeſted therein; what mean his many Exclamations againſt the *Quaker's Light*, as Natural and Inſufficient, ſince his very Words denominate this of God? Nor can he (I ſhould think) ſo much forget his *Catechiſm*, as not to remember and acknowledge the leaſt Ray of that immenſe Fulneſs of Glorious Light Supernatural and Perfect; beſides, it were to repreſent the All-wiſe moſt indiſcreet, in communicating unto Man a Proportion of his Spirit to no Purpoſe; if then, it will become us better to eſteem, both of what he hath impreſt, and of the End for which he did beſtow that Heavenly Favour, what remains, but that thoſe Inconveniences which have, do, and will attend the World, riſe from the over-looking it's Dictates, and giddy following the blind Imaginations and groundleſs Conjectures of we know not who, tranſferr'd to us from preceding Generations: Nor will it ſerve the Turn of any to reply, That whatever Sufficiency this might once have had, it becomes now invalid by Tranſgreſſion: For though it will be eaſily granted that Man's Rebellion againſt the Divine Capacity or Light, has plung'd him into all the dark and confuſed Practices, with which the World is ſo univerſally infected, and becomes thereby ſo entirely Leavened into the Nature of the Wicked One, (not minding the ſolid and weighty Things of God, which moſt concern his Eternal Peace, but rather ſporting away this precious Time in the Variety of Delights, expoſed to the Enjoyment of his Senſe) yet to affirm that it's Vertue is loſt, or thereby can be rendred more inſufficient to guide Man in all his Performances, than when firſt beſtow'd upon him, is to ſay, that becauſe a lewd Son will not take his Father's good Advice, therefore it was not the Son's Rebellion, but the Inſufficiency of the Father's Counſel; or, becauſe a Servant has not improv'd the Talent given him by his Lord, but conceal'd it in a Napkin, 'therefore 'twas no Talent, or through the Careleſneſs and idle Practice of the Servant, his Lord's Talent loſt the Poſſibility of Improvement; I ſhall confeſs his Negligence might more indiſpoſe his Mind to an induſtrious imploying of his Stock; but that it ſhould thereby loſe it's Virtue, Nature, and Capacity of Increaſe, can by no Means be admitted, becauſe incongruous both to Scripture and Good Reaſon—— *He that tells Man his Thoughts, and the Purpoſe of his Heart, this is the Lord of Hoſts.* But I ſhall ſee how this and what follows will conſiſt.

§. 4. Although the Beginning of his ſecond Page is manifeſtly oppoſite to his own Aſſertions, and conſequently but a farther Proof of my former Section; yet ſince I am confident he never meant it ſo, it may be requiſite to preſent thee, *Rea-*
Pag. 2. *der*, with a Confutation in his own Words: *But as it is a Thing all do profeſs themſelves intereſted in, ſo there's nothing in all the World Men are at greater Difference about; ſome taking up one Religion, ſome another, as pleaſes themſelves beſt, one*
See p. 8. 14, 15. *ſerving Baal, another Dagon, ſome the Sun, others the Moon, or Stars*, &c. If he

would place the Variety of Religions on the Inſufficiency of that Inſtinct, or Impreſſion mentioned in his firſt Page, and ſo imply a Neceſſity of ſomething farther to act Man in that which may be pleaſing unto God, then will it manifeſtly follow that the Capacity given of God, could not diſcern, nor rightly diſtinguiſh betwixt that Eternal, Living, and Omnipotent God, from whence it came, and *Baal*, *Dagon*, *Sun*, *Moon*, or *Stars*; which very groſs Abſurdity I hope none will have the Confidence to aſſert: But farther, to repute the Authority of this Impreſſion, pray let theſe Words of his have but the *Reader*'s Conſideration *(viz.)* —— *Some of one Religion, ſome of another, as pleaſes themſelves beſt.* Can a more Univerſal Anſwer be returned, or *Catholick Reaſon* rendred, to evince the *Verity of the Quaker*'s *Principle to the intelligible World?* For what has been the Original of thoſe great Debates, Contentions, and Religious Duels through the World, but SELF? Which being ſtill impatient to be Taught, and nothing leſs ambitious to be Wiſe, hath ever been the Ground of thoſe Diſtractions, and Womb that hath brought forth thoſe monſtrous and miſhapen Births, ſo common among the Sons of Men: And, as the fallible Spirit of a Man, or ſelfiſh Part, could not produce a Nature different from it's own, (which ever has been ſubject to Fluctuation and Incertainty) ſo have their croſs and various Apprehenſions in the zealous Proſecution of them, been like the impetuous Billows of a raging Sea, that have daſht each againſt the other, to their irrecoverable Found'ring in the Ocean of Eternal Miſery; whereas if Mankind in that Stilneſs, and reverent Patience becoming a Creature, had but waited on the Great Creator of all Things, according to that Impreſſion and Meaſure of his Spirit beſtow'd upon him, to incline and guide him in the well-pleaſing Path of Righteouſneſs, he doubtleſs had receiv'd ſuch infallible Inſtructions, as ſhould have freed him from thoſe otherwiſe inextricable Diſquiſitions, and knotty Intanglements, his dark Inventions, and ſelf-exalted Opinions, have perplext the World withal.

Tautol. p. 2. 4, 5, 6. 12, 13, 14, 15, 16, 18, 22.

§. 5. In the ſame Page, he goes on thus; *How greatly doth it behove every one, to make a wiſe Choice of that God he intends to ſerve, and of that Religion he means to profeſs in the World, and to live and die in it.* In Page 5. he thus tautologizes (a Fault I find him very often guilty of, with many other more groſs Improprieties, whilſt he condemns the *Quakers* for illiterate) *to chuſe deliberately, what God we will ſerve, or what Religion we will profeſs, and then to labour, to be eſtabliſhed therein, ſo as by no Storms or Temptations we be removed.*— Will any God ſerve? a very large and libertine Admonition: but he ſuddenly reprehends himſelf (the following Lines of the ſecond Page, flatly withſtanding that Latitude of ſerving any God) for ſays he, *firſt chuſe the true God; and the rather becauſe Man's Eternal Happineſs, or Miſery depends thereon*:—— Alas for him, that has elected any God, or has by this giddy Guide's Incouragement, choſen what Religion he would profeſs, with a fix't Reſolution, that no Storms ſhould remove him: What Contradiction is here? Can he be eſteemed a wiſe *Counſellor*, that adviſes to an Undertaking, which by his own Acknowledgment ſhall never have a proſperous Succeſs? Surely his Fee was very ill deſerv'd; and much better were it to have no Religion, but live inſenſible of all, than to become a very Zealot for a falſe one: nor is this the only Contradiction of the like Nature, as the Chapter of his Contradictions will more largely manifeſt.

§. 6. I am now come to take a View of his Propoſition, or Baſis, on which his Diſcourſe is grounded, viz. *That it's a great Point of Wiſdom, to make a right Choice of that Religion he means to take up, and profeſs in the World, that he intends to live and dye in, and to venture his eternal Salvation upon.*

Mat. 13. 11. 1 Cor. 2. 7. ch. 4. 1 Joh. 3. 12. Heb. 9. 23. 1 Cor. 2. 7. Tit. 2. 13. 2 Cor. 5. 17. Col. 3. 1. Rom 14. 17.

Since *Paul* who very well knew the Mind of God, has left it as the Spirit's Record in the Scriptures, *That the deep Things of God, knoweth no Man, but the Spirit of God*; and looking on the true Religion, to be what he intends by theſe following Expreſſions, [*The Myſteries of God's Kingdom*; *Heavenly Things*, *hidden Wiſdom*, *Redemption from all Iniquity*, *all Things to become new*, *to be dead with Chriſt to the World*, *and riſen with him*, *to ſeek the Things that are above*; in ſhort, *By the Revelation of the eternal Spirit, to fathom the deep, and behold the myſterious Things of God*, ſo as thereby, to be tranſlated from *Darkneſs*, into his moſt glorious Kingdom, of *Righteouſneſs, Peace and Joy in the holy Spirit*] I can by no Means, ſubſcribe my Aſſent, to this Guide's Propoſition, that Man with his talleſt Wiſdom, diſtinct from that Light, or pure Capacity, the *Quakers* affirm God has enlightned and inveſted all Men with, is able to wade ſecurely into the Depths of Divine Myſteries, nor allow him that *Arbitrium* of working out in his own Strength, Time and Mediums, the Knowledge of true Religion; much leſs can I concur with his eſteeming any wiſe, *in rightly chuſing what Religion they would embrace*, ſince it doth not limit him to what is true, in which the Choice can only be called right: but rather ſeems to give him the Liberty of chuſing where he will, in which no Election ought to be judged true or wiſe. And leſt I may be here cenſur'd by the Author of this Diſcourſe, under my Examination, let him peruſe not only his Argument, but his 14th Page, where he affirms a Neceſſity for a Man to be of ſome Religion; in which by the following Matter, is manifeſt, as well as from the Words themſelves, the exceeding Space given in the Search and eſpouſing of a Religion; yet however neceſſary, he has made it there, and what Liberty ſoever he has granted, it's his Advice in the 26th Page, *to do it wiſely, leſt you be deluded, there being ſuch Diverſities of Religion, and ſo many falſe Ways in the World, you had need have your Eyes about you, erring herein will not ſtand with the Safety of your Souls; Eternal Happineſs or Miſery depends upon it:* Which argues ſtrongly, (or elſe I know not what Argument means) againſt the Choice being right in any Religion, and that it only can be ſo in embracing the true one, let him but peruſe the 17th Page, and tell me, if he doth not find this, amongſt the many other Contradictions, that the *Opinion or Dream, that every Man may be ſaved in his own Religion, if he be true to it, is more becoming* Turks *than* Chriſtians. I muſt confeſs I have not met of late in any Author, with ſuch palpable Confuſion, and can aſſure thee, *Reader*, I do avoid, for brevity's Sake, the Recital of much more I might inſtance in. What Superſtructure it's poſſible for the beſt Artiſts to erect, on a Foundation, ſo imperfect and unſound, he need be no exact Architect to determine: but notwithſtanding his Miſtake in his Way to the true Religion, he may prove Guide ſufficient to his following *Errors* and *Defects*.

Page. 17.

Page 6.

§. 7. I ſhall a little inſiſt upon his ſecond Chapter, the Head is this: *Shewing wherein the wiſe chuſing one's Religion lies, and acts concurring thereunto.* He needs muſt play the crack-Philoſopher, and imperfectly has manag'd his little Diſtinctions, in the pedantick Phraſe of the canting Prieſts and Academiſts: He tells us, firſt, what Election is in general, and then divides the right chuſing of Religion into three Acts, the intellect precedingly diſcerning the Nature of the Thing, that by the Will is choſen: And what in the 7th Page he hath defin'd, in the 8th he inſtances theſe following Words, to confirm the Definition, viz. *Man being a Religious Creature, by the common Inſtinct of his natural Conſcience, is moved ſtrongly to worſhip a Deity, as we ſee in all the Nations of the Earth, much more when he is ſtirred up by a divine Inſtinct.*

Whatever moves to worſhip God, is God's Spirit.

Anſw. It hath been the Unhappineſs of many Ages, as it is of this, to darken and confound Matters of Religion (moſtly) with Terms, not more affected and difficult, than very often impertinent, of which this Guide is not a little guilty, as muſt be obvious to ſuch as will examine his moſt frivolous and contradictory Diſtinction betwixt Natural and Divine. Not that I ſhall now allow them to be Terms proper in the Place, but very improper where he puts them: Let me perſwade thee, *Reader*, to obſerve impartially the Confuſion; I have to do with one, who characters himſelf a *Chriſtian*, and not a profeſt Diſciple of the *Heathen Ariſtotle*; and I ſhould therefore think it may become me beſt, (as it had him) to uſe ſuch a ſound Form of Words, as are warranted by, and laid down in the Scriptures of Truth; and that he, with all others, may know how far the *Quakers*, are on all Occaſions, ready to bring their Principles to be tried, by that which the Spirit there declares, I ſhall expoſe both his and theirs, to the Judgment of them, and leave thee, *Reader*, to determine which holds the greateſt Harmony therewith; although the Contradiction of his own Words, might have been Confutation evident enough.

Jam. 1. 27.

Rom. 10. 9.
Tit. 2. 11. 12.

Religion is by *James*, a Prophet of the moſt high God, thus defined: *Pure Religion and undefiled before God and the Father, is this, to viſit the Fatherleſs and Widows in their Affliction, and to keep himſelf unſpotted from the World.* Alſo, *to believe, as* Paul *has it, in thy Heart, and confeſs with thy Tongue, in and to the Lord Jeſus.* Or, as he hath it in another Place, to wit, *A Subjection and Obedience to that Spirit, Light or Grace manifeſted from God, to all Men, teaching them that denying Ungodlineſs and worldly Luſts, they ſhall live ſoberly, righteouſly and godly in this preſent World.* Taking theſe Paſſages, for the clear and compleat Signification of that Term *Religion* (as I ſhall, till ſome more ample be produced) and not the whimſical Conjectures of Men, from their wreſting of the Scriptures, patcht up into a formal Creed, by their eclipſt Underſtandings, as this Guide muſt not deny, if he will own Scripture; then will it conſequently follow, that no Man can be truly ſtiled *Religious*, from a natural Inſtinct or Cauſe: for ſince the one and true *Religion*, or *Primitive*, is *divine*, *Religious* or the *Relative*, muſt neceſſarily participate of the ſame *Divine* Nature; and if by natural Conſcience, he means *Reaſon* abſtractively, the Relative cannot amount to more than rational; for as what is ſimply *Animal*, cannot generate what's *rational*, ſo is it altogether impoſſible for what is but ſimply rational, to produce what is ſpiritual: Nor can I underſtand how he will ſecure himſelf from groſs Impertinency, in nominating Man a *Religious* Creature, from a natural Inſtinct; or to aſſert any Thing, but what is divine, can act Man to worſhip a Divinity; how far he may, to ſave himſelf, extend the Signification of natural, I know not, but if he means it, in the Senſe *Paul* often us'd it, methinks the very Letter of the Scripture, ſhould have barred his unſuitable Expreſſion; for ſaith that Apoſtle, *The natural Man receiveth not the Things of the Spirit of God, neither can he, becauſe they are ſpiritually diſcerned.* But if he will take *Natura φύσις pro Generatione viventium, ſive Animalium, id eſt, Nativitate*; or, if he will rather accept it in the Senſe of him they call *Divine Seneca*, that it imports a Deity, or divine Reaſon, ſown in all Parts of the World, he would do well, to let us know; for the Incongruity of his Aſſertion with good Senſe lies very palpable: He farther confirms his Opinion of the Univerſality of that (by him called *Natural*) *Inſtinct*, with his Parentheſis, *as we ſee in all Nations of the Earth, much more when he is farther ſtirred up by a divine Inſtinct.* I muſt confeſs to the Univerſality of it; but how diſguiſed it is through the various Times of Man's Inventions, and fore-Fathers idle Traditions, a Perſon never ſo little ſpiritualized may ſee, and eaſily deſcry the notorious Foppery of moſt Profeſſions; the Cauſe of which univerſal Darkneſs, has been the Nations ſacrificing their Judgments to the implicit Faith of their deceitful Prieſts; who have been and are a Monopoly to the Souls and Bodies of the whole Creation. And what he ignorantly calls *the farther ſtirring of a divine Inſtinct*, is not a difference from the former, in Reſpect of its Nature or Quality, but Meaſure or Degree. †

† *In this only can the Underſtanding ſoundly judge, and the Will rightly elect.*

I have the longer inſiſted on this Particular, becauſe moſt material, as well to detect his Weakneſs and grand Inability to the Work he forwardly has undertaken, as from his own Expreſſions to elucidate and maintain the *Quakers* Principles to be Orthodox: Although it was againſt them he mainly did deſign his Book; but with what Succeſs the End will manifeſt. I ſhall juſt hint upon his three Branches, into which he has ſplit the firſt Act of his Election. (1) He adviſes p. 10. *to take a particular View of the Principal Doctrines and Myſteries of Faith, and Duty of Godlineſs taught in the Scriptures*; but doth not tell us by what infallible Expoſitor we ought to peruſe them, that might unfold thoſe Myſteries he ſpeaks of (which imply a dubious, intricate and obſcure Senſe) does he mean the Inſtinct before-mentioned? I fear he is ſcarce ſo Orthodox, or will he have us give our own Conſtructions as Things preſent themſelves to our natural Underſtanding: or muſt we walk by the Crutches of ſome Commentators? For if he will at laſt ſend all to the Scriptures, or can propoſe no better Expedient to reconcile theſe Breaches, and heal thoſe Religious Jars, than that which through Men's Blindneſs (and for want of the infallible Spirit which guides all in the Truth that receive it, and are ſubjected thereunto) has been the very Riſe and Ground of them, the World will be little beholding to this Guide.

His ſecond Branch adviſes to *diſcern the Verity and Certainty of thoſe Doctrines* p. 11. *that he may venture his Soul upon them*, as if 'twere poſſible a Man could take *a particular View of the principal Doctrines and Duty of Godlineſs*, and not *diſcern* both *Certainty and Verity*.

His third is like his ſecond, *that a Man muſt know the Excellency thereof*, as if he could *view thoſe Myſteries, behold both, and yet not ſee their Excellency.* Thus Prieſt-like has he ſpoil'd Paper, in ſaying the ſame Thing in differing Expreſſions (as in the Caſe of the Hour-glaſs) that he may hold out.

§. 8. Act the ſecond, he goes on thus; *After the underſtanding doth thus pre-* p. 11. *ſent the true Religion before us in the Certainty, Glory and Excellency of it, then the next Act is for the Will to elect, it's that I am reſolved to profeſs whatever Diſgraces, Reproaches, Loſſes, Perſecutions I may meet with:* But beſides his putting Man upon Religion, inſtigating him to run and ſtrive of himſelf (A State the Scriptures declare ſhall never enter, becauſe unlawful) and Points him not to ſuch a Guide as can infallibly direct unto the true Religion, he has been ſo very bad an Example for Conſtancy, that he and his fellow-Temporizers have ſtumbled more

1668. into a ſneaking Conformity, and downright Atheiſm, than all their Prayers, Preaching, and Printing, will ever regain without a Miracle.

Chap. I. His third Act is little more than a Repetition of the former (a Crime he is very guilty of, as my Marginal in ſome Place doth obſerve.)

p. 14. §. 9. His third Chapter chiefly conſiſts of Conſiderations, *to evidence it a principal Point of Wiſdom for a Man to make a right Choice of that Religion he would profeſs*: His firſt is drawn from the Neceſſity of a Man's being of ſome Religion: indeed I cannot underſtand wherefore he ſhould be ſo often earneſt in preſſing Men to be of ſome Religion, who plainly tells them in ſeveral other Places there's no Salvation out of the true one; unleſs he thinks the imploying their Talent to the Service and Adoration of a falſe God, be more excuſable than to worſhip none: But to inforce this Conſideration, he does the *Quakers* the Advantage of p. 15. farther inſtancing a Proof for them, and againſt himſelf: ſays he, *in the very framing of the Nature of Man there are ſuch Principles of Religion ingraven on him that cannot be razed out, that have taught the very Heathens to worſhip a Deity*—Come judge, impartial Reader, betwixt this Guide and the ſo much condemned *Quakers*, who has here repeated what he had before acknowledged, with this material Addition, *that cannot be razed out*, I would gladly be informed, whether, if he allows the Eternal God to have created and formed Man in Body, Soul and Spirit, that it be not reaſonable to conclude no other could inveſt Man with Religious Principles, and a Propenſity to worſhip a Deity? and can it be admitted by any ſober Perſon, the Principle God hath beſtowed on Man ſhould be natural, and yet religious; imperfect, and yet the Gift of God? Surely there can be none ſo dim-ſighted as not to diſcern theſe very groſs Contradictions: for if God has impreſt on Man ſuch a Religious Principle, to teach him to adore a Deity (which muſt be himſelf, or elſe it would not anſwer the End for which it was given) what is it leſs than to declare that God hath diſtributed unto every Man ſuch a Proportion of his pure Spirit, and Meaſure of his Grace, as might enable him in Thought, Word and Deed to perform that Good, that acceptable and perfect Will of God? And that the Ground of thoſe Diviſions in Religion, Fallibility in Judgment, Cruelty in Diſpoſition, and all other Abominations that like a Deluge overflow the World, is not from the Inſufficiency of that Divine Principle, but from neglecting and diſregarding the Righteous Dictates and Inſtructions of it: And let him not deny it to be the ſame it was, who bears this Teſtimony *that it cannot be razed out*, ſo deeply (is it his Opinion, as well as Truth) has the infinitly Divine Sculptor ingraven the Characters of his Eternal Law on the Hearts of all Nations, that no Time or Alteration amongſt Men can poſſibly obliterate or deface it.

p. 16. His ſecond Conſideration is *from the many Religions which are in the World, as Heatheniſm, Mahometaniſm, Judaiſm and Chriſtianity*: But in his laſt he ſums up the many Sects and Perſwaſions that commonly are known therein: he has divided them into ſuch as differ doctrinally or circumſtantially; and thoſe which err fundamentally: The firſt are *Lutherans, Calviniſts, Arminians, Anabaptiſts, Epiſ-* p. 18. *copalians, Presbyterians, Independents*, &c. to whom he boldly allots Salvation. But how far his, *&c.* may concern us, he in a few Lines after particularly lets us underſtand, wherein he has not more expreſt his Cunning than his Cowardice; for as he is willing to allow all thoſe Perſwaſions to be Chriſtian, who are moſt likely to have the Civil Power in their Hands, (that come any of thoſe ſeven, with his large, *&c.* he hopes to ſecure himſelf Prieſt of *Wramplingam*, without being condemned for temporizing) ſo doth he manifeſt himſelf exceeding bold, in fighting ſuch for Infidels and Hereticks, as either cannot or will not practiſe external Violence on thoſe Powers that protect ſuch Caterpillars;) and that he may the better inſinuate, he ventures at this Juncture of his Plenty to own his *quondam* Brethren in their Adverſity, calling them all Children of the ſame Father, dreſt up in different Habits; but that his *Wardrobe* was better furniſhed than the reſt is evident, from his Variety and Change, yet more penurious, for that he never wore a Coat, he has not turn'd.

p. 18. His laſt Conſideration I rather call the Sequel of the former, *Becauſe*, ſaith he, *if one ſhould happen of the true Religion, he would never be true unto it, unleſs he took it upon ſuch a Right Choice as before was ſpoken of.*

—— What Choice of Religion he has made, or what Arguments he has uſed to confirm it, I ſhall refer unto thee, *Reader*: But I would fain entreat this *Guide* once to be ſerious with himſelf, and aſk his Heart if ever it had any? And whether it has not through all Revolutions diſcover'd it ſelf very deceitful and unſound? Alas, why will he thus nakedly expoſe his Ignorance and Hypocriſie to publick Cenſure, unleſs he would confeſs? Stiling a Conformity to the Conſtitution of the Church of *England*, a Right Choice of Religion, methinks it had been rather his Diſcretion to be ſilent, contenting himſelf with his *Stipendium* or Hire, and hiding his Inabilities in the Ruſticity of his own Pariſh; for he muſt be a very Child that does not ſee his Weakneſs and Temerity, that comes abroad reeling and interfering through every Chapter of his Treatiſe; nor is his Impudence leſs condemnable, who takes upon him to encourage others to Fidelity, that has himſelf ever relinquiſh'd that Perſwaſion which has ſunk under the growing Power of a new Opinion; and this is ſo notorious, that though I have reſerved the Relation of his Carriage for another Place, yet I could not let theſe Expreſſions ſlip my Animadverſions.

§. 10. The Buſineſs of his fourth Chapter is to invalidate the Religions profeſt by *Heathens*, *Turks* and *Jews*; and upon better Grounds to extol the *Chriſtian.* It's far from me to juſtifie the Opinions or Practices of thoſe acknowledged *Inſidels*, but I muſt alſo ſay, If the Chriſtian Religion had no better Defendants, and it's Adverſaries no ſtronger Opponents than this Guide, with his proofleſs Affirmations, it would have as little Reaſon to owe him it's Acknowledgments, as the others their Ill-Will and Prejudice: — And one Thing let me tell him, the falſe *Chriſtian* (for ſuch is he who takes upon him that Profeſſion, and lives not the Holy Life of Him whoſe Name he bears) is more intolerable than *Heathens*, *Turks*, or *Jews*, and whilſt the idle gormandizing *Prieſts* of *England* run away with above *Fifteen Hundred Thouſand Pounds a Year*, under Pretence of being God's Miniſters, (who never ſent them, but are Preachers of their own chaffie Inventions, not having known his Power, nor ſeen his Shape) the equal Converſation of thoſe *Inſidels* ſhould make both *Prieſts* and *People* bluſh; and in the Day that God Almighty ſhall judge the Works of Men by Jeſus Chriſt, it ſhall be found more tolerable for them to enter into reſt, than the outſide waſht *Chriſtian:* But, leſt I may be cenſured by thee, Reader, for too ſevere, let me beſeech thee to enquire throughout the Story of the World, where any Kind of Religion has been, or is eſtabliſht by Authority, and thou wilt doubtleſs find upon a diligent Search, that the *People's Judgments* have ever been and are faſt chain'd in the *Prieſts Inquiſition*, and that no Sort of People have been ſo univerſally through Ages the very Bane of Soul and Body to the Univerſe, as that abominable Tribe, for whom the Theatre of God's moſt dreadful Vengeance is reſerv'd to act their Eternal Tragedy upon.

§. 11. The Scope of his fifth Chapter is to direct People how to chuſe the ſafeſt Way amongſt the Variety of Sects that are to be found in *Chriſtendom* (ſo call'd): But before I ſhall examine the Force and Verity of his Fundamentals, I muſt take this Paſſage along with me, which is a Contradiction both to Scripture and other Parts of his own Diſcourſe: —— *Know* (ſaith he) *that notwithſtanding theſe Diverſities of Sects aud Variety oſ Opinions which are found amongſt Chriſtians, from which they are not privileged, as neither are thoſe other three Religions*, Heatheniſm, Judaiſm, Mahometaniſm, *nor ſhall be fully whilſt we be imperfect, and know but in Part, and are in part carnal, as well as ſpiritual, whilſt the envious one ſhall ſow Tares in the Field of the Church, and it ſhall pleaſe God to ſuffer theſe Things to be, that they which are approved may be made manifeſt.*

—— I ſhall not object againſt the long-ſuffering of God toward the Sons of Men, who waits that they might return and not be conſumed; and till they are reform'd from their groſs Darkneſs, they will not only live (but as Enemies too) amongſt the true Circumciſion, and thoſe who worſhip God in Spirit; but how an Impoſſibility of Perfection in ſuch as do believe, can be argued from the acknowledg'd Imperfection of thoſe who never knew the Blood of Sprinkling, and are not come to Jeſus the Saviour from all Iniquity, will ſcarce hold any Agreement with the very Reſemblace of Reaſon. I well know, that if the World conſiſted of a Thouſand Men, and but one Hundred of them were ſeparated from it's Unrighteouſneſs, or had imbrac'd that pure Religion which keeps unſpotted, the whole World cannot be eſteem'd *perfect*, ſince the greater Number remains *Inſidel*; however, that which is *Spiritual*, is as certainly *perfect*, as that which is *carnal* is *imperfect:* But to inſinuate the Neceſſity of Imperfection in the *particular*, from the Allowance of it in the *General*; or to deny Perfection attainable by ſome, becauſe of the confeſt improbability of being attain'd by all, is falſe and ſophiſtical:

Gal. 4. 29.

Contrariorum eadem eſt ratio.

For though all the Individuals of Mankind may not probably be perfect, yet ſince the Powers, Faculties and Nature of Mankind is as well in the *individual* as the *Species* (there being a Poſſibility of his Perfection) the Capacity is in all.

And for thoſe two Expreſſions of Scripture quoted by him, they both are wreſted beyond their genuin Senſe: I can allow the beſt of Men to know but in Part, and not ſubmit to his imperfect Apprehenſions; for not to mention many Scriptures, nor tediouſly to argue, there is a Perfection which conſiſts in an entire Separation from the Pollutions of the World, as abſolutely neceſſary and congeneous Reſpectu termini a quo. to the ſecond *Adam*'s State, or Qualification of a true Chriſtian; and a Perfection relating to that more ample and eternal Enjoyment of all Divine Knowledge and Reſpectu termini ad quem Celeſtial Raviſhment, when theſe earthly Tabernacles ſhall be diſſolv'd: I ſhall in ſhort ſay, that as this Place was urg'd to overthrow the Doctrine of Perfection, and conſequently inſinuate that popularly pleaſing Opinion of Sin for Term of Life, ſo could he never have found a more expreſs Parable to vindicate it by. If Chriſt's Interpretation ought to be of moſt Authority, which is this; *The Field is the World, the Good Seed are the Children of the Kingdom, but the Tares are the Children of the wicked One*, he will be greatly diſappointed of his End, which alſo the very Parable refutes from the Nature of the Tares and Wheat: for as I have already ſaid, if he will not argue an Imperfection to *Believers*, from that which is already granted to *Unbelievers*, there needs no more Diſpute about the Matter; but if by a confeſt non-perfection in that greater Number of Tares, or unrighteous Men, he therefore will conclude there is no perfect *Wheat* or godly Men, this were to contradict the expreſs End and very Purpoſe of the Parable: But ſince the Nature of the *Wheat* admits no mixture with the Tares parabolically, it follows really that the Children of the Kingdom ſhould have no Relation or Fellowſhip with, but be ſeparated from, the Nature of the wicked One, and Converſation of his Children, which is more particularly confirm'd in thoſe Places where 'tis ſaid, *He which ſinneth is of the Devil, but he that is born of God ſinneth* 1 John 3. 7, 8, 9. *not, becauſe the Seed of God abideth in him:* As is the Begetter, ſo is the begotten. It may be farther obſerv'd, that into the Kingdom, of which they are called Rev. 21. 27. Children or Inhabitants, other Places will not allow an Entrance for any Thing that is unclean or makes a Lye: nor is it congruous with Scripture and common Senſe, the ſame Temple ſhould hold *God* and *Mammon*, *Chriſt* and *Belial*, or that any can witneſs a being *dead*, and *crucified* with *Chriſt*, whilſt living in that which has no Share in him. And though he would imply a *Salvo* or Defence for the Admiſſion of all Sorts to *Sacraments* (ſo call'd) under the Notion of the Field's being the Church, yet, if he well obſerves, it is call'd the World, out of which the Church of Chriſt, both as to Doctrine and Converſation, was always gathered; (otherwiſe thoſe *Heathens*, *Turks*, *Jews*, &c. whom he would exclude, muſt be Members of his Church;) and whilſt he would intrude Tares or the whole Rabble of unrighteous Perſons, as Members of Chriſt's Church, he has forgot the Teſtimony born by the Apoſtles concerning that Spotleſs, Blameleſs, and Perfect Body, of which Chriſt Jeſus was the Head. And if he would from Chriſt's Words, Eph. 5. 25, 26. of *letting them alone* cover his Practice of admitting all, as being ignorant, who is a Believer, (ſince none knows, *but in plucking up the Tares he may pluck up the Wheat alſo*) for this Guide's a Latitudinarian) what need his whole Diſcourſe for a particular Conſtitution? He might, I am ſure, have let that alone as knowing it would be of little Force; yet may he better underſtand the Paſſage, if he pleaſe, of Perſecution; for they were known to be Tares, elſe how could the Servant ſay, *Sir,* Matt. 13. 27. *didſt not thou ſow good Seed in thy Field? from whence then hath it Tares?* If he had not rightly diſcerned their Nature, and that the Wheat was to hold no Communication in any religious Sort with them? nor were they to expreſs Severity or Force, but (leaving them in ſupernatural Caſes to the Determination and Puniſhment of the great Judge) live a ſelf-denying Example to the World: — In this Senſe *Imperfection* is granted, I mean to the carnal and unregenerate; but to the *Redeemed* of God, and Children of the Kingdom, *Perfection*. I am now come to the Examination of the Eſſentials of his ſo much recommended Choice.

§. 12. His Firſt Article is, concerning the Nature of God, and what of Him is to be believed by thoſe that would be Happy: His Words are theſe, *That there is* p. 36. *One God, of an Infinite, Perfect, and Spiritual Nature, ſubſiſting in Three Moſt Glorious Perſons, the Father, Son, and Holy Ghoſt; who is the Maker, Preſerver, and Governour of All Things, and intends His own Glory in All His Works: That the greateſt Concernment of Reaſonable Creatures, is to know and acknowledge this God,*

God, fear, love, adore, and glorifie him; and their chiefeſt Felicity ſtands in his Love and Favour, in fulleſt Conformity to his Image, and in no Earthly Good ſeparate from him.

—— Taking the former Part of his Definition ſot granted, to wit, *The Perfection, Infinity, and Spirituality of his Nature,* how very unſuitable herewith is the Religion and Practice of this Guide, firſt, in denying that Revelation by which only a Knowledge of this Glorious and Inviſible Deity can be obtained, which was the Teſtimony Chriſt bore concerning him, *That no Man knew the Father but the Son, and He to whom the Son revealed Him*; ſo that if ſuch Revelation as gives to behold the Father, ſee his Shape, and contemplate the Excellency of his Nature, be wholly rejected by this Guide, methinks it is either Arrogancy to intrude Things he doth not know, or Folly, to tell a Tale received from other People, for infallible Truth, without a Demonſtration in himſelf.

Mat. 11. 27.

Next, if there be no other Way to have Communion with this *Inviſible God*, that thereby the Conformity he talks of may be known, (for being a Spirit, it's prepoſterous to imagine a Knowledge of *Him* obtainable by other *Mediums*, (than what are adequate to his Divine Nature) but by this Revelation of *Himſelf* thro' *His Son Chriſt (in us, except we are Reprobates;)* it will neceſſarily follow that he muſt either deny Chriſt's Doctrine, or elſe confeſs himſelf ignorant of what he writes. *And ſince the God he would adviſe all to know, fear and love, is that perfect Spirit,* I fain would know what Worſhip can be termed ſuitable thereunto, but the Internal and Spiritual One? Which is altogether void of thoſe *Ceremonies, Formalities, Will-Performances, and Periſhing Obſervations, once uſed as condeſcending Signs to the Weakneſs of ſome Seaſons, which at this Day fill up the Sacrifices, and in which ſtands the Religion of thoſe called* Chriſtians *through the World; whoſe Ignorance of God's once diſpenſing with Beggarly Elements, for their Sakes whoſe Underſtandings were vailed and too weak-ſighted to behold at firſt the Glorious Light, has put many upon the Imitation of paſt Generations, though void of their Spirit, and not anſwering the End for which they were then practiſed, vainly conceiting them an Offering acceptable to the Eternal Spirit, when it were as well-pleaſing to preſent a Dog's-Neck, as anciently was ſaid.*

Iſa. 1. 13, 14, 15.
Ch. 66. 3.

What ſhall I hence conclude, but as the Almighty God is a Spirit, ſo cannot he otherwiſe be known or ſerved; and ſince He has required Homage from his Creatures, and yet is ſo purely Juſt as to expect but what he has impow'red them to do, how abſolutely neceſſary is it that all Worſhip Godward ſhould ſtand in the Ability given of him thereunto, and how Reaſonable to believe that the Occaſion of all the Apoſtacy, Darkneſs, Inventions, and whole Variety of Forms and Conſtitutions of Religion, have been from the Neglect of that Pure Spiritual Capacity once given of God to act and order them in all Things that did concern their Duty both to God and Man.

As for his ſtrange Diſtinction of the *Deity*, which he inforces on the Faith of all that value their Eternal Welfare, I cannot find one Scripture that will bear him out; and if they had been of ſo much Credit with this *Guide*, as to have been by them led into their undeniable Form of Sound Words, he would not have intruded Tradition for Scripture to the Creed of any, but rather have inſerted the Text or Phraſe it ſelf, whoſe Authority might have commanded an Aſſent: And it had become him to give the World a Reaſon for his requiring a Submiſſion to, and Credence of his Doctrine, rather than barely to draw up ſo many Articles, and thus imperiouſly to call on all for a Subſcription as they would be ſaved; eſpecially ſince he cannot but know how ſtrongly theſe very Points have been debated in Ancient Councils, and not leſs controverted by modern Perſons of Reputation and Learning: Some owning One Eternal God, void of all Perſonal Relations, as *Arrius*, with many Prelates, and ſome Emperors, in former Centuries: *F. Socinus, L. Socinus, Crellius, Slictingius,* &c. of later Days. Others contend for the Exiſtence of this Divinity in the Relative Perſons of Father and Son, as *Macedonius* of old, and many in theſe Times, to ſay nothing of Particulars; both which may properly be call'd *Anti-Trinitarians*, or Oppoſers of this *Guide*'s *Trinity*. But becauſe the Scriptures do not warrant that Diviſion into, and Appellation of *Three Perſons*, and that he ſlightly paſſes over this Weighty Matter, recommending it for an *Article of Faith*, but never arming him with Reaſons that receives it for his Defence againſt the Strength and great Subtilty of his Adverſaries, I here ſhall offer him by Way of *Query*, what every Sober Perſon would deſire Satisfaction in before he entertains his Principle.

1668.

Chap. I.

Query 1. *Whether that Eternal and Almighty Being, called* GOD, *implies more than One Pure and Simple Act?*

2. *Whether He can be ſaid to ſubſiſt in Three Perſons?*

3. *Whether any Thing can rightly be called* GOD, *that is not Infinite, and without Beginning?*

4. *Whether if God did beget a Son, that Son had not a Beginning? And if the Holy Ghoſt proceeded from both, whether he was Contemporary with the Son, and both Co-eternal with God? Since the Begetter precedes the Begotten, and that the Begotten cannot exiſt before it is?*

5. *Whether theſe Three Perſons are indiſtinguiſhable, or diſtinct from the Godhead, and each other, by incommunicable Properties?*

6. *Whether if* GOD, *implies the Fulneſs, Perfection and Glory of All; and that no Addition can be to his Greatneſs and Delight, but what was in his Moſt Pure and Perfect Self from all Eternity, as that One Pure Act; the Succeſſive Acts of thoſe Perſonal Relations can ſoberly be predicated of him, unleſs they all are Co-eternal; which ſeems* in terminis, *to confute a Conception, Progreſſion and Perfection of the diſtinct Relations?*

If he will tell me it is a Myſterious Point, and therefore he did forbear a farther Diſcuſſion of it. I anſwer, it did the more require his Explanation; for that I conceive a Religion, or Hope, will do a Man but little Good, for which he has not a Reaſon in himſelf; and to believe Things by Rote, is quite as ineffectual as not to believe at all: If he ſhall ſay, That Reaſon is not to be conſulted or rendred in this Caſe, I anſwer, That either it's what deſerves Silence, and ſo condemns himſelf amongſt thoſe Fools that will be medling; or if it's to be pried into, then to be underſtood before believed; or elſe his Three Philoſophical Acts of Election are defeated.

Pag. 37. §. 13. His Second Fundamental Principle to be received, runs thus: *That God made Man at firſt in a very Holy and Happy State, from which he ſoon fell, through Satan's Temptations, and all Mankind became plunged into Sin and Miſery; that we are all Heinous Offenders againſt the God of Heaven, under his Dreadful Wrath, and the Curſe of the Law, bar'd out of Heaven and Happineſs, and liable to Eternal Torments, if not ſpeedily reconciled to God, and pardoned, and by Renewing Grace, Sanctified and Converted; which neither we, nor any meer Creature, is able to do for us.*

He has here drawn up an Article out of *Scripture-Record*, but never tells us what he has experienced in the Matter, confidently bidding all embrace and believe it, without any farther Examination of its Verity, or Conviction from the Spirit of God, whoſe Office it is, *To Convince the World of Sin.* And I ſhall boldly affirm, *That this forward putting People upon the Entertainment of Notions* (though of Truth it ſelf) *whilſt the Spirit of the Living God is not at work, or moves not on the Waters, is but the forming up that very Righteouſneſs which is the Second Office of the Eternal Spirit to Convince of, and condemn the World for.* John 16. 8, 9, 10. A Confutation to his own Principles and Practices is apparent in the latter Part of this Second Fundamental; *For if they who are ſanctified and converted are no Heinous Offenders*, then will it reaſonably follow, *That ſuch as are Heinous Offenders, are not ſanctified and converted:* But this Guide, with all his Tribe, that are Daily crying, *They do the Things they ought not, and have no Health in them, are Heinous Offenders*; therefore they never knew the *Saving Health of all Nations*, nor yet have felt the Blood that purges, that Spirit which ſanctifies, that Word which converts to God. Again, the Holy God is perfect, and has no Fellowſhip with one unfruitful Work of Darkneſs; but this Guide allows that Man muſt be reconciled, or elſe he lies under the Curſe of the Law, therefore there is a Poſſibility, nay, a Neceſſity of Man's being Perfect, which to deny, is to contradict his allowed Reconciliation, unleſs he can tell where to fetch a Proof, That the moſt Pure God will have Fellowſhip with, or be reconciled to, whatever is not of his moſt Perfect Nature; nor is it Senſe to ſay, the Creature can be reconciled, whilſt in the Commiſſion of that the Curſe for ever lies upon. His Terms *Sanctifie and Convert*, imply as much, 1 Theſ. 5. 23. Pag. 38. eſpecially if he be of *Paul*'s Mind, *That prayed the Primitive Saints might be Sanctified throughout:* And if he has an Art to make *Convert* imply more or leſs than a being changed, turned from, or made new, he would do well to let us know it; for how a Man, in good Senſe, can be changed, and the ſame, *Sanctified* *and Polluted*; turned from his Way, and yet in it reconciled, and under the Curſe at the ſame Time, is a Kind of *Antitheſis* I never underſtood. But I haſte to his Third.

§. 14. His next Great Principle he recommends, is this, *That the Lord Jeſus Chriſt, the Only Begotten Son of God, Co-eſſential and Co-eternal with his Father, upon the Appointment and Deſignation of his Father, voluntarily undertook the Office of a Saviour and Redeemer to Mankind, and being made Man, took upon him our Sins, and the Curſe of the Law, and giving himſelf up a Sacrifice an Offering to God for us, purchaſed by his Death all Things conducing to Grace and Glory; and having by his own Power riſen from the Dead, and aſcended into Heaven, he is become an All-Sufficient Saviour, and will effectually confer Pardon, Grace and Salvation, on all thoſe who ſhall truly believe in him, and that there is no other Name under Heaven to be ſaved by, but the Name of Jeſus Chriſt.*

O the confuſed Babble of the World, the by-rote Canting of this *Guide!* How does he wander in the by-paths of vain Tradition and Invention! Romancing over the weighty Myſteries of Eternal Life: And from the dark Reſults of ſeveral Factious and corrupted Councils, has piec'd up a Fundamental to recommend, as indiſpenſibly to be embraced by all: He tells us, *Chriſt is the Begotten Son of God:* And in his next Words, calls him, *Co-eternal.* I am as far from queſtioning Chriſt's Eternity, as ready both to ſcruple and reject his Phraſe, it carrying manifeſt Oppoſition to it ſelf. A little farther, he ſays, *Upon the Father's Deſignation of the Son, he voluntarily undertook the Office of a Saviour, to effect what after follows on the Behalf of diſtreſſed Mankind.* If the Father did appoint the Son, then 'twas not voluntary, or an Act ſpringing from his own *Arbitrium,* (for that's the ſtrict and true Signification of it) but the Father's; ſo that by Conſequence, Chriſt was not the Cauſe, but the Effect of God's Love to Man, which contradicts the Ground of that Satisfaction many have conceived themſelves ſecured by, and intereſted in.

But becauſe this Doctrine has been much controverted, and that the World of thoſe *called Chriſtians* are bearing hard hereupon, according to their Variety of Apprehenſions, as the only Support, I ſhall a little query in the Matter, leaving it to this Guide to direct unto the End of what I aſk; for barely to lay down a Doctrine, without the leaſt Proof, is ſo irrational, as I know none but would be rather forward to reject it, (though in Meaſure True) becauſe void of a Reaſon to maintain it. He ſays, *That Chriſt took upon him our Sins, and has given himſelf a Sacrifice;* or in other Terms, has ſatisfied the Juſtice of the Father diſpleaſed with Man.

Query 1. *Whether he ſatisfied as God or Man?*

If as God,

(Becauſe no meer Creature can) Then,

Q. 2. *Whether this does not ſplit the Unity of the Godhead?* Which (ſays this Guide) is the ſame in Father and Son; *and make a Duality in Natures as well as in Perſons; ſince the one is the Appointer, the other the Appointed; the one Deſigner, the other Deſigned; the one Satisfier, the other Satisfied.*

Q. 3. *Whether ſince the Godhead is but one Pure Act, it's not to ſay the Father ſent the Son, the Son the Father; the Godhead, the Godhead?*

Q. 4. *Whether the Conception of the Appointment, preceded not the Conception of Obedience in the Appointed?*

Q. 5. *Whether Relatives are predicable of a Deity, having their Primitives, which ſuppoſes Priority, in Time as well as Nature? Or how commanding, and obeying, Acts can be ſoberly affirmed of the Divine Being?*

Q. 6. *Whether it is Harmonious with Reaſon, or according to Scripture, warrantable, to ſay, That Chriſt, as God, ſatisfied his Father? Since 'tis to make God reſolved to have Satisfaction ſomewhere, and none being of Ability, that the ſame Godhead ſhould pay it; that his Mercy ſhould pay it his Juſtice, that one Attribute (ſo called) ſhould deny an Acquittance, till to'ther had ſolv'd the Debt; God the Father ſtanding off in high Diſpleaſure, and on his Terms, and the ſame Godhead in the Son deſigned to ſatisfie?* Gal. 3. 20.

Q. 7. *Whether if there be not diſtinct Properties and Attributes in the Father and Son, but are one Pure Being and Godhead, concurring in the Conception, Progreſſion, and Perfection of all Acts, it is leſs Reaſonable and Neceſſary that the Juſtice of the Son ſhould have an infinite Satisfaction paid it, than the ſame Attribute in the Father?*

If as Man,

Q. 8. *Whether if the Juſtice of God be Infinite, his Satisfaction ought not to bear a Proportion therewith?*

Q. 9. *Whether Chriſt Jeſus, as Man, could offer up an infinite Sacrifice, to ſatisfie the infinite Diſpleaſure of his Father? paying all due Reſpect to his very great Afflictions, which were ſuſtained by him in his fulfilling his Father's Will, and really were, towards the Salvation of Mankind, as a pleaſant Offering.*

If as God *and Man,*

Q. 10. *Whether if Two Mediums be ſingly inconſiſtent with the Nature of the End for which they were propounded, the Conjunction of them does not rather augment, than leſſen the Difficulty of archieving it?*

Q. 11. *Whether 'tis not to paint the Merciful* God *moſt Revengeful, that not being able to have his Satisfaction where 'twas owing, would take it where it was not due?*

Q. 12. *Whether it were not more ſuitable to Truth, and Scripture Record, to avoid all dark Conceits, Schoolmen's Quiddities, and vain Janglings, and to believe,* 2 Cor. 13. 5. That God was, and is in Chriſt (who is in us except we be Reprobates) reconciling Ch. 5. 9. the World, *or Men,* unto himſelf, *by removing that unrighteous and ſelf-exalted Nature, which ruled as* God *in their Hearts; and by His Glorious Light, giving them to know the Glory of* God *in the Face of Jeſus Chriſt?*

Thou muſt not, *Reader*, from my querying thus conclude, We do deny (as he hath falſly charged us) thoſe glorious three, which bear Record in Heaven, the *Father*, *Word* and *Spirit*, neither the *Infinity*, *Eternity* and *Divinity* of *Jeſus Chriſt*; for that we know he is the mighty God; nor what the Father ſent his Son to do on the Behalf of loſt Man, declaring to the whole World, we know no other Name, by which Atonement, Salvation and plenteous Redemption comes; but by his Name, are according to our Meaſures, made ſenſible of its mighty Power: But rather to let thee ſee, how unſatisfactorily he has impoſed Religion on the World, and how exceeding open, he has laid his *Principles*, to the *Objection* of every reaſonable *Inquirer*; for whilſt he undertakes to dreſs up a Religion, that ſhall excel all others, and boldly recommends it to ſuch, who are reſolved to be of ſome Religion, (as if there did accompany it ſuch undeniable Evidence, that though it might effect little upon the looſe and diſolute *Atheiſt*, to fix his moving Mind, yet queſtions not the good Succeſs, it might have upon the *Religiouſly* inclined) he in Reality has not brought a Proof or ſolid Argument, as Encouragement for any to embrace them.

§. 15. His laſt *Cardinal Doctrine* I am come to, after which it had been more Pag. 39. proper, ſome may think, to have inſerted the preceding Caution; but ſince this may not give ſo much Occaſion to ſuch as watch for Opportunities, to raiſe their miſty Suſpicions, and that it might be too remote from thoſe Paſſages, for the better Explanation of which it purpoſely was mentioned, I have the rather placed it here; and now for the Examination of this his laſt Fundamental,

That our Redeemer, the Lord Jeſus Chriſt, having all Power in Heaven and Earth given to him, hath made a new Law, and cauſed it to be proclaimed to the World, wherein he promiſes Pardon and Salvation to all that ſhall ſincerely accept him for their Saviour.

He boldly calls him his Redeemer, not obſerving how unſutable his Life and Doctrine is with the Redeemed of the World; for whoſoever is redeemed by Chriſt, is perfectly ſo, inaſmuch as all his Works are perfect; but as this Guide's Converſation manifeſts the contrary, by his very great Miſcarriages, ſo does his Book; for *Paul* teſtifies to all, *That Jeſus Chriſt was ſent to redeem*, not only *from Iniquity* (which might admit of a Diſtinction, by froward and unclean Spirits) but all Tit. 2. 14. *Iniquity*; therefore this Perſon has ſpoke too largely, in calling the pure Jeſus his Redeemer, for ſuch imperfect Works would very much diſgrace their Author; nor is there any Thing, ſo much ſtumbles *Infidels*, and brings a Reproach upon the Chriſtian Religion, or Diſhonour to the Holy God, as Prieſts and People, writing, talking, and fighting hard for Chriſt as Redeemer, whilſt every Eye finds them, as polluted and deeply engaged in diſhoneſt and immoral Practices, as thoſe againſt whom they contend.

And truly repenting of their Sins, ſhall reſt on his Death, and merits, alone for Life, and love him above all Things, and ſincerely obey his Goſpel, Laws and Commandments, and ſhall perſevere in this Duty to the End.

I hope by this Time, Reader, thou art ſufficiently convinced, this Guide is leading thee to a State of Perfection, notwithſtanding he would make thee believe it's unattainable in this Life; for he concludes, we ought to love God above all; and is it poſſible for any Mind, but that which walks with God, is born again, and entirely tranſlated from the Kingdom of Darkneſs, into the Kingdom of God's marvellous Light, to be ſo entirely divorced from all, and eſpouſed to God, as *to love him above all?* and *ſincerely* (which implies no leſs than the ſtrongeſt Activity of an upright Soul) *obey his Goſpel, Laws and Commandments, and perſevere,* which excludes all Commiſſion or Omiſſion to the contrary.

In ſhort, if Chriſt's Law be imperfect, then muſt it's Author be ſo too, but he is purely perfect, ſo muſt his Work or Law: And if the Law be perfect, then is the Obſerver alſo perfect, but the Law and Goſpel is proved undeniably perfect, therefore muſt the Obſerver alſo. And leſt this Guide ſhould offer to retort, that none can obſerve it, let him anſwer for me, who ſays we ought not only to *obſerve and obey it, but with Sincerity, and Perſeverance in fulfilling the Commands of it to the End,* Finis coronat Opus, *The End's Perfection.*

He follows on to this Effect, *And after he ſhall have ſent his Holy Spirit, to work Faith and Converſion in his Elect, he will certainly come again, and by his mighty Power raiſe the Dead, and convene both quick and dead before his Judgment, and then ſuch as obey his Goſpel, he will adjudge to eternal Glory, but Unbelievers to eternal Torments.*

He has here jumbled many Things of moment up together, ſcraps pickt out of more ample Diſcourſes. Succinctneſs is commendable, but not in his abrupt Way; cramming and ſtifling Matters for want of Room to open and explain themſelves to the Convincement of the Underſtanding: And whilſt he loudly does exclaim againſt the *Quakers,* for ſlighting the Scriptures; who is there found more guilty than himſelf? that though his Book treats of nothing leſs than ſuch a Religion, as he aſſures all muſt embrace that would be ſaved, 'tis rare he cites one Paſſage of them, for a Confirmation of his very Fundamentals; He tells us of the Neceſſity of believing God *will ſend his Holy Spirit,* as being otherwiſe void of *Faith and Converſion,* and yet denies the very Office of the Spirit, which is to reveal the Myſteries of God, and to convert from fallen *Adam's* State, to that glorious *ſecond Adam's,* which never fell, and if he did believe in that eternal Power, which *raiſes from the Dead,* in Treſpaſſes, it would be to him according to his Faith; *For God is faithful, that hath promiſed:* But being wholly ignorant of Chriſt Jeſus, the Power, no Wonder if he never knew the Reſurrection, and the Life: And how abſurd it is for one to draw a Repreſentation of a Thing he never ſaw, or venture to challenge an Aſſent to what he ignorantly has fancied to himſelf, without one Argument to induce, or ſo much as an Obſervation, to explain the Obſcurity of his Doctrine, I leave the ſober Reader to determine.

1 Cor. 1. 24.
John 11. 25.

Thus having endeavoured an Enervation of his four Fundamentals, I ſhall haſten to the Examining the Force of his Accuſations againſt my Friends, but in my Way thither, I ſhall a little turn my Eye upon ſome Paſſages of leſſer Moment.

§. 16. His ſixth Chapter mainly intends the recommending to our Conſideration, ſome religious Matters of a ſecondary Nature; as a preparative to Conformity; for though he ſeems to expreſs a Tenderneſs, towards doubting Conſciences, yet if we follow him through his 8th and 9th Chapters, it will evidently appear, to be no other than a more facile and probable Way to inſinuate the ſame Conformity-Spirit to the Minds of others which he ſtands branded with himſelf; aud by his Plea, for a Conformity (as Chriſtian) he palliates his own wicked temporizing, and would ſo far prevail on othets, that none may be left to accuſe him of Inconſtancy: And if he were the Man he pretends himſelf to be, what needs he buſie himſelf in ſcribling, *who has Tenderneſs enough, he ſays, to overlook Non-Conformity, and that allows the Non-Conforming-Churches to be Chriſtian;* doth he afford the Church of *England* more? Time was, he would not have acknowledged her ſo much.

§. 17. His 7th Chapter, is an Application of his preceding Diſcourſe, bringing all Ways amongſt the *Chriſtians,* (ſo called) of theſe Nations under two, either ſuch an Eſtabliſhment, *as hath the Sanction of the Law, to warrant and protect it; or thoſe Perſwaſions, as are eſpouſed by private Men.* Reader, thou may'ſt be ſure he is not of the the laſt; the firſt wears the Cap of Maintenance: but he diſtinguiſhes amongſt thoſe many Ways he fathers on private Spirits; ſome he indites of holding Principles, that overturn the very Foundation of Chriſtian Religion,

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ligion, whilſt he more candidly diſmiſſes others, with the Approbation of *ſound Fundamentals*, although he lays it as an Home charge, *that they ſhould not neglect the uſing ſuch Means, as might better inform their Schiſmatical Judgments, concerning the Church of* England's *Conſtitution.*

Pa. 18. 58, 59, 60, 61, 62.

Thoſe great Impoſtors or dangerous *Hereticks*, whom this Guide eſteems it a fooliſh Charity to flatter with the Hopes of Salvation, are *Papiſts*, *Socinians* and *Quakers*, by which he has at once damn'd Millions of poor Immortal Souls, however ſtrict, ſerious and ſincere, in what they knew, through many Generations; whilſt if defective, they owe it to the Idle, Lying, Covetous, Ignorant, and murdering *Spirit*, and Practice of the *Prieſts*; whoſe Intereſt it has ever been to enſlave and obſcure the People's Underſtandings, by their many curſed Inventions, and terrifying Puniſhments; framing and trimming a Religion, with ſuch Variety of external Ceremonies, as probably beſt might take and influence the carnal Multitude, enacting moſt ſevere Laws againſt ſuch, as ſhould at any Time decry their Fopperies, and teſtifie againſt their abominable Inventions; Letting their Canons play, or rather plague, to the Deſtruction of *Lives*, *Families*, and *Eſtates*: —— It's not my Buſineſs to apologize for *Papiſts*, I am not of their Kin; but look upon *Rome Pagan*, to have been much inferiour to the Impieties of *Rome* (called) *Chriſtian*; and the latter greatly tranſcending the former, in all Sorts of Abomination, capable to be invented by the wicked one. —— As for the *Socinian*, I know him to have Wit and Learning enough, to encounter a more redoubtable Adverſary than mine; and however he has expos'd himſelf to the juſt Cenſures of ſome, his Exemplary Life and Grave Deportment I muſt acknowledge to be very ſingular; and if his Cauſe receive no greater Foil than this Perſon's bare Reproaches, at leaſt Aſſertions without Proof, the diſcreet World will ſooner acquieſce in the ſtronger Arguments of *Socinus*, and his quaint Adherents, than this unreaſonable and ſlandering Guide: Nor does a wrong Opinion gain more Credit or Life, than when oppos'd by Perſons indiſcreet and incompetent.

Chap. II.

CHAP. II. *His Aſperſions Reprehended.*

§. 1. IT is an Art this Guide is Curious at, to purchaſe the Eſteem of ſuch whom his Miſcarriages may juſtly have incens'd, at the inhumane Rate of forward and invective Slanders, on ſuch who have for Conſcience-ſake ſtept aſide from the Eſtabliſh'd Miniſtry of the Nations; but more eſpecially the *Quakers*, againſt whom he ever has been bold to write and ſpeak (being withdrawn from every Form and Conſtitution, to wait for Life from God, and not from Beggarly Elements) and therefore made a Prey to all Parties, againſt whom he knew every Hand has been lifted up, (diſtreſſed by, and forſaken of all Civil Power) and conſequently ſecure in his Undertaking: He was not ſlothful under former Powers, nor has he been leſs diligent ſince, employing all his wicked Wits to render us a People unfit to hold Society with Men, being not only deſtructive to Religion, but Government: Nor will the Character he has given of us, in *Pag.* 62, ſpeak much leſs, where inveighing againſt *Sects*, he begins with us in this Manner: *I ſhall only inſtance in one more of ſuch as err in Fundamental Points, who in reſpect of their Want of Learning, and outward Accompliſhments, are contemptible, yet in reſpect of their Number, and ſingular Obſtinacy in their Way, whereby they amuſe the Vulgar, are not to be paſt by,* viz. *the* Quakers: *Although* Quakeriſm *cannot properly be called a* Sect of Chriſtians, *but rather a Total Apoſtacy from Chriſtianity; for excepting they have the Name of Chriſt in their Mouths, they ſcarce retain any Article of the Chriſtian Faith.*

Pag. 62.

Reader, thou need'ſt not be a Man ſo very judicious, (although our Cauſe, being by moſt peruſed with a prejudiced Eye, deſires thee to be impartial) rightly to taſte what the Ingredients and Infuſions are that do compoſe this Spirit, who at the very Entrance manifeſts himſelf thus intoxicated, that he has already over-ſhot both Verity and Good Manners; thereby preparing the Minds of ſuch as read him, to entertain his Falſities the moſt he can for the Diſadvantage of our Perſons and Principles: This Front of his Impeachment, calls for my Anſwer in theſe Reſpects; (1.) We ſtand charg'd as to our *Want of Learning, and External Accompliſhments*. It is our Joy, and Matter of Rejoicing, and many Times with unutterable Thankſgivings in Sincerity I can ſay, that the Everlaſting God ſhould now, as frequently at other Times, diſplay the Riches of his Love and Grace to the mean and deſpiſed amongſt Men; herein is it tranſcending in our Eye, that he ſhould abſcond

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abſcond theſe Things, and leave them ſtill as Myſteries to the Wiſe World, whilſt in extream Love he has ſo plentifully vouchſafed the Revelation of them unto Babes; and therein made Good that Ancient Obſervation of *Paul*, in our Times, *Not many Wiſe, not many Noble*; not that we thereby do exclude any, only we can affirm, that the Entrance of God's Everlaſting Goſpel of Salvation, or whatever he has had to do amongſt the Sons of Men, has been with very ſeemingly deſpicable Attendances. This ought not to be dubious unto any intelligent Perſon that has a moderate Acquaintance with Hiſtory. If I ſhould go no farther than the Scriptures of Truth, let it be there examined, and 'twill appear if ſuch whom God called at any Time (from the Beginning to the End) were not Handicraft, Labouring, and Huſbandmen, Perſons inexpert in the Scholaſtick Adages, Diſputations and Opinions of the Heatheniſh Philoſophical World. But leſt that may not be of ſufficient Authority, let them but read the Account that's largely given in this Matter by Heraldus, *who declares the Primitive Chriſtians general Diſguſt to all human Literature, and Philoſophy in particular, the only Accompliſhments of that Age; which occaſion'd the Gentiles continual upbraiding of the Chriſtians for Idiots and illiterate Perſons. And* Origen *in ſo many Words gives this Account of the very Propagators of the Goſpel, that they were* Ἐριοῦργοι καὶ σκυτοτόμοι, καὶ κναφεῖς, καὶ ἀπαιδεύτοι, καὶ ἀγροικότατοι, *Weavers or Combers of Wooll, Coblers, Fullers, and illiterate and exceeding Ruſtick.*

1 Cor. 1. 26, 27, 28.

Herald. Animad. in Arnob l. 3. p. 137. Tertul. lib. de Idolatria. Orig. lib. 30. Adv. Cel.

But leſt it may be objected, that though God at firſt was pleas'd to uſe ſuch illiterate Preachers, thereby to manifeſt the Greatneſs of his Power, yet afterwards the Means of Literature were not to be neglected, as neceſſary Ingredients to an able and orthodox Miniſter. Let ſuch but read the Ordinance of the fourth Council of *Carthage*, where it is ordained, *Let every Clergyman get his Livelihood by ſome Artifice or Huſbandry, without Prejudice to his Calling*; and, *let every Clergyman, tho' learned in the Word of God, have ſome Artifice or Handicraft*; and, *let all Clergymen that are able to labour, learn ſome petty Handicrafts.*

Con. Carthag. c. 51, 52, 53.

And Gaudentius expreſly ſays, *that we do not read that ever the Ancients did teach Philoſophy ſince, they did rather abhor it; I fain, ſays he, would ſee any Man that could ſhew that the Chriſtians, either before, or in the Time of* Juſtinian, *did openly teach Philoſophy. And as the* Waldenſes *of Old anſwered the Academian Papiſts (as* Warnerius *and others, who ſaid concerning their Preachers,* Doctores ipſorum ſunt Textores & Sutores, *their Teachers are Weavers and Coblers.) So we return to this Contemner of the* Quakers, *for their Unacquaintance in Learning; We are not aſham'd of our Miniſters, becauſe they labour with their Hands, procuring thereby a Livelihood to themſelves, according as they are able, becauſe both the Doctrine and Example of the Apoſtles doth lead us to ſuch Apprehenſions.*

Gauden. de mor. ſecul. Juſtinian, pt. 2. c. 26. p. 89, 90.

Uſher. de ſucceſſ. c. 6. p. 28.

And if this Guide were either learned himſelf, or but impartial, he may remember, that there was not one at the *Nicene* Council (whoſe Creed is ſo famous in *Europe*) who underſtood the *Hebrew* Tongue: not to make any Compariſon between *John*'s *Greek*, and the *Quakers Engliſh*; or to inſtance the great Difference betwixt *Iſaiah* and *Jeremiah* in the Old Teſtament; *And therefore be it known to all thoſe who ſhall in* Libanus's *Scoffing Stile, ſay,* Let *us not hear what theſe Men ſpeak concerning Heaven,* God, *and Goodneſs, who come forth black and ſooty from the Smith's Forge and Anvil.* That 'tis not in the Power of Man's Reaſon, Wit, Study, or Wiſdom, to unſeal the Book, ſee, hear, and underſtand the deep Things of God, nor to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt: But as the Apoſtles ſaid, ſo ſay we, Everlaſting Praiſes to our God, by the Revelation of his Eternal Spirit he has given us in Meaſure that *Divine Science*, truly ſo called: And this Light we are not aſham'd to own for our Teacher in the Sight of Nations, but by it's Supream Authority to declare, There is not another Leader by whom Salvation is attainable, and in Obedience to whom the Nations of them that are ſaved muſt walk.

Libanus pro tem. p. 13. ed. Goth.

1 Cor. 2. 10. Iſa. 49. 6. & 60. 19. Rev. 21. 24.

Although I needs muſt ſay, this Objection of our Ignorance had much better become a Perſon whoſe Abilities ſurpaſs this *Cantabrigian Sizer*'s Education, whoſe inexpertneſs in Story, Tongues and Opinions, might have barr'd him from theſe uncivil as well as untrue Reflections; and ſo much of Literature is to be found amongſt the *Quakers* (though it's not their Strength) as does, and very likely will remain unanſwer'd by Scholars of an higher Form than this Conceited Guide.

§. 2.) 2. His Charge of Obſtinacy we deny; nor am I much ſolicitous to enlarge in our Vindication, ſince 'tis the Senſe I know he has of all who withſtand a Conformity to that Eſtabliſhment his Intereſt leads him to embrace, and bow not with him to the Riſing-Sun: In this Senſe we own his *Epithet*, and adjunct of *Singular* alſo, being indeed moſt *ſo* in Sufferings; having by all Powers (ſince we were a People ſeparated by the Lord from their Inventions) been *killed all the Day long* in Reputation, Liberty, Eſtate, and ſometimes Life; but in all other Reſpects (our Conſciences excepted) we are always ready to expreſs Complacency and Willingneſs to aſſiſt our very Enemies.

§. 3.) 3. He does accuſe us with a *total Apoſtacy from Chriſtianity*; but if the Rom. 8. 9. Definition *Paul* gives of a Chriſtian ought to decide the Caſe, then he is one in Gal. 5. 16. whom Chriſt reigns, and by the Fruits of his Spirit manifeſts to the World he is John 15. 12. redeemed from it, and from fulfilling thoſe Luſts which once had abſolute Dominion over him: But whether this Guide, or the ſo much calumniated *Quakers*, are fulleſt of Self-denyal, moſt ſeparated from the World, or in greateſt Subjection to that pure Spirit of Grace which teaches to deny all Unrighteouſneſs, and to Titus 2. 11, 12. live ſoberly in this preſent World, impartial Reader, ſpeak? For if the preceding Qualities denote Men truly Chriſtian, and that a pious, diligent, and inoffenſive Converſation, is the moſt expreſs Character of Chriſt's Followers; I make my Appeal to thee and the whole World, if there lives among the Sons of Men a People leſs deſerving to be call'd Apoſtates, and conſequently any that ſo viſibly carry with them the Badge of true and Primitive Chriſtianity as they. And whereas he ſays, we *ſcarce retain any Article of the Chriſtian Faith*; We do in ſo many Words Acts 15. 9. 1 Tim. 3. 9. reject his Aſperſion, being made Partakers of that Divine Faith in Jeſus, *which ſanctifies, and is held in a pure Conſcience.*

§. 4.] 4. His next Accuſation is, *That they extol the Light in all Men, as the only ſufficient Rule to walk by, to the apparent ſlighting of Scriptures, and Preaching:*

Reader, If yet thou art a Stranger to this Light he thus explodes and vilifies, let me beſeech thee once to obſerve it in thy ſelf, and tell me then if it has not that Divine Quality to diſcern betwixt the Precious and the Vile, and manifeſt every Thought, Word, and Act; whether it is well-pleaſing, or the contrary, to Jo. 1. 9. 1 Jo. 1. 5. 7. the Great God? If it be criminal to own thoſe Scriptures he falſly ſays we ſlight, the Caſe is chang'd, otherwiſe, we all confeſs that *God is Light*, and *that he hath enlighten'd every Man*; by heeding and obeying the Dictates of which, we may be preſerv'd in that Capacity, as the ſame Scripture ſays, ſhall bring us into the pure Fellowſhip, and that the *Blood of Jeſus ſhall cleanſe us from all Sin.* Nor do they own a Principle in the Clouds, but above all People have demonſtrated the Power and Authority of their Principle by that Redemption it has wrought for them, and Alteration it has made from that Condition which nakedly expos'd their immortal Souls to the Snares and Entanglements of this World's periſhing Glories, to experience the *Blood which cleanſeth from all Iniquity, the unſpeakable Peace of perfect Reconciliation with God.*

And for his confident affirming we ſlight both Scriptures and Preaching, I have this to ſay, That as there is not any who diſcover more Reſpect for them, by a Conformity of Life to what they require, ſo do they both read, and as often quote them in Preaching, or Declaration, as any who profeſs them for their Rule. And, Reader, that thou may'ſt be the better informed concerning the Eſteem we have them in, take but the Pains to viſit our Aſſemblies, and that ſhall be a ſufficient Helps the other wanted. Vindication of our Innocency, which alſo may anſwer him as to the Advantage, that's confeſt, the Jew had before the Heathen.

5. His fifth Reflection is, *Our openly denying the Doctrine of the Trinity:* But methinks it would become him who is reproving others for not paying that Reſpect they ought unto the Scriptures, to be a little more exemplary in uſing their unqueſtionable Phraſe, and ſound Expreſſion, for I am altogether ignorant of any Scripture that mentions that Word *Trinity*; and 'tis his own Opinion, that Fundamentals ſhould not be drawn from dubious and obſcure Places, but rather that the Scriptures were evident and perſpicuous, as to what was neceſſary to be believed; yet, if by Trinity he underſtands thoſe three Witneſſes in Heaven, Father, Word, and Spirit, he ſhould have better acquainted himſelf with what we diſown, than ignorantly thus to blaze Abroad our open Denyal of what we moſt abſolutely credit and believe.

6. His next Slander runs thus: *The Perſon of Jeſus Chriſt, as to his human Nature, with all his Offices aſſigned to him by his Father, they utterly reject, (though this is an* Arcanum *that is kept hid from their Novices.)*

Fain would he here inſinuate to People, by his moſt invective Impoſtures, hard Thoughts concerning an inoffenſive People, whilſt in Reality they own no other Name by which Salvation is obtainable than the Chriſt of God; and all the Offices that ever were aſſigned him by his Father, are by them acknowledged; and ſo remote are they from hiding their Sentiments, or being jealous of expoſing them to all, that whoſoever will but give himſelf the Time of frequenting their Meetings, or peruſing their Books, will ſoon perceive how very far this Character is wide of Truth.

7. His next Report is, *We call not upon God in the Name and Mediation of Jeſus Chriſt.* But, *Reader*, that thou may'ſt not thus be dogmatized upon, but better ſatisfied in thy ſober Inquiries, aſſure thy ſelf, the *Quakers* never knew any other Name than that of Jeſus Chriſt, through which to find Acceptance with the Lord; nor is it by any other, than Jeſus, the Mediator of the New Covenant, by whom they expect Redemption, and may receive the Promiſe of an Eternal Inheritance.

Heb. 9. 15.

§. 5. He farther ſays, *They truſt not in his Death for Pardon and Salvation, but in a pretended ſinleſs Perfection.*

They are ſo far from diſowning the Death and Sufferings of Chriſt, that there is not a People on the Earth that ſo aſſuredly witneſs and demonſtrate a Fellowſhip therewith, confeſſing before Men and Angels, that Chriſt died for the Sins of the World, and gave his Life a Ranſom. Perfection from Sin they hold attainable, becauſe *he that's born of God ſins not*, and that nothing which is unclean can enter the Kingdom of God; no Crown without Victory; the little Leaven leavens the whole Lump; the ſtrong Man muſt be caſt out; *Paul* prays they might be *ſanctified wholly: Be ye perfect as God is perfect; be perfect, be of good Comfort; unto a perfect Man; as many as be perfect; that the Man of God may be perfect: The God of Peace make you perfect* in every *good Work*; *The God of all Grace make you perfect; let us cleanſe our ſelves from* all *Filthineſs of Fleſh and Spirit; perfecting Holineſs in the Fear of God; leaving thoſe Things behind, let us go on unto Perfection; and this will we do if God permit.* If Perfection were unattainable, it would be ſtrange that the Scriptures ſhould ſpeak of ſuch a State, and very prepoſterous, that *Paul*, *Peter*, *&c.* ſhould ſo ſollicite and pray for the ancient Saints, that they might come thither, even to the *Spirits of juſt Men * made perfect*; nay, he poſitively avouches to have arrived there, at the Heavenly *Jeruſalem*, at the *Church of the Firſt born*, &c. And notwithſtanding that this excellent State ſhould never be enjoined, ſeems to me no leſs than a giving the Apoſtles Doctrine the Lie, and tacitly impeaching them of groſs Diſſimulation and Contradiction. But, *Reader*, 'tis not only my Opinion that Perfection is attainable; for if thou pleaſeſt to remember the many Paſſages of his Diſcourſe already paſs'd my Obſervation, as well as to remark the following Chapter of his Contradictions, thou certainly wilt find Perfection an Article of this Guide's Creed, without the leaſt Violation to his Matter.

1 John 5. 18.
Rev. 21. 24.
Mat. 13. 33.
1 Theſ. 5. 23.
Mat. 5. 48.
2 Cor. 13. 11.
Epheſ. 4. 13.
Phil. 3. 15.
2 Tim. 3. 17.
Heb. 13. 12.
1 Pet. 5. 10.
2 Cor. 7. 1.
Heb. 6. 1. 3.

* Heb. 12. 22, 23, 24.

§. 6. *They deny any Neceſſity of Special Grace of the Spirit to Converſion and Sanctification, ſaying, The Light within is ſufficient hereunto, and ſcoff at them that pray for more.* — His Malice and his Lies run parallel; Are there amongſt the Sons of Men any that ſo contend for that Grace which brings Salvation, and ſo ſtrongly plead, as well with Sufferings as otherwiſe, the abſolute Neceſſity of Faith therein, Subjection thereto, and Sanctification thereby, to this blind-profeſſing World? And for his Diſtinction between the Light and Grace: *Reader*, if thou doſt well obſerve the Apoſtle *Paul*'s Deſcription ~~of~~ their Properties and Effects, I queſtion not but thou wilt ſoon condemn this Guide for ignorant, and very inobſervant of the Scriptures: For he to the *Epheſians* writes, *That whatſoever makes manifeſt is Light*, and bids them thereby *to walk Circumſpectly* So that the Apoſtle ſets it as the Diſtinguiſher between Good and Evil, as a Guide or Leader: And thus was Jeſus Chriſt, the Fulneſs of Light, nominated by the Prophet, — *A Light unto the Gentiles, a Leader unto the People, and for Salvation unto the Ends of the Earth*; who by the Evangeliſt, is ſaid, *to have enlightened every Man*; and by the Prophet 'tis determin'd, as well as by the ſame *John* in his *Revelation*, *That the Nations of them which are ſaved muſt walk in that Light*; and how it can be different from that Grace, whoſe Properties are the ſame, *in teaching to deny Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World*, cannot be rationally ſuppos'd; for, ſays the Apoſtle *John*, *If ye walk in the Light, as God is in the Light, ye ſhall be cleanſed from all Sin*; which *Paul* expreſſes

Epheſ. 5. 13, 14, 15.
Iſa. 49. 6.
John 1. 9.
Rev. 21. 24.
Tit. 2. 11, 12.
1 John 1. 5. 7.
Gal. 5. 16.

preſſes thus, *If ye walk in the Spirit, ye ſhall not fulfil the Luſts of the Fleſh*; and, ſays Chriſt, *I am the Light of the World, he that follows me ſhall not walk in Darkneſs, but ſhall have the Light of Life*: John 8. 12. It muſt be therefore evident to every common Underſtanding, that this (ſo much blaſphem'd) Light, Spirit, and Grace, ſpoken of, (leading to the ſame Condition, and bringing to the ſame End) are one in Eſſence and Virtue, though diverſly denominated, according to the Variety of it's Operations; and who is't can be thought a Chriſtian that denies the Sufficiency of this Glorious Light, which graciouſly is given of God *as a Leader to the Nations, and for Salvation to the Ends of the Earth*? And ſurely had this Guide but ever been acquainted with it's pure Inſtructions, and walked therein, the Benefit that would have certainly accrued, had better taught him the Excellency of it's Nature, and the reverent Obſervance he ought to pay it, and not to make a Scoff at it, as he moſt wickedly ſays the *Quakers* do at Grace, (who generally are known to be no Mockers, but have been made a Laughing-ſtock by all Perſwaſions; *being reviled, they bleſs; perſecuted, they ſuffer; defamed, they intreat; accounted the off-ſcouring of all Things unto this Day, and made a Spectacle unto the World, Angels, and Men.*) 1 Cor. 4. 9. 12. 13.

§. 7.] 10. He follows on much at the ſame Rate, *Sabbaths and Sacraments, and all inſtituted Worſhip they caſt off; the great Doctrines of the Reſurrection, Laſt Judgment, Heaven, and Hell, they turn into Allegories, &c.*

How long wilt thou imagine, write, and utter lying Vanities to beſpatter, defame, and expoſe to vulgar Rage the innocent People, and Royal Inheritance of the moſt high God? Can'ſt thou expect thy Days ſhould terminate in Peace, and that the Judge of all will not account with thee for all thy Slanders? Yea, *Clapham*, be it known unto thee, the dreadful God ſhall recompence it on thy Head; nor ſhall thy peeviſh Malice (ſurpaſſing all I know) eſcape a Pledge of God's Diſpleaſure on thee, e'er thou takeſt thy Farewel of this Earth; he will rebuke thy unclean Spirit, too full of naſty Venom and Lies, ever to have Admittance where nothing enters that defiles or makes a Lye: It's not a Rage I am in, as thou may'ſt think, and willingly would'ſt have others to believe, God bears me Record, but the infallible Senſe I have upon my Spirit of thy deep enſnaring Hypocriſy to betray (if poſſible) others more moderate and faithful into the ſame wicked yielding Spirit with thy ſelf; and alſo (I fear) thy immortal Enmity to us, the innocent People of the Lord, provokes to an Holy Indignation; and Judgment is for that unrighteous Nature to Eternity.

But that I may not leave the Reader unſatisfied as to this laſt moſt impudently wicked Aſperſion, know in the Name of all true *Quakers*, the Sabbath that is reſerv'd for the People of God, is ſo far from being by them rejected or deny'd, that they admoniſh all to the exact and punctual Obſervation of it, not to think their own Thoughts, ſpeak their own Words, nor do their own Works; — for the Word *Sacraments*, 'tis no where ſcriptural; and, 'till he explains his Meaning, I am not bound to find him one; but for ſuch Worſhip as is of Scripture-inſtitution, and perform'd by the Spirit of God, they own and practiſe, diſowning (as there is good Reaſon) all other Inſtitutions.

The Doctrine of the Reſurrection of the Juſt and Unjuſt, *Laſt Judgment, Heaven and Hell*, as future Rewards; they believe and confeſs: — And, as my faithful Teſtimony both to their Life and Doctrine, I am neceſſitated to declare, (and be it known to all that ever knew me) that when the unſpeakable Riches of God's eternal Love viſited me, by the Call of his Glorious Light, from the dark Practices, wandring Notions, and vain Converſations of this polluted World, and that my Heart was influenced thereby, and conſequently diſpos'd for the more intimate and ſincere Reception of it; thoſe very Habits, which once I judg'd impoſſible, whilſt here, to have relinquiſhed, (as well as I was unwilling) and did allow my ſelf a Liberty therein, becauſe not openly groſs or ſcandalous, I thought my ſelf excuſable) became not only burdenſome, and by that Light manifeſted to be of another Nature than that which I was called to the Participation of; but in my faithful Adherence to it's Holy Counſel and Inſtructions, I was immediately endued with that Power and Authority as gave Dominion over them, and being in Meaſure redeemed from that to which the Curſe is pronounc'd, I ſenſibly enjoy'd the Bleſſings that attend a Reconciliation; And never ſince I have been converſant with their Principles, (thus odiouſly deſcribed by him) have I found one Article that did not receive a full and ſatisfactory Aſſent from that very Grace, Spirit, or Light of God, which firſt called me from the groſs Impieties, vain Entertainments, tempting

ing Glories and Will-worſhips of this Generation: And as I have the Seal of God's eternal Spirit of Love upon my Soul, as an infallible Aſſurance; ſo, ſince my firſt frequenting of them and their Aſſemblies, I have obſerv'd that holy, innocent, and righteous Converſation, which harmonizes with the Severity, Circumſpection, and Self-denying Life of the Goſpel; and teſtify, (as revealed from God) that ſince thoſe Centuries, in which the Apoſtacy eclipſed the Beauty of the Primitive Light, there has not been ſo glorious a Diſcovery of Spiritual, Pure and Evangelical Worſhip, Life and Doctrine, as God hath in his Loving-kindneſs raiſed the ſo much deſpiſed *Quakers*, to own, practiſe and declare amongſt the Nations; as the good old Way of Holineſs, that leads from Intemperance, Vanity, Pride, Oppreſſion, and the Love of this World's periſhing Glories, to that everlaſting Joy and Reſt which is reſerved for the People of the Moſt High God. In ſhort, they are ſound in Principles, zealous for God, devout in Worſhip, earneſt in Prayer, conſtant in Profeſſion, harmleſs and exemplary in their Lives, patient in Sufferings, orderly in their Affairs, few in Words, punctual in Dealings, merciful to Enemies, Self-denying as to this World's Delights and Enjoyments; and to ſum up all, Standards for the God of Heaven, againſt the Pride, Cruelty, Luſt, Avarice, *&c.* of this Godleſs Generation; —whom the unborn ſhall call Bleſſed, when their Teſtimonies be finiſhed, and they gathered into the unſpeakable Solace and Poſſeſſion of God's eternal Preſence; —yet are they concluded by this uncharitable Guide, *not Company for Chriſtians:* But I am perſwaded, that the more Diſcreet will not relax their good Opinion for his ſlanderous Reflexions, but rather thence renew Occaſions of farther expreſſing their Candour and Humanity: And I hope their diſcreet and inoffenſive Deportment will perſwade all People, they are not ſo deſerving their ill Thoughts, as envious and ſelf-intereſted Prieſts have endeavoured to inſinuate.

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CHAP. III. *His Hypocriſy Detected.*

Chap. III.

THO' manifold are the Stratagems of Satan, that old Serpent, by which he does ſurprize the immortal Souls of Men with moſt deplorable woes, and everlaſting Miſery, yet is there none that proves ſo generally effectual as *Hypocriſy*; It's his *Myſterium Maximum*, a Study and Employment fit for none below the Form of his Arch-Angels; ſuch make his archeſt Emiſſaries, and moſt ſubtil Meanders Sublime Devils, maſqu'd with the Vizard of Sincerity, palliating themſelves from what they really are, by ſeeming what as really they are not; outſide waſh'd Platters; Wolves in Sheeps-Cloathing; Inſide rotten, but outſide whited Sepulchres: In ſhort, the muddy Senſualiſt refined to a Counterfeit-Fidelity, and Imitation of the Form of Godlineſs, the more unqueſtionably to deceive, and ſecurely to inſinuate candid Apprehenſions of his Purpoſe; who is the moſt impudent Deſpiſer of God, Deſtroyer of Souls, Contemner of Laws, Perverter of Truth, and Treacherous to the End; againſt whom the ſharpeſt Woes are denounced, and Puniſhments reſerved to Eternity: —— How far this Guide has rendred himſelf obnoxious to the Character of an Hypocrite, it is our Buſineſs mainly in this Chapter to diſcourſe: But leſt his diſſimulated Condeſcenſion, and pretended Chriſtian Inſtructions, (as inducements to Conformity) ſhould ſo far prevail upon the Unacquaintance of any with his Spirit, and notorious Practice through all Revolutions as to believe they may deſerve my Obſervation and Reply, (ſince 'tis irrational to argue the Unſoundneſs of a Principle from the confeſs'd Imperfections of it's Defendants) I ſhall a little hint at the chiefeſt of his Reaſons; as well to manifeſt 'twas not ſo much a general as an individual Concern that intereſted him in this Undertaking, as to prevent (if poſſible) his ingratiating his Motives to Conformity, with the Minds of ſuch as are inclinable to Temporizing: He ſtates his Queſtion thus.

Whether it be a Duty for Chriſtians to hold Communion with the Church of England, *according to her preſent Adminiſtrations?*

Page. 68.

Had this Guide the leaſt honeſty, or been conſcientious in his former Perſwaſions; it ſhould not be a Queſtion with him now (although I fear he is ſcarce ſo honeſt as to make it one, my Paradox is Orthodox) but having ever forfeited the Reputation of a ſincere Perſon, and not being eſteem'd other than a groſs Temporizer, I eaſily ſhall grant it very requiſit for him (whoſe Belly is his God, and that minds earthly Things) to commune with the Church of *England* in her preſent Adminiſtrations; but as for *Chriſtians* I ſhall not aſk his Leave to diſſent, unleſs he

can

1668. Chap. III. p. 69. can produce better Arguments to warrant his confident Aſſertions: his firſt runs thus: *It will not be denied by all Diſſenters (that have Underſtanding and Sobriety in them) but that here is a clear Profeſſion of all thoſe fundamental Points of Faith, which are accounted amongſt Chriſtians neceſſary unto Salvation*; *yea, ſuch a pure Confeſſion of other Points of a ſecondary Nature, that there's ſcarce any other Church in the World that God hath bleſt with a greater Purity.*

What ſtrange Confuſion, and unuſual Impertinency is this! Would not half-witted People bluſh to venture abroad in print with ſuch Expreſſions? Surely this Guide was groſly fond of writing Books, that rather than be quiet, he ſhould with ſuch Greedineſs expoſe his Ignorance to vulgar Cenſure; for if the *Diſſenters* he writes againſt, confeſs the Church they ſeparate from to be greatly pure in Fundamentals and Things of a ſecondary Nature, how is it poſſible, according to good Senſe, they can be termed *Diſſenters* in Religious Matters? I ſhall appeal to the intelligent Reader, if this blind Guide is not fallen into the Ditch, that aſcribes to ſuch the Title of *Diſſenters*, whom he at the ſame Time characters for abſolute Sons of the Church; for, do the higheſt Conformiſts to the Church of *England* acknowledge more, than that ſhe's *pure in Fundamentals and Things of a ſecondary nature*, and yet that ſuch who confeſs her to be this, ſhould by this ſilly Guide be ſtil'd *Diſſenters!* away with this apparent Nonſenſe, ſince none can properly be ſo eſteem'd that differs not in one or both; and how inconſiſtent, as well as ſaucy, his Expreſſion is, that will not allow Diſſenters to be *ſober* and *intelligent* (when none are ſuch in his Account, that allow not the Church of *England* what they can never do, and properly be counted for Diſſenters) ſufficiently appears, in his admitting theſe very Diſſenters to be *Chriſtian Churches, and Children of the ſame Father*, though now he ſeems to repreſent them void of both *Underſtanding* and *Sobriety.* Where his Wits were when theſe raſh and undadviſed Words were writ, I leave for the Reader to determine.

p. 72, 73. §. 3. He ſpeaks largely of the publick Worſhip, loudly extolling the Conſtitution of the Church of *England*, profeſſing a Separation therefrom to be unwarrantable; and that Corruption in Manners, both of Miniſters and People, ſhould be no Reaſon for deſerting their Aſſemblies, *&c.*

Contrary to the whole current of Scripture-record, and the beſt Accounts that have been tranſmitted through Ages of the Primitive Chriſtians, who ever have withdrawn themſelves from ſuch as *held the Truth in Unrighteouſneſs*; and let the World judge if *Paul* was not thus perſwaded, when he ſtrictly enjoyn'd Separation from (2 Tim. 3. 5.) (not only *Schiſmaticks*, *Hereticks*, and *Apoſtates*, but) *ſuch as held the Form of Godlineſs*, which conſiſted in Profeſſion and external Performances, *without* the Everlaſting *Power*, which alone could bring into true Obedience, and give the Poſſeſſion of that Eternal Life, which rightly denominates People Chriſtians, or a Chriſtian Church: But as two ſtrong Pillars, to maintain and underprop his Aſſertion, (p. 82.) he tells us, *otherwiſe God would have no Publick Worſhip*; As if an Aſſembly in an Houſe, Field or Barn, was not as capable to worſhip God in Spirit, as thoſe who frequent the Pariſh Steeple-houſes; if not, 'tis fit this Guide ſhould pay his Acknowledgements to the Roman Society (he calls *Antichriſt)* for his publick Worſhip; but be it known to him and all the World, that as God's Spirit is not tied to Places, ſo all Worſhip ſtanding therein is truly Catholick and Publick Worſhip, in Field or Houſe, whether Three or Three Thouſand; convenient Places being circumſtantial, not eſſential, to God's Worſhip.

p. 75. §. 4. His ſecond Pillar is the Example of *Zacharias, who* (ſays he) *deſerted not his Station in the Jewiſh Worſhip, notwithſtanding thoſe many Corruptions that were innovated*, by which he would excuſe his continuance in his Prieſtly Office in *Wramplingam* Pariſh: But if this Guide will be inform'd, he ſoon may ſee his Error in this Particular, (as upon Occaſion formerly was expreſt to him) the *Jews* were ſelected from all other Nations, and privileged as God's Peculiar People, by an external Law and Ordinances (all which were typical) over whom he ordained Magiſtrates, and a Prieſthood, which had no Relation to any other Conſtitution that was contemporary, or ſhould ſucceed, but were to continue till the Times of Reformation, and then to be abrogated; yet inaſmuch as Antitypes are repreſented by their Types, it muſt be granted, that many legal Inſtitutions did ſignifie and ſhadow forth what afterwards ſhould follow; ſince therefore it muſt needs be granted, that the Jewiſh State relates no farther to us than typically, it will not be unneceſſary to examine how far this Guide can ſecure himſelf, and juſtifie his many Turnings, from the confeſt Conſtancy of faithful *Zacharias.*

Conſider (1.) that the *Jews* were a People ſeparated from among the Nations, as his viſible Church, to whom he gave that intituling Sign of Circumciſion.

2. That their Temple, Worſhip and Laws, moral, judicial and ceremonial, were indiſputably of Divine Inſtitution.

3. That as thoſe who were their Prieſts, were by the high Prieſt anointed thereunto; ſo being once dedicated, were to officiate with Integrity and Conſtancy at the Altar.

4. That no Addition was to be admitted to what God had ſo punctually ordered, in any Circumſtance. Now unleſs this Guide can prove the Church of *England* the Antitype;

1. In being the Circumciſion in Spirit, by which ſhe is rightly intituled to the Priviledges of the Spiritual *Jewiſh* Church.

2. Can as infallibly and unqueſtionably prove the Divine Inſtitution of her Faith, Worſhip and Diſcipline.

3. That her Miniſtry is ſpiritually Anointed of God, by that one High-Prieſt after the Order of *Melchizedeck*, and by him commiſſionated to preach the everlaſting Goſpel.

4. And that in Faith, Worſhip and Diſcipline ſhe remains as clear and ſingle from all Inventions, Traditions and Ceremonies (thoſe only allowed as have their footing in the Divine Appointment and Order of God) unleſs I ſay this be made good, 'twill declare great Weakneſs in any to allow this Guide to argue from *Zacharias*'s Caſe to his own; —— I grant that whoſoever is anointed by Jeſus Chriſt to preach his everlaſting Salvation, ought to do it inceſſantly, not mattering the Oppoſition or Revolution of Powers; and that No defect in the Generality can or ought to unminiſter him, but rather that he faithfully ſhould decry thoſe Impieties, and keep his Station on God's Behalf, which righteous *Zacharias* did, whoſe bold withſtanding their Inventions, and honeſt Deſire of preſerving that Law pure, of which he was inſtituted Prieſt, procured no leſs than his Martyrdom, from the Cruelty of thoſe vain Superſtitioniſts. But what's this to *Clapham*'s Caſe? *Zacharias* was anointed by the High-Prieſt; whence was *Clapham*'s Ordination? *Zacharias* was murder'd for oppoſing their Unrighteouſneſs and wicked Traditions: Where did *Clapham* do ſo? but has he not preach'd for and againſt what he at Times has own'd, to keep his Pariſh. *Zacharias* would not diſpenſe with their Additions to God's Inſtitutions; has *Clapham* done ſo too? how comes he then to call the Church of *England*, *Pure in ſecondary Matters*, to wit, her Forms of Prayer, Anthems, Reſponſes, Litanies, Baby-Baptiſm, Croſſes, Altars, Steeple-houſes, Eaſt and Weſt, Bowings, Organs, Choriſters, Surplices, Caps, Rochets, Hoods, with much more ſuch like traſh than my Memory will ſerve at preſent to inſert, which fills up the Engliſh Worſhip, and are known by Perſons moderately read in Story, to have been brought forth by the Womb of dark Popery, that ſink of Antichriſtianiſm: — But as there ought to be one Temple, Worſhip and Prieſthood to make *Clapham*'s Caſe reſemble *Zacharias*'s, ſo that his may approach this Guide's, let us ſuppoſe amongſt the *Jews* three ſeveral Temples, Worſhips and Prieſthoods, call'd *Presbyterian*, *Independent*, *Epiſcopal*: If *Zacharias* had firſt been of the Presbyterian-Prieſthood, and as that ſhould decline in eſteem, imbraced the Independents, till by Revolution of Government both were violently ſuppreſt, as to the Exerciſe of their Conſciences towards God, by the Epiſcopal; and then that *Zacharias* ſhould divorce his Independent Spouſe, crying *All Hail* unto the new Eſtabliſhment, as *Clapham* undeniably did, he might have quoted *Zacharias* with more Honour, to his own ſhameful Retreat: but his conſtant Keeping of his Station in Faithfulneſs to God, ſharply rebukes this Guide's manifeſt Infidelity both to God and Men.

§. 5. His next great Argument to enforce Compliance, is that Soveraignty beſtow'd on Rulers, who (ſays he) *in particular Circumſtances undetermined by God, have Power to order and ſettle Things according to the general Rules laid down in the Word*; Inſtancing in ſeveral Jewiſh Kings: Although I need not farther trouble thee nor my ſelf, than barely to recommend the foregoing Page to thy peruſal; yet leſt the Matter may not be ſo evident, I ſhall a little obſerve his very great ſelf-contradiction; his Words are theſe; *There is not the like Reaſon to determine all Circumſtances in the Chriſtian Churches, as was in the Jewiſh Church, the one being in it's Minority, the other grown up to a State of greater Liberty. A Boy when he goes to School, in every Particular he is ſtinted to his Work; but when he goes to* p. 104. p. 103.

the Univerſity, he only hath general Rules for his Study, and is left to his own Diſpoſition for Order and Manner of his Studies. Is it not obvious that he does confute himſelf, and ſo has ſav'd me the Pains of making any other Anſwer than what ariſeth from his own Aſſertion and Similitude to prove it: He ſays the Chriſtian-Church is grown to *greater Liberty*; How ſo, if ſtill ſubject to be impoſed upon by Civil Power? Is not the Slavery greater, ſince that the Jews were *ſtinted* by God himſelf, but we by Men, and that according to their fallible Apprehenſions? yet with ſuch Severity is Obedience enjoyn'd, as Nonconformity coſts nothing leſs than the Price of Liberty and Eſtate. But ſince by Boys at School he means the *Jewiſh* Church, and by thoſe fitted for the Univerſity he intends a *State of Liberty* in ſecondary Matters, what follows but that our Schoolmaſters the Magiſtrates are diſmiſt, and we, being under an Evangelical Conſtitution, are in thoſe Matters left to that *greater Liberty* relating to the Goſpel State; which flatly contradicts that Power he in other Places does aſcribe unto them: Nay, if I ſhould make the moſt of his Similitude for my Advantage, how apparent would it be that the very Rulers in the Jewiſh-State were Boys, and ſtinted in all Religious Circumſtances, and conſequently not to be our *Schoolmaſters* under a Diſpenſation of greater Freedom, for then the change would be to our apparent Loſs and Injury; ſo that *others* being free as well as *Rulers*, for them to command is groſs Uſurpation; and for any to yield Obedience is nothing leſs than High-Treaſon againſt the King of Conſcience, and a betraying of themſelves into the *School-boys* State again—— Sometimes he ſays the Scriptures are clear in this Particular: in other Places, promiſcuous; but his beſt Argument is the Magiſtrate, for never wanting a ready Compliance to their Commands (come what will) he has better learnt Intereſt than to ſet his Opinion in Competition; — However, I ſhall propoſe theſe Queries, which he may anſwer if he pleaſe, or any elſe.

Qu. 1. Whether if ſeven Powers make ſeven diſtinct Interpretations of Religious Principles, and erect ſeven diſtinct Modes of Worſhip, according to what they apprehend from the Scriptures; they all may be ſubmitted to notwithſtanding their Contrariety?

Q. 2. Whether theſe ſeven different Principles and Modes of Worſhip, enacted to be conformed to, in theſe ſeven Dominions, can be rightly ſaid to proceed from the Spirit of God, the Unity; and not their erroneous Apprehenſions?

Q. 3. Whether any Preſcriptions concerning Faith and Worſhip, ſhould be allow'd or obey'd, if not from that unerring Spirit in which God's true and only Worſhip ſtands?

Q. 4. Whether any Magiſtrates now in being, do or can pretend to that Infallibility?

Q. 5. Where is that Goſpel-Scripture, which impowers Magiſtrates to concern themſelves in Religious Matters?

Q. 6. Whether it be congeneous, or ſuitable to the ſecond Covenant and Times of Reformation, when the Law is written in the Heart, and the Spirit put in the inward Parts; where there is but one King, and one Lawgiver; where the Offices and Aſſiſtance of Sun, Moon and Stars are no more required, but the Lamb *Chriſt Jeſus* is their Light, their Knowledge, their Guide, their All in All; for Rulers to interpoſe their Civil Authority to pull down or ſet up Religion?

Q. 7. Whether the firſt Inſtitution of Magiſtracy propos'd a Juriſdiction over Conſciences, or only the Preſervation and Proſperity of the People in Civil and External Matters?

§. 6. Many are his Cautions, and as many his Contradictions, too many for my Obſervation: In ſhort, the End of all his Tenderneſs to Diſſenters, and kind Titles of *Chriſtian Churches*, *Children of the ſame Father*, &c. I find, is a perſwading of all into an Acknowledgment of the Church of *England*. But *Reader*, if thou wilt know the Reaſon why this perſon *Now* appears ſo earneſt in his Diſcourſe for all to march in his *conforming Steps*, and thus confidently impoſes himſelf a Guide on all to the true Religion, as if we had been at a Loſs till now both for the *true Religion* and *a Guide*, I ask thy Patience and thy Credit in the Peruſal of this *notorious* (tho' contracted) *Story of his Life*, which a Neceſſity is upon me to inſert, that ſuch who otherwiſe may let his Hypocritical Inſinuations gain their eſteem, may (if they pleaſe) be furniſht with an Antidote againſt the Infection of their Nature.

It is not long ſince (being in thoſe Parts) I had ſome Hours converſe with this Perſon, and amongſt the many Things we touch'd upon, I charg'd him with his Retreat from a certain People to whom he formerly had a Religious Relation: Upon which he ſent me this, with other Particulars, by Epiſtle, in a Way of Apology; *That he never had profeſt himſelf of any Party, nor would come under any diſtinguiſhing Denomination of* Presbyterian, Independent, Epiſcopal, *owning no other than that of a* Chriſtian, avowing, that *whatever Apprehenſions People had concerning the Church of* England, *and notwithſtanding ſeveral went as far as* New-England *to enjoy purer Ordinances, yet for our Parts* (including himſelf as a conſtant Son of the Church) *we can witneſs the Lord's Preſence is amongſt us.*

To all which I then anſwer'd ſomething, though not ſo amply; that ſince he ſeems to liſt himſelf ſo early amongſt the Members of the Church of *England*, Where has he been during the Time of her Captivity and Exile? Did he for Conſcience-ſake (oppoſing *Covenant*, *Engagement*, &c.) quit the Land, contenting himſelf rather in the Quality of a poor begging Prieſt beyond the Seas, than to embrace the Perſwaſions of thoſe Powers, which had reduc'd the Reſidue of his Brethren to extream Poverty? Or turn'd he Trencher-Chaplain, Tutor, *&c.* Did he traverſe the Country, Sprinkling, Marrying, Churching, Burying, the common Trade of thoſe ejected Prieſts? And can he ſay, that whilſt the King and Biſhops were incapacitated by Exile, to act as Officers in the Church and State, he own'd the One for Supream in Matters Civil and Eccleſiaſtical; and the others, for ſo many Apoſtolical Heads in Chriſt's Church? Did he proteſt againſt the Cruelty of thoſe Powers, in the clear Subverſion of both? What Priſon was he in? What Bonds did he endure, what Loſs ſuſtain, Teſtimony bear, and Loyalty expreſs, on the Behalf of his Epiſcopal Faith, and it's Defender? —— Alas! But was he not in all thoſe ſtrange Occurrences of Times, and Variety of Changes, to be found Prieſt of *Wramplingam* in *Norfolk*? At the Beginning of the Wars, a moſt preciſe Stickler for a Reformation, extolling the great Neceſſity, as well as Righteouſneſs of the *Solemn League and Covenant*, encouraging others thereunto, both by his Example and Doctrine: Bold for the *Directory*, and buſie at *Chuſing Elders*, and ſo went under the Notion of a *Preſbyterian*: But 'twas not long before the *Independents*, through their greater Courage and Policy, had undermin'd and vanquiſht t'others Intereſt, and when poſſeſt of the Authority, he ſaw 'twas Folly to expect a Salary as Guide, in that Way the Governing-Party of the Nations had rejected, and therefore was obliged to liſt himſelf a Volunteer in *J. Munny*'s *Independent Congregation*; 'twas then the Beheaded King was by this Guide both preach'd and printed, as a *Toe of that Image the little Stone, cut out of the Mountain without Hands, was to ſmite*; and therefore ſays, *The Fall of the Ten Kingdoms was begun, the Lord is riſen out of his Habitation, gainſay not; for who ſeeth not the Alteration is of the Lord?* And in his Anſwer to an Objection, that this Prophecy was accompliſh'd when this Nation fell from Popery, ſays he, *Doctrinally it was, but not Politically; the Government hath continued the ſame, yea, and hard enough to the Saints* (alias NONCONFORMISTS) *none can deny it.* Now the Change this Prophecy ſpeaks of, reſpects the Government. In another Place ſays he, *There can be no clearer Evidence that God is about this Work of breaking down this Great* IMAGE, *and ſmiting the very Feet and Toes thereof, than this preſent Victory over the* Scottiſh *Forces at* Dunbar, *(which we are now to render Thankſgiving to God for) the Cauſe of this War being, Whether this* IMAGE *ſhall be upheld, or the Feet and Toes be broken.* In ſhort, *O ye Honoured Worthies, whom the Lord hath raiſed up to effect theſe great Changes, carry on the Lord's Work; That your People may not have Cauſe to ſay, We have changed our* TYRANTS, *not our* TYRANNY; *although Providence ſeems to put an Impoſſibility of ſetling Government in the former Way:* But Time hath proved him both a Temporizer, and a Falſe Prophet. 'Twas alſo then he ſought, if poſſible, to ingratiate himſelf with the Powers and People of the Land, by his moſt invective and falſe Diſcourſe againſt the *Harmleſs Quakers*, with a large Dedicatory Epiſtle to *O. Cromwel*, allow'd by him of *England*, *Scotland*, *Ireland*, &c. *Protector*, to whom, amongſt other extraordinary Complements, I cannot let paſs theſe Expreſſions, where he invites him, *As God's Delegate, in Honour to Jeſus Chriſt, and out of Love to the Churches of Chriſt, for whoſe Welfare you have this Great Power committed to you, to ſtop theſe Seducers*, &c. Concluding thus, *The Lord of Heaven and Earth Bleſs your Highneſs with the Continuance of His Gracious Preſence with you, that as you have done Valiantly in the High Places of the Field*, (that is, fought againſt King and Biſhops) *ſo you Govern as*

Stone ſmites the Image on the Feet, p. 16, 17.

Pag. 23.

Pag. 15, 16.

Pref. p. 3.

Pref. p. 5.

Pag. 24.

Righteouſly and Happily in the Gates of the City. O groſs Diſſimulation! Now 'tis he turns *Engagement-Man*, and is employ'd by the ſeveral Churches in *Norfolk*, to *R. Cromwel*, on the Death of *Oliver*, as their Repreſentative about that Petition, or Addreſs made by the Prieſts in General, which terms the Father *Moſes*, and the Son the *Joſhua*, that ſhould conduct them to the *Holy-Land:* But he being by the Projections, and angry Reſentments of the *Long Parliament*, diveſted of his Uſurped Authority, this Guide finds out a very Honourable Epithet for it; which had not long taſted of Power, before another Revolution took it's Place: But I muſt needs confeſs, that when 'twas noiſed a King was coming in, and the Church of *England* to be reſtored to all her ancient Emoluments (ſo called) this Guide grew ſeemingly dejected, and very forward in expreſſing his Diſlike againſt their Spiritual Lordſhips, and not leſs contumeliouſly (as he now would think) both of Her Worſhip and Diſcipline, hoping the *Preſbyterians Teſtimony of Allegiance*, in their Zealouſly aſſiſting to facilitate the King's Return, would ſo far intereſt him in their Concerns, as not wholly to be excluded from the Exerciſe of their Religion in the Land: But when 'twas manifeſt that nothing under an open Conformity would purchaſe the Enjoyment of their Pariſhes, (whatever becomes of them) this Guide ſlinks from his *Independent Church*, and *Preſbyterian Hopes*, reads the *Common-Prayer-Book*, ſubſcribes the *Articles*, changes *Oliver*, *Richard*, or *Parliament*, for *Charles*, *(once a Toe of the Beaſt, that the Little Stone was to ſmite)* of *England*, *Scotland*, *Ireland*, &c. And in the Place of *Chriſt's Churches*, the *Church of England*, with the whole Tribe however dignified or diſtinguiſhed; the Beheaded King (once the firſt Broken Toe of the Image,) now he commemorates with an Anniverſary-Sermon; and, as the Top of all, boldly renounces his ſo *Solemnly-taken League and Covenant*; —— What Temporizing's this! O what unheard of Hypocriſie is here! But *Reader*, What's thy Opinion of the Matter? Can *Oliver* be *Moſes? Richard*, *Joſhua?* And *Charles*, *Defender of the Faith*, altogether? Whoſe Intereſts were ſo oppoſite, as the laſt to be Exiled, and kept ſo by both: With whom was God's Preſence in all theſe Times? The Church of *England?* If ſo, then not with thoſe that turn'd her out, where *Clapham* had his Pariſh: How plainly have his Actions unmaſkt the groſs Diſſimulation of his Heart, and theſe corrupt Fruits explain'd the Poiſonous Nature of the Tree that brought them forth? But leſt I may be thought to wrong him, as if it were impoſſible for one who pretends himſelf a Chriſtian Miniſter, to be Guilty of ſuch abominable Time-ſerving, *Reader*, Epiſt. p. 6, 7. Book, p. 98. peruſe theſe Paſſages, where he confidently affirms ſuch to have been, *The Beſt, Wiſeſt, and Moſt Judicious Chriſtians, who under all thoſe great Changes and Revolutions, amongſt us of latter Times, have endeavoured the maintaining the Fundamental Doctrines of the Goſpel, even to a Degree of Compliance in Things of a lower Nature*; in which he poſitively concludes all Perſons, (from *Canterbury*, to the meaneſt Curate in the Nation, as alſo Seculars in their reſpective Places) have been to blame, both as to their Underſtanding and Wiſdom, in not yielding with *Clapham* in thoſe ſmaller Matters, (*viz.* an Expulſion of the Church of *England*, a diſowning of Monarchical Authority, or Right in the *Stuart*'s Family; Preaching and Printing it a *Toe of the Beaſt*, extolling the Covenant, taking the Engagement, being a *Preſbyterian*, an *Independent*, a *Millenary*, &c. Praying, and Swearing for Parliament, Protectors, Parliament again, at laſt, King and Biſhops) ſince thoſe who have left King, Biſhops, Common-Prayer, *&c.* and eſpouſed the Intereſt of thoſe other Powers, who Eſtabliſh'd other Methods both in Church and State, *Were the Beſt and Moſt Judicious Chriſtians*; but to excuſe this Brazen Impudence P. 106. and Hypocriſie, he concludes, *Let not any Principles you have inconſiderately taken up, ſo far engage you, as to make you loath to return to Ways of Truth and Soberneſs: But it would be conſidered, it's no Diſgrace for the Wiſeſt, Holieſt, and* P. 108. *moſt Learned'ſt Men to retreat, in ſome Controverſial Principles and Practices. Reader*, Will this Fig-Leaf Garment cover the Shame of this Guide's Nakedneſs, from thy Diſcerning and Cenſure? I hope not; But does not his Covering ſtand in Need of one, who ſays, *The Holieſt, Wiſeſt, and moſt Learned'ſt Men may ſtill be ſuch, and yet walk not in the Ways of Truth and Sobriety:* What Weakneſs, what Ignorance, what ſtrange Confuſion's here! From which I alſo muſt infer, that ſince he is but here of late return'd *To the Ways of Truth and Sobriety*, he all his Life-Time before walk'd in the Way of Error and Madneſs; Judge then how fit he was to Preach others into the Knowledge of the Truth, and a Sober Life: *Have not the People given him Money for that which was not Bread?* And farther, I would obſerve, 'twas in that Time of Error and Madneſs, he writ thoſe wicked Slanders againſt us who are called *Quakers*.

§. 7. I would obſerve before I finiſh, that the Intendment of his Book is not to preſs Conformity to any one in Oppoſition to all other Conſtitutions, otherwiſe than in a Temporary Senſe; for ſince it is his Principle, *That ſuch are the moſt Wiſe and Judicious Chriſtians, that have in all Revolutions complied in leſſer Matters*, it follows, that the Church of *England* is no farther concerned in this Diſcourſe, than whilſt She keeps the Power and Magiſtracy on her Side; for which of the Seven Sons, *viz. Lutherans, Calviniſts, Anabaptiſts, Arminians, Epiſcopalians,* P. 17, 18. *Preſbyterians, Independents*, (being of the ſame Father) with that known, or unknown, *&c.* ſhall gain the Prerogative, he by his own Principles ſtands ready to embrace him; ſo that no longer than any of them have external Force to warrant their Commands and Impoſitions, no longer ſhould they be acknowledged; but any other of them (though remote in ſmaller Matters, holding the ſame Fundamentals) is quite as eſtimable in this Guide's Account, and thoſe Injudicious that concur not with his Sentiments; by which he does at once commend, rather than excuſe his paſt Compliance with thoſe ſeveral Perſwaſions, and palpably diſcovers his Readineſs to do the like, as otherwiſe conceiving it Unwiſe, *(they being the Moſt Wiſe, and Beſt Chriſtians, that yield in leſſer Matters)* — But that which renders ſuch Alterations ſuſpicious to Sober Men, is the never finding them convenient till Change of Government makes them ſo; for amongſt the many Tranſactions of this Perſon's Life, I ſhould not forget, that when the *Fifth-Monarchy Principle* was in Eſteem, which would by no Means diſpenſe with an *Earthly Monarch*, (as belonging to the *Great Image*) *J. Clapham* prints a Diſcourſe in the Vindication of it, but the potent Argument of *Cromwel*'s aſſuming it, under the ſpecious Title of *Protector*, clearly confuted this *Great Millenary*, as he at large acknowledges in his Epiſtle Dedicatory to him before his Book, anciently writ againſt the *Quakers*; — ſo that the only *Conſtancy* I can remark of *J. Clapham*, has been the keeping of his Pariſh, through his very *Great Inconſtancy*, in his Perſwaſions.

I hope, by this Time, *Reader*, thou haſt well conſidered, and narrowly inſpected the Qualities of this Guide, which ſurely manifeſt themſelves as deteſtable as any I have ever met withal; his Ignorance, Impudence, and Hypocriſie, but above all, his Hackney, Mercenary Spirit; which doubtleſs needs muſt leave ſuch ſtrong Impreſſions as ſhall for ever make thee diſeſteem his Undertaking, and that the *Quaker's Innocency*, whom he has ſo unworthily ſlandered, without a Proof to warrant his Aſperſions, ſhall not appear the leſs deſerving Favour and Encouragement from thee; however he has not been remiſs in putting all his Stratagems on Foot to render them obnoxious to the Fury and Diſpleaſure of ſuch who have Power to execute the Reſentments of their Minds, but rather let them have thy Countenance, as a People whoſe upright and induſtrious Converſation, renders them not leſs Serviceable than Exemplary.

Thus have I finiſh'd my third Chapter, and haſten to my fourth, which is a ſhort Compariſon of ſome of his Contradictions; that whilſt he runs inſulting upon us for Ignorant, Erroneous, and Contemptible, it may appear that his Diſcourſe requires an *Errata*.

CHAP. IV. *His Contradictions Compared.*

Chap. IV.

§. 1. *GOD hath in the framing of Man's Nature, laid ſo deep an Impreſſion of Religion, that there is no Nation but doth judge themſelves Intereſted therein.* P. 1.

In the framing of the Nature of Man, there are ſuch Principles of Religion Engraven in him, as cannot be razed out. P. 8. 15, 16.

BUT as 'tis a Thing all profeſs themſelves intereſted in, ſo there's nothing Men are at greater Difference about; ſome Worſhip the Sun, others the Moon or the Stars, and almoſt any Creature from whence they received any Benefit. Pag. 2.

We read in the Story of the Iſraelites, *the Vanity of Man's Nature in Matters of Religion.* P. 3. 4, 5.

Is God's Impreſſion divided, or the Capacity he gave Man ſo blinded, as that it cannot diſcern betwixt *Himſelf*, *Sun*, *Moon*, or *Stars*? And is it poſſible, *That Man's Nature ſhould be Religious, and it's Principles not to be razed out, and yet* Obſerv.

vain in thoſe Matters? And what *Spiritual Benefit* did any ever receive from *Sun, Moon, or Stars*, that induced them to worſhip and adore them?

How greatly then doth it behove every Man to make a Wiſe Choice of that God he intends to ſerve, and that Religion he means to live and die in? P. 2. *There is a Neceſſity Men ſhould be of ſome Religion*, P. 14. *To chuſe deliberately what God we will ſerve, and then reſolve to cleave unto him.* P. 15.	*Man's Eternal Happineſs or Miſery, depends on the Right Knowing God, or his Miſtake about it.* P. 2. *On the Right Chuſing one's Religion, or our Miſtake about it, Eternal Happineſs or Miſery, Life or Death depends*, P. 16. *The Dream that every Man may be ſaved in his own Religion, if he be True to it, is more becoming* Turks *than* Chriſtians. P. 17.

Obſerv. O ſtrange Contradiction! Has Man a Liberty given, nay, Advice grounded on Neceſſity to be of ſome Religion, *And not only to chuſe what God he will, but alſo to Live and Die in his Service*; *and yet Damn'd if he hits not on the True One*: What's this more, than to ſay, *It's Neceſſary Man ſhould do ſomewhat, though he be Damn'd for it*? And if it's a *Dream* to expect Salvation in being *True to ſome Religion, is it not a Lethargy of Impertinency, That it's neceſſary to be of ſome Religion, and to Live and Die in it*?

There are many Falſe Religions in the World. P. 15. *There being ſuch Diverſities of Religions, you had Need to have your Eyes about you.* P. 26.	*It's a Miſtake to think that there is ſuch a Multitude of Religions in the World.* P. 27. *There are, to ſpeak properly, but Four Religions.* p. 28.

Obſerv. Theſe Croſs Sayings muſt needs be manifeſt to the weakeſt Capacity; for if he ſpeaks *Properly* on one Side, he ſpeaks very *improperly* on the other.

§. 2. *It's not ſufficient, that it be delivered unto you, by Tradition from Anceſtors, by Education from Godly Parents, commended by the Practice of wiſe and pious Perſons,— but make a wiſe Choice for your ſelves.* p. 25. *Thoſe that take up Religion, becauſe it's profeſt in the Country, and commended by Example, how ſlight are they therein?* p. 19.	*Man muſt diſcern the Verity and certainty of theſe Doctrines, that he may venture his Soul upon them; for which End, it's exceeding neceſſary to be converſant in thoſe Treatiſes which prove the Verity of the Chriſtian Religion.* p. 10. *I add one Rule of Caution more, againſt a common, but dangerous Miſtake: Take heed of ſetting up your own Apprehenſions of the Senſe of Scripture: Though fundamentals are plainly laid down, yet Points controverted are hidden from ordinary Underſtandings, that know not the Languages and proper Idioms of Scripture, and other Advantages of Learning.* p. 109.

Obſerv. In one Side, this Guide is for every Individuals' chuſing from a Reaſon in himſelf; in the other, that he ſhould accept Things from the Apprehenſions and greater Skill of others.

But it's unreaſonable to be contending about Things, not ſo clearly revealed in Scripture; p. 44. *But darkly laid down* p. 47. *Take Heed of that great Miſtake, that nothing is to be admitted, in and about the Adminſtrations of the Church of Chriſt, but what is held forth in Scripture.* p. 99. 100.	*Search the Scriptures and look well to them, they are your Chart and Compaſs, to ſteer your Courſe by; try all Things by them.* p. 47.

Obſerv. O ſtrange Confuſion! A Rule and no Rule; revealed, and not revealed: Is it not unreaſonable to ſuppoſe that Chriſt, inſtead of rendering his Church more glorious and infallible than ever, ſhould leave her deſtitute of Information in thoſe

Things, which concern her Peace, ſince contrary Apprehenſions about them, have been the Ground of all Diviſion and Perſecution through Ages, and will be yet with moſt, notwithſtanding this Guide's Directions? — Can the Scriptures be clear in deep, and not in ſhallow Matters?

God hath committed the Care of Religion, and the Settlement of it, to thoſe in Authority, in their Dominions, in ſuch a Way as they judge moſt agreeable to the Rule of the Word. p. 68.

They are to ſee all be adminiſtred according to the ſame; and in the particular Circumſtances undetermined by God, they have a Power to order and ſettle Things according to the general Rules laid down in the Word. p. 104.

It's not ſufficient that it's commanded by the Laws of the Land, but make a wiſe Choice for yonr ſelves. p. 25.

Let every one be fully perſwaded in his own Mind. p. 53.

And Men that act according to Reaſon, will look into the Oracles of God himſelf, wherein God hath reveal'd his Will, concerning Faith and Worſhip. p. 9.

If God has inveſted Magiſtrates, with the Power of Interpretation, and Settlement of Religious Matters accordingly; is it not abſurd to bid Men chuſe for themſelves, ſince they are to be concluded by another's Choice? And how the Oracles of God, ſhould be perſpicuous to all Underſtandings, and yet need an Interpreter, (I mean the Magiſtrate) I would fain underſtand.

§. 3. *The Chriſtian Religion was confirm'd by many Signs; by the Means of Propagation of it, by weak and unlearned Men, by whoſe Preaching it overſpread the World.* p. 31.

The Fundamentals of Chriſtianity are ſo plainly laid down in Scripture, that the weakeſt Chriſtians may underſtand them. p. 110.

The Quakers, *in Reſpect of their want of Learning and outward Accompliſhments, are contemptible.* p. 62.

Controverted Points are hidden from ordinary Underſtandings that know not the Languages, and proper Idioms of Scripture, and Cuſtoms of the Church, and other Advantages of Learning, that it's ordinarily impoſſible they ſhould find out the Mind of God therein. p. 111.

Obſerve. What Contradiction is here! that what he deſigns to have been Proof or Argument, to have recommended the more unqueſtionably the Belief of the Chriſtian Religion in old Times, to the primitive Chriſtians, he here ſhould make the Reaſon why he rejects and reviles the *Quakers* and their Teſtimony;—— and that he ſhould tell us, the Spirit they received perfectly inform'd them, and yet that Learning is to be the only Means of knowing God's Mind in theſe Days, whilſt he confeſſes at the ſame Time, the weakeſt Chriſtian may underſtand the Fundamentals of Religion.

God is to be worſhipped in Spirit and in Truth— p. 70.

The Eſſence of Prayer lies in lifting up true Deſires to God in the Name of Chriſt. p. 71.

To pray, is Part of God's Worſhip, but whether it be in a Book or out of it, is no Part at all. p. 100.

For who is there that knows not that Forms of Prayer, have been of exceeding long Continuance in the Chriſtian Church. p. 91.

Set-Forms, are not only uſed and preſcribed in the old Teſtament, but alſo in the new. p. 94.

How! Worſhip in Spirit, and yet by Words of Man's Preſcription! Can any Man bring the Spirit to ſo many Words, to begin with *I*, and end with *R*? Or who knows the Spirit's Mind, ſo punctually as to preſcribe for Generations to come the Words it will uſe, for all Perſons and Conditions, that may be in the World? Who can pretend to know all States, that he may write Prayers for each? Why not Forms of Sighs and Groans?— Was it not a ſpiritual Worſhip, *Chriſt Jeſus* ſet up, above ſixteen Hundred Years ago, in Oppoſition to the *Jewiſh one*, and all other particnlar Worſhips, in the World? which are known to have been Forms, and ſuch as this Guide pleads for, at leaſt the *Jewiſh*, and produce me a Form put forth and eſtabliſh't by any of the Apoſtles, who were faithful in God's Houſe;— But did not Forms creep up, when the primitive Power and Spirit was loſt, imitating Prayer, bnt not Praying? And did not *Tertullian* in his Apology, (who is generally rank't in the Beginning of the third Century) write, that the Chriſtians prayed not by Book, bnt as they were moved by the Spirit of God, or to that Purpoſe; and I challenge this Guide, or any living, to make appear that a Form of

Prayer

Ston. ſmi. the Image on the Feet. p. 29.

Prayer was eſtabliſh'd, till ſome Time after his Death; And this Guide himſelf acknowledges in his *Stone ſmiting the Image on the Feet*, that the Apoſtacy was begun, *the Empire yielded up to the Papacy, the primitive Purity of Chriſtian Worſhip, fail'd, and became corrupted:* And let him tell me if the Worſhip of the Church of *England*, had not it's Beginning there, at leaſt thoſe Things he calls *Additaments and Modes*; ſo that they are not concluded as neceſſary by any Light or Prudence, but innovated by a vain, formal and ſuperſtitious Nature: Beſides, examine the Contradiction of his own Aſſertions, *God muſt be worſhipped in Spirit, and yet in Form: Forms are not only of Legal, but of Goſpel-Inſtitution, and yet whether Prayer be within or without Book, it matters not.*

It's a vain Deluſion to think that the Spirit ſhould diſcover all deep Myſteries. p. 111.	*Wherein you are otherwiſe minded, he will reveal the Truth,* [the Myſtery] *unto you.* p. 46.
The Spirit of God teaches not by ſuch immediate Enthuſiaſms [or Revelations]	*God will reveal his Secrets to ſuch as fear him, and lead you by his Spirit,* p. 46. 47.

Obſerv.

If it be a vain Deluſion, to ſay the Spirit only can diſcover all deep Myſteries, pray what is it to ſay, it ſhall reveal the Truth, which comprehends all? And that it will reveal God's Secrets, (what are they but Myſteries?) And if God's Spirit does not teach immediately, why does *Clapham* ſay, that it will reveal God's Secrets, and lead us? Which implies the Familiarity and Conſtancy of his Preſence, What Contradiction's this!

§. 4. *For who is there of the higheſt Form of Chriſtians, that are aſcertained that in every particular Doctrine and Practice, theſe be in the Right, ſeeing the beſt of Men are imperfect, and may and do err.* p. 53.	*Let the Doctrines and Myſteries of Faith you receive, influence your Hearts and Lives, ſanctifie and change them. Reſt not in the Form of Godlineſs, without the Power of it.* p. 27.
Who is in all Things free from Error? What Church or Perſon upon Earth? p. 65.	*God only is to be ſanctified of all them that come near to him.* p. 70.
For what Churches are ſo pure, but they have ſome Defects, Errors, or Corruptions? p. 81.	*In the Church of* England, *is a profeſſed Renunciation of the Devil, the World, and the Fleſh, with all their Sinful Works and Luſts.* p. 70.
The Quakers *truſt in a pretended Sinleſs Perfection.* p. 63.	*Let this Truth influence your Hearts and Lives, ſo as you ſincerely obey the Goſpel, and live in the daily Expectation of the Coming of the Lord, and give Diligence to be found of him, without Spot and Blameleſs.* p. 40.

Obſerv.

Here's the Perfection of his Contradictions; — 1. Is it Senſe to affirm that Societies are ſanctified and changed, and yet imperfect, corrupt and erroneous? 2. If God is to be ſanctified of all that come near unto him, then ſuch as can't ſanctifie him, cannot approach him; but *Clapham*, and ſuch as cry, they have no Health in them, and conſequently unſanctified, cannot ſanctifie the Lord, therefore can't they approach him. 3. He asks the Queſtion, *What Church is without Corruptions?* and as patly anſwers it, *The Church of* England (for ſhe) *renounces the Devil, the World and the Fleſh, with all their deceitful Works and Luſts.* So that Perfection is an Article of *Clapham*'s Faith, as being of that Church. 4. And why ſhould he be angry that the *Quakers truſt in a ſinleſs Perfection*, and that which will exceedingly rejoyce, at the Appearance of their Lord? Since he has found ſo ſuitable a Defence, that in ſo many Words, admoniſhes all to *give Diligence to be found of him in Peace, without Spot, and Blameleſs.*

And Reader, though he never did intend by his Diſcourſe, a Vindication of the *Quakers Principles*, yet mayſt thou eaſily perceive how he is left of God, in this conceited Undertaking, to manifold groſs Contradictions; and whilſt he would be thought competent, to enervate ſuch Opinions as don't quadrate, or agree, with his, his Book is made his Confutation: — Nor have I hinted at the Moiety, becauſe I would avoid *Prolixity*, profeſſing in Sincerity, I ſcarce have ever read ſuch a Compendium of Abſurdities, although, when firſt I ſaw his Treatiſe, I was in

Expectation

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Chap. IV.

Expectation of ſome Eſſay, or new *Atlantis* in Religion, as might (if not) deſerve an Approbation of it's Doctrine, at leaſt have manifeſted the Ingenuity of its Author; but to find the Gleanings of ſome mouldy Authors, and dark Suggeſtions of unwarrantable Tradition, venture to put a Cheat upon the World, under the ſpecious Title of a *Guide*, (who had not gone a Page, before he loſt his Way) at once expreſt more Ignorance and Impudence, than any Piece I have met with, ſince I have held the leaſt Intelligence with Books; and I hope what hath been already writ, will by thee be eſteemed a ſufficient Anſwer to this Guide, and ſo unvizard his Deſigns, as neither thou, or any elſe, from thence ſhall take the leaſt Encouragement to embrace his *Religion*, or give Entertainment to his falſe Aſperſions, but rather am willing to believe, that Perſons ingenious and deliberate, will never look upon a Time ſerving Prieſt, thus circumſtantiated with great Variety of Miſdemeanours, or any Thing, his Parts or Malice can ſuggeſt, ſo favourably, as to accept his Sentiments to the apparent Prejudice of ſuch, whoſe Carriage and Correſpondence amongſt Men, are in the general, confeſt to be diſcreet and Friendly; for if the Perſons inveſted with Authority ſhall once admit of implicit Apprehenſions, for their Rule, and that from one, whoſe very Actions carry ſuch undeniable malignity with them, thoſe different Perſwaſions againſt whom he may have treaſured up Revenge, muſt certainly expect the Effects of their Severity and Diſpleaſure, let them in other Matters, where publick Preſervation is concerned, appear never ſo ready and contributory.

But ſuch Procedures reliſh rather of *Romiſh Bigotry*, and *Inhuman Inquiſition*, than Chriſtian Tenderneſs and Human Prudence: For as a gentle Treatment of *Diſſenters* has ever been the moſt effectual Way for Uniting Differences in Religion, (at leaſt preſerving of the Peace) ſo ſhould all Magiſtrates remember (if they pleaſe) that their Authority cannot reaſonably extend beyond the End for which it was appointed, which being not to inthrone themſelves Sovereign Moderators in Cauſes purely Conſcientious, and relating to a World in which they cannot pretend the leaſt Juriſdiction, but only to maintain the impartial Execution of Juſtice, in regulating Civil Matters with moſt Advantage to the Tranquillity, Enrichment, and Reputation of their Territories, they ſhould not bend their Forces, nor imploy their Strength, to gratifie the *Self-ſeeking Spirit of the Prieſts*, or any private Intereſt whatſoever; — An Exerciſe below the Dignity of their Office, and much too narrow for that Univerſal Influence it ſhould have upon the Publick.

§. 5. But to conclude, *Judicious Reader*, hold not ſo ſlight an Eſteem of the *Quakers Principles*, becauſe decri'd by ſuch as either don't know them, or well know an Entertainment of them would put a Period to their *Gain*: But ſoberly examine if there be any other Way to perfect Victory over thoſe Corruptions and Fleſhly Luſts, to which we naturally are addicted, and moſt infallibly occaſion that Diſorder and Confuſion we ſee all Nations ſubject to, than what they Preach up, Write for, and Walk by, even that *Grace of God which brings Salvation, (from all Iniquity)* which, ſays this Guide, *is the Sum of all*, viz. *The Grace of God which bringeth Salvation, hath appeared unto all Men, teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould Live Soberly, Righteouſly, and Godly in this preſent World:* Which being really attended on, it's Inſtructions cordially embrac'd, and Holy Motions intirely reſign'd unto, with that Noble, but neceſſary Reſolution, *Of deſpiſing all Shame, and patiently enduring the Croſs*, ſhall make thee a Righteous Magiſtrate, a Reformed Prieſt, or an Holy Citizen of the *New Jeruſalem:* It leads into Circumſpection, and Pure Conformity to the Divine Pleaſure: Doubts and Fears, Sighs and Tears, ſhall fly away, and in that Faithful Stayedneſs of Heart on God, We can, according to our reſpective Meaſures ſay, *He makes the Rivers of his Peace to overflow, and never-failingly bedews with the Refreſhment of his Glorious Preſence:* Which *Reader*, that thou mayſt, and all Men, really experience, is the very earneſt Deſire of him, that God in Everlaſting Love, has made a *Friend to the True Religion*, but an Enemy to every Falſe Way.

P. 43.

William Penn.

A Serious

1671.

A
Serious APOLOGY
FOR THE
PRINCIPLES and PRACTICES
Of the PEOPLE call'd
QUAKERS.

Againſt the
Malicious Aſperſions, Erroneous Doctrines, and Horrid Blaſphemies, of *Thomas Jenner*, and *Timothy Taylor*, in their Book, entituled, *Quakeriſm Anatomiz'd, and Confuted.*

* The SECOND PART.

* *Note*, the First Part was written by *G. Whitehead.*

By WILLIAM PENN.

But theſe ſpeak Evil of thoſe Things which they know not; raging Waves of the Sea foaming out their own Shame, Jude v. 10 13. *But Wiſdom is juſtified of her Children*, Mat. xi. 19.

The PREFACE.

To the KING's Lieutenant-General, and General-Governour, and Council of *Ireland*: With all other it's Subordinate Magiſtrates. The Juſt and Neceſſary Defence of the People call'd *QUAKERS*.

THO' *it be the uſual Deſign of* Dedicatory Epiſtles, *to flatter thoſe Perſons whoſe Names front the enſuing Tracts, with the Protection of them* (and ſome we confeſs want it) *yet ſuch is the Dignity of the* TRUTH *we vindicate, that as we cannot attribute it's Original to any Mortal Men, ſo are it's own Innocence and Certainty the moſt Convincing Apology againſt all it's Adverſaries: We therefore wave all* Gaudy Titles, *and chuſe to evidence our Reſpect in a Way leſs ſuited to the Education of* Phariſaical Paraſites.

Some, mov'd by their own Intereſts, have been pleas'd to enterprize a Confutation of the Quaker's Doctrines *(at leaſt they think ſo) in which they let us underſtand, how much more they deſign'd to diſ-intereſt us in* Chriſtianity and Civil Government, *than to inforce us of either: But that the* Hope of the Hypocrite may periſh, *and their Vain Expectations appear fruſtrated to all Impartial Readers; we have taken their Diſcourſe into our Serious Examination, otherwiſe unworthy of our leaſt Notice.*

And though they intend nothing leſs than a diſingaging us in any Claim to Legal Protection, yet, as we only can aſcribe the Honour of our Creation to God, ſo do we attribute our Happineſs of Birth unto His Providence, which has not fallen within the Lawleſs Borders of meer Prerogative, but the more Pleaſant Province of Legal Freedoms.

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And being thus intituled to equal Priviledges with them, we cannot eſteem their Partial Characters, Grounds ſufficient to cut off that Entail of Liberty, however buſily endeavour'd by their meer Rapſody of Folly, Error, and Abuſe; Men, whoſe whole Lives are but the expreſs Inſtances of Contention: And whilſt they ſeem to repreſent us undeſerving of your Protection, none more Incendiaries than themſelves. It is their old Thread-bare Project, to abuſe the Civil Magiſtrate, with the Execution of their Revengeful Deſigns, under the Pretence of anſwering ſome Publick End.

And truly, it ever was the Infelicity of States, to ſteer by the Siniſter Compaſs of an Avaritious and Enrag'd Clergy.

We judge our ſelves as rightfully poſſeſt of our Demeans as any, and muſt believe our Lives and Labours as Beneficial to the Publick.

It's not a Meer Credential, or Point of Faith, *that criminates; but an immoral Practice in the Opinion of the Law: And of what* Morals *thoſe Men are, that dare to inſtigate Authority to our Subverſion, for not believing what they would have us, (whilſt they themſelves ſtand Heterodox to the Publick) we may interpret by the* Jeſuits Bloody Ones.

It's wretched, and almoſt unpardonable in Men, to pretend themſelves Miniſters af the Meek and Self-Denying Jeſus, *when they are not yet learnt in the School of doing as they would be done by. Their Enmity is the expreſs Image of their Souls, and their envying us your Toleration (whilſt they court it for themſelves) ſhews how much it is their Principle to give none; and were you but as ſubject to their Power, as we are to yours, 'tis ſhrewdly to be ſuſpected, that our Entertainment would be alike* Cruel.

We hope the Tragical Stories of the Scottiſh *Covenant, and ſad Effects of their ſtrait-laced Engagement, will for ever antidote Sober Men againſt the Contagion of their Narrow Principles; which rightly underſtood, are the trueſt Meaſures, and plaineſt* Engliſh *of their Chriſtianity, and Obedience to the Civil Magiſtrate.*

Could we but daub with the untemper'd Mortar of Sin-pleaſing Principles, deny our own Judgments, bow to their Dictatorian Cenſures, flatter their Perſons, feed their Pride, augment their Trap-door-Stipends, and excite to Diviſions, by aggravating the Miſcarriages of Superiors, *we might have more Reſpect in their Thoughts; who in their implacable Enmity miſrepreſent us both to you and the Nation, which is the only Cauſe of our preſenting this Defence to you: But 'tis our Deſire to give other Teſtimonies of our Religion, than Animoſity; and better Proofs of our Chriſtian Moderation, than the ſharp Guſts of a* Scottiſh-Preſbyterian-Directorian-Perſecution.

Not that we would be thought to juſtifie our ſelves, in condemning them; we make a Difference betwixt ſeeking Revenge, and giving Men their True Characters.

We are ſo remote from Vailing our inmoſt Parts, that we chearfully offer our ſelves to your narroweſt Scrutiny and moſt prying Search: Nay, we beſeech you do that Juſtice to your ſelves and our Adverſaries, *as well as to our Cauſe, to make the ſtricteſt Inquiſition after us and our Principles. 'Twas that which rendred the* Bereans *Noble; and to* Try all Things, *the Apoſtle held to be a certain Means of knowing what is Good: For, as it is a Mark of Great Folly, to cenſure what is neither underſtood nor known; ſo may the fouleſt Error be diſguis'd with the fair Pretences of Truth, and Prejudice or Intereſt, traduce the moſt in-offenſive People upon Earth; which has neceſſitated us to offer this* Apology, *or, thoſe ſo often refell'd and refuted Doctrines and Accuſations, would not have deſerv'd our ſlighteſt Notice: But as we can never think our Time better employ'd, than in defending* TRUTH, *againſt the mean (yet malicious) Eſſays of her Adverſaries; ſo we may reaſonably expect (as the juſt Succeſs of our Endeavours) the Happineſs of being better underſtood, by this renew'd Occaſion of once more* Remonſtrating our real Innocence to the World.

To conclude, We hope to evidence by the enſuing Diſcourſe, that not We, but our Adverſaries, are the malignant Enemies of God, Scripture, Religion, *and* Civil Government, *and that by Undeniable Inſtances.*

At leaſt, it will always appear partial and unmanly, that in a Country, only maintain'd by an Engliſh Civil Intereſt, *thoſe who are themſelves* Diſſenters, *and eſteem* Perſecution *againſt them* Unchriſtian, *ſhould expreſs ſo much* Romiſh Zeal *in exaſperating the* Civil Magiſtrate *to our utter Ruin, who are both* Engliſh and Diſſenters too.

We ſhall omit to mention how far we are conducive to the Publick Good of this Plantation, as well as how far we were Inſtrumental in procuring it; but this we ſhall take the Liberty to aſſert, That ſince we are as large Contributors to the Govern-

1671. ment as our Antagoniſts, we are intituled to as large a Protection from it: *And for our Faith in God, and Worſhip of Him, we neither are aſham'd to confeſs, nor unable to render a Reaſon of either; but as we have done both in this* Apology, *ſo upon all Occaſions we chearfully ſhall expreſs our great Reddineſs to confeſs and vindicate the ſame, againſt the utmoſt Strength of all our Enemies.*

We are Your real Friends in all Truth and Righteouſneſs,

G. W. W. P.

The INTRODUCTION.

CHAP. I.

Chap. I.

IN my Anſwer to the latter Part of this Rapſody of *Slander* and *Impoſture*; I muſt take Leave to premiſe two Things:

Firſt, That as theſe very Points in Controverſy, have been throughly conſidered, upon ſeveral Occaſions, (as is evident in the Books of many of our Friends; both of them living, and thoſe that are at Reſt with God) ſo can we find nothing New, either of *Objection* or *Slander*, that might deſerve our farther Thoughts; but a meer *Gleaning of that Harveſt of Lyes and Error*; in which ſo many of his *Brethren* (and *Satan*'s *Labourers*) have been, for theſe twenty Years paſt, moſt diligently employ'd: Yet for the Sake of ſuch, as may be impoſed upon, and deceived into an Apprehenſion of the Truth of theſe deteſtable *Imputations*, (through their Ignorance, *as well of us and our Principles, as of the Prieſts and their ſiniſter Practices*) we ſhall condeſcend to take them into our ſerious Examination.

Secondly, Nor would I have the Man conceit it was his Strength of Argument that neceſſitated Two to anſwer it; ſince the Meaneſt had been more than enough, for an *Adverſary ſo feeble and incompetent*: but being both alive, and particularly concern'd (becauſe abus'd in the Diſcourſe) we can do no leſs for the Truth, our Brethren, and our ſelves.

And now I muſt declare, I am aſham'd and troubl'd that any Man ſhould live ſo long, and to ſo little Purpoſe. He recommends his Diſcourſe with Sixty Six Years of Age, as if we ought to infer *Verity* from his *Antiquity*; not conſidering, *Bis pueri ſenes*, and that his Age gives but a more juſt Reflection upon his Folly, whoſe beſt *Apology* will be his Doting.

Certainly he muſt have been very envious in his Youth, in whom the *Flames of Wrath are ſo unquenchable in old Age*. And inſtead of *Simeon*'s Farewel, *Now let thy Servant depart in Peace* (in Oppoſition to the Tenor of the Goſpel of the Son of God) he is taking his Leave of the World, *with a Proclamation of War and Perſecution to his Co-diſſenters* (worſe than *Amilcar* of old, that made his Son to ſwear an Implacability to the *Romans*, that he might continue his Hatred with his Poſterity) which, however like it was to a Gallant and injur'd *Carthaginian*, was but an ill Copy for a *Chriſtian Miniſter* to write after (indeed to out-do.) But if that vulgar Fancy were true, of Men's degenerating into the *Iriſh* Nature by living in the *Iriſh* Air, we might know whence to derive his Maſſacring Stile and Doctrine: But as the Innocence and Patience of our Friends there, prove that an Imagination, ſo his ancient Fierceneſs againſt all that ſuited not the Model of his crazy Brain, ſhews it to be his very Nature; *And what is bred in the Bone* (we have ſo far Reaſon to allow the Proverb) *will never be out of the Fleſh*. I ſhall only ſay, that the *narrow-ſpirited envenom'd Preſbyter* (who like to that *Ægyptian* King of old, lops all to his Stature that are longer, and ſtretches all to his Length that are ſhorter) is the *Metropolitan Canker* to the Serenity and Security of all human Society. But becauſe his Religious Matters firſt preſent themſelves, I ſhall ſuſpend my Character of the Man and his Brethren, 'till I have given them their due Conſideration.

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And that I may begin, I muſt profeſs, I have not been more at a Loſs for a Beginning in any *Adverſary*, that has fallen to my Share. I choſe to take my Riſe of Anſwer from his Endeavours to prove, we are againſt Preaching: But ſuch is the Unhappineſs of this miſerable *Pedagogue*, that in ſeeking to imitate a Writer, he plays the Scribler, leaving us ſtrangely in the Dark for a Beginning.

He calls it Sect. 1. the next is alſo Sect. 1ſt, the next to that Sect. 3d, then Sect. 1ſt again, and Sect. 1ſt follows that, and then Chap. 3d: But becauſe the *Compoſitor* has ſhewn himſelf more a Maſter of his Trade in the Punctuality of his Pages, than the *Perſon* himſelf a *Doctor* at Writing, by the Miſtake of his Sections: I ſhall refer the Reader to the ſeveral Pages for Proof of my true Citation.

As to the Method of my Anſwer, I have not deſign'd the common Rode of Printing his Words at large on all Occaſions; but having peruſed an entire *Section* or *Chapter*, I have digeſted or contracted the Scope and Tendency of the whole into ſome one or two Poſitions, which with all convenient Brevity, are fairly examin'd, and, I hope, as rationally confuted.

CHAP. II.

Chap. II.

HIS whole Diſcourſe may be conſidered under theſe two Heads, *Of Matter of Fact, and Matter of Doctrine.* My Buſineſs will be to detect his Falſity in the Firſt, and Error in the Laſt.

He confidently chargeth us with a Denial of the Uſefulneſs of Preaching (it is the Title of his Section) and hopes to prove the Charge from this Expreſſion, in a Book, written by G. Fox, call'd *Truth's Defence*, viz. *If any Soul be once made one with God by the Spirit, who dare deny but all Scripture is fulfilled in them; therefore they need none to teach them*, For thus (ſays he) they alledge, *Jer.* 31. 34. *They ſhall teach no more every Man his Neighbour, &c.* And *Jer.* 2. 27. *You need not any Man teach you*; Alſo 2 *Pet.* 1. 19. *Ye have a more ſure Word of Prophecy, &c.* This then is Matter of Fact, that we deny the Uſefulneſs of Preaching; the Evidence is this Citation out of *G. Fox*'s Book, and the Scriptures quoted.

But certainly he deſerves to be begged for a Fool, that could embrace any thing ſo falſe and ſenſleſs for Truth and Sincerity: The Man has vainly ſet up the Puppet of his own Fancy, and then pelts as at a real Subſtance; He rather ſeems to expreſs what he would have, than what really is; as if he took more Delight that we ſhould be *Heterodox*, than that we were *Orthodox*: And indeed, we have Reaſon to believe, That his Diſpleaſure againſt our being in the Right, runs parallel with the Satisfaction he takes to repreſent us in the Wrong.

What Man of Senſe can interpret from *George Fox*'s Expreſſion, the Uſeleſneſs of Preaching? If he had ſaid of *Men's Preaching, whom God never ſent, but that run of their own Heads, made by the Will and Appointment of Man, that Preach for Hire, and Divine for Money, and prepare War againſt ſuch as put not into their Mouths; but, like ravenous Curs, ſeek Gain from their Quarters, ſtealing their Neighbours Words to ſupply their own Defects, and the Hour-glaſs*; I do confeſs the Inference had been natural. But to affirm G. F. denies Preaching (ſingly as ſuch) becauſe he ſays, they need no Teaching that are made one with God's Spirit, were to ſuppoſe, he deny'd even the Spirit's Teaching; which were to clear the *Quakers* of what the Prieſts think to be our moſt damnable Doctrine, *viz. To Preach by the Spirit*: If then it cannot be ſuppoſed, unleſs they would take that for granted, which they moſt vehemently deny; namely, *That we diſown the Spirit's Teaching*: It follows, that it was not all Teaching; but that which turns to no Profit, *The Traditions and Commandments of Men, the Science, falſly ſo called*: And that this muſt needs be the Intent of that Paſſage, our conſtant Aſſemblies (even when our Adverſaries dare not to ſhew their Heads) are pregnant Inſtances; which tho' urg'd by *Jenner*, to bring a Contradiction upon the *Quakers*, it inverts more ſtrongly upon himſelf; ſince that he might conclude, we oppoſe not all Preaching, againſt which his Arguments are moſtly levelled. He muſt either begin again, and undertake the Vindication of his *Hackney Homilies, and Hireling-Sermons*; or elſe, relinquiſh all Pretence to Objection againſt our Doctrine in this Point.

It is a Piece of *Sophiſtry*, as black as *Hell*, to ſay, *That becauſe the* Quakers *deny all human Teaching, or the utmoſt Knowledge of degenerated, avaricious, proud, perſecuting Prieſts, to be inſtrumental for the convincing or converting any; that therefore they deny all Preaching, even that which flows from the Divine Power and Spirit of God.*

1671. Chap. II. Beſides, had *G. F.* intended any ſuch Meaning, as is ſuggeſted by the Man in Hand, I cannot ſee the leaſt Unreaſonableneſs in it by his own avow'd Principles: For it is generally agreed upon, That ſuch as have perfect Underſtanding, need not the Help of any to inform them; and certainly he that is made one with God, can never be ignorant of what is fit for him to know of him, to whom he is perfectly united: This Doctrine the Man himſelf teaches, ſaying, That ſuch as are come to Chriſt, need no Man to teach them; which is an Expreſſion no leſs comprehenſive than that uſed by G. F. read p. 101.

The *Scriptures* urged to prove the Neceſſity and Uſefulneſs of Evangelical Teaching, he has not the leaſt Share in; and we profeſs our ſelves to be the Men that have fulfilled them: For as that *Miſſion* of, *Go into all the World, and preach the Goſpel,* (with the reſt of the ſame Tendency) was given to a choſen Sort of Men, divinely qualified and inſpired for the Work (which none of our *Anti-revelation Adverſaries* will dare to derive their Orders from) ſo do we poſitively declare to all the World, that we have received a Meaſure of that ſame *Anointing,* and by it being qualified in our ſelves, through much *Travel, Temptation, Sorrow and Experience,* we are become able *Miniſters* of the Everlaſting Goſpel; *and not in Corners, or under the Protection of Earthly Powers, nor yet in ſet Places for large Stipends, but freely, with our Lives in our Hands, in Perils, in Streights, in Wants, and through great Tribulation, have proclaimed the acceptable Day of the Lord,* namely, that *as many as believe in the Univerſal Grace, with which God hath indued them, and* (repenting of their former Iniquities) *do obey the ſame, ſhould have Remiſſion of Sins, and Eternal Salvation:* And this both hath been our Practice, and will be to the Ends of the Earth.

So that his great Pains, and many Scriptures alledged, to maintain the Uſefulneſs of Preaching, are no otherwiſe of Service, than to detect his own Folly: and therefore wholly uſeleſs to the Matter in Hand.

To conclude this Point, I ſhall adviſe the Man in his Reply (if he may think it worth his While, and I know no Reaſon why he ſhould not, ſince the older he grows the more he dotes) to diſtinguiſh between the *Quaker's* denying the Spirit's Teaching (which is Free and Univerſal, without Money and without Price) and the coſtly Teachings of a Pack of inſolent Hirelings: Had he been but informed of this before, he might have ſaved himſelf and the Printer, the Pains of ſo much uſeleſs Matter, and me the Trouble of Animadverting: For it was never yet in Controverſy with us, whether we own'd, that in an Age as dark, ignorant, and degenerated, (as this manifeſtly is) it may be neceſſary for any illuminated and convicted, to Preach the Way of Redemption and Salvation to others, (for in this Senſe the Holy Ghoſt teacheth) ſince we both aſſent to and practice it: But the Queſtion ever was on this Hand, *Whether ever men, only qualified with natural Gifts and acquir'd Parts, (not cleans'd, ſanctified, and ſet apart by the Eternal Spirit, for the Work of the Miniſtry, but Proud, Covetous, and Perſecuting) were the undoubted Meſſengers of the Lord Jeſus Chriſt?* This we utterly renounce, as a damnable Poſition, and which reſts on our *Adverſaries* Side to prove. Something he ventureth at in the Sequel of his Book, but with his uſual Reaſon and Succeſs, as ſhall anon be manifeſted.

In the mean Time I ſhall attend his pretended Anſwer to what he calls our Objection, *viz. That we have Teachers among us, but they are ſuch as are inſpired; the contrary, though they may uſe the Words of Scripture, yet are falſe Prophets; becauſe they ſay, The Lord hath ſaid, and yet the Lord never ſpoke to them,* and we abide by it.

His Anſwer admits of two Parts; both which I ſhall faithfully contract into the narroweſt Compaſs I can, without Injury to him or it.

Firſt, *They, who formerly ſpoke by immediate Revelation, as* Moſes *and the Prophets, Chriſt and the Apoſtles, did confirm what they ſaid by Miracles; the Conſequences are plainly this, that there is a mediate Revelation.*

Secondly, *That the only Sign and Evidence of real Inſpiration is the working of Miracles.*

To which I Reply, That greater Impertinency no Man can be guilty of, than to affirm or teach, *that there is a Revelation not immediate*; it is a direct Contradiction in Terms; for that which is revealed muſt be *immediately*, or elſe it cannot rationally be a *Revelation*, but *Tradition* rather.

Nay, The Scriptures cannot be properly ſtiled the Revelation of the Will of God, 'till they are firſt opened by him, who was found worthy to unſeal the Book, *That Spirit of Truth, that opens, and none ſhuts; and ſhuts, and none opens.*

Job 32. 8. John 14. 6. Mat. 11. 27. 1 Cor. 2. 11. Phil. 2. 15.

The Scripture gives this Teſtimony to what I affirm, That 'tis *the Inſpiration of the Almighty which gives Underſtanding: And none can come to the Father but by me: None knows the Father but the Son, and he to whom the Son reveals him: None knows the Things of God, ſave the Spirit of God: I will be with you to the End: If any be otherwiſe minded, God will reveal it to him*; with many the like Expreſſions, which afford us thus much, *viz.* That ſince no Man knows the Mind and Will of God, neither can rightly diſcern of Spiritual Matters, but as they are revealed and manifeſted by the Spirit of God; the very Scriptures themſelves are not a Revelation to him, but the Senſe and Purpoſe of them (ſo immediately revealed by the Eternal Spirit) *is the only true Revelation, and the Scriptures but a Godly Tradition.*

Moſes did not conclude his Predeceſſors ignorant of the Will of God, who were without a written Law. Nor did *Job* ſay, That the naked Books of *Moſes* were able to give Underſtanding; *but the Inſpiration of the Almighty*, Neither did *Chriſt bid them read the Scriptures, that the Father might be revealed to them.* Nor the *Apoſtles* require the *Churches to have recourſe to their Writings* (then ſcatter'd amongſt them) *as what would only reveal to them the Mind of God.* But as they affirm'd and preacht the Impoſſibility of knowing the Things of God any other Way, than that of Revelation from God; ſo did they attribute all ſuch Science, not to their Writings, but to his Spirit; directing all to the Grace, Spirit, and Anointing, as their moſt infallible Teacher.

Nay, The Lord (in his Wiſdom) apprehending, that the People would not believe *Moſes*, unleſs they had ſome ſenſible and convincing Evidence, was therefore pleas'd to ſay to *Moſes*, *Lo I come in a thick Cloud, that the People may hear when I ſpeak with thee, and believe thee for ever, Exod.* 19. 9. This was far from God's ſpeaking ſo, as that the People ſhould not hear as well as *Moſes*, or the Prophets. And truly, the plain *Engliſh* why we believe not the Black-Coats of our Age, is becauſe we don't hear God ſpeak to, or by them.

And indeed, it is the very Tenure of the new Covenant, that all ſhould be taught of God, which does not exclude Direction (the Tendency of Preaching under that Covenant, being to direct to that which alone can teach) as I may meet with a Man upon the Road, who not being able to inform me of the Way I would go, directs me to ſuch a *Poſt*, where the *Town's Names and Croſs Ways are inſcribed*, for the Information of *Paſſengers*: He cannot be ſaid to teach me the right Way, but he may be truly allow'd to direct me to what was able to inform me. The *Samaritans* believ'd the Report of the Woman, and embrac'd her Direction; but the Revelation was not from her, but from Chriſt. For no ſooner were they come to him, to whom the Woman had directed them for Satisfaction, but they had this Teſtimony to bear againſt all implicit Faith (and that not becauſe of what ſhe ſaid, but what they themſelves had ſeen and known of Chriſt) that they did believe, *He was the Meſſiah*, and only begotten Son of God.

Nor would we be thought to leſſen the Virtue, Uſe, and Reputation of the Holy Scriptures, whilſt we endeavour the Vindication of the Holy Spirit in his Office of Revelation to Believers.

They are uſeful in two eminent Reſpects.

Firſt, Hiſtorically, as giving us a true Narrative of the Tranſactions of thoſe Ages of the World, in reference to the Church or State of both *Jews* and *Chriſtians*, their Trials, Troubles, Temptations, Lapſes, Recoveries, and perfect Victories.

Secondly, Doctrinally, as preſenting us with a true Account of the Principles and Doctrines of the People of God, their Holy Faith and Patience; I cannot phraſe it better, than a Divine Glaſs, in which we ſee (I ſay WE SEE) *who firſt have that Heavenly Organ and Eye opened by Inſpiration and Revelation*) the States and Conditions of the Primitive Saints; which is Matter of unſpeakable Comfort and Confirmation, as well as of Good Example to us; yet ſtill, the efficient Cauſe of all, is the convincing Revelation and Operation of the Eternal Spirit of God; and the Scriptures are only uſeful, as unfolded by the Inſpiration of the ſame.

This is no new Doctrine, but the old and beſt Ground that the firſt *Proteſtants*, as *Luther*, *Zuinglius*, *&c.* abroad; and *Whitaker*, *Reynolds*, *Jewel*, *&c.* at home, proceeded on againſt the *Papiſts*, in vindication of their Revolt, and ſeparate Faith and Worſhip from thoſe *Romaniſts*: Only the Intereſt of the Mercenary Prieſts of theſe Times being varied, they have alſo chang'd their Way of proſecuting it; and ſtick not to deny us thoſe Pleas, they once with Confidence employ'd againſt their *Romiſh Adverſaries*, which this old angry Man might have been pleas'd to obſerve. But,

Secondly, *That the only Sign and Evidence of Inſpiration is Miracles*, I utterly renounce and deny, as what is moſt falſe and unworthy of the *Reaſon*, *Perſpicuity*, *and Self-evidencing Verity of the Chriſtian Religion.*

I need not go far to detect the Falſity of the Aſſertion; ſince many, nay moſt of the Prophets, are not recorded to have wrought any. And if the Scriptures are acknowledged to have been given forth by the Holy Ghoſt, how many mention'd in them, whoſe Words and Works compile them, never wrought ſo much as one Miracle, and that both under the Old and New Teſtament?

Beſides this wretched Doctrine denies that to be *Revelation*, which is not at the ſame inſtant accompanied with *Miracles*; then if it be Revelation to *Thomas Jenner*, and any of his (not Miraculous, but Monſtrous) *Crew*, only becauſe attended with Miracles; I hope he will give us leave to infer, that no Man ſince the World was, had ever any Revelation that had not *Miracles*, which naturally excludes the greateſt Part of the *Scripture*, as of Divine *Canon*, and makes the Will of God a ſealed Book, to thoſe, to whom the Scriptures teſtifie it was revealed. But this kind of arguing well becomes an *Anti-revelation-man*, and is an eminent Demonſtration how little of the Will of God is known to him.

Nevertheleſs, I would that all ſhould underſtand what we mean by Revelation, and that is this, *That from our Conviction of the leaſt Evil, to our Redemption from it; and all the Knowledge we have of God, his Way, and good Pleaſure towards us, throughout the whole Exerciſe of our Religious Life; we aſcribe our Knowledge and Inſtruction to no other Thing than the Diſcoveries or Revelation of the Spirit of God in our Hearts*: But this not in a Moment, but gradually, through our *Obedience to what we know of him. For they that do my Will* (ſaith God) *ſhall know of my Doctrine*, John 7. 17.

And we know not to what elſe we ſhould impute the eagerneſs of ſome Men againſt this neceſſary Doctrine of *Daily Revelation* of the Mind and Will of God, *than to their greedy Deſire of graſping Divine Knowledge, whilſt in a State of Diſobedience to what they already know*; and the Impoſſibility of their obtaining that Heavenly Science in that State of Impurity, makes them ſo impatient, and angry, and poſitive in their Denials of it to any other: Although, if they did but conſider, *That it is the Inſpiration of the Almighty which gives them to underſtand what is Good, and what is Evil; that they might do the one, and reject the other*: Not a Man in the World needed to be long ignorant of our Meaning of Revelation. And whilſt Men and Women continue in ſuch Watchfulneſs and Obedience, they are daily furniſhed with ſuch Diſcoveries from God, as ſuit their State and Condition.

I know the *monſtrous Conceits*, that ſome have of our Meaning by *Revelation*, fancying we underſtand *Whimſical Raptures*, *Strange and Prodigious Trances*; but ſuch imagine Evil of Things they know not: We *diſclaim any Share or Intereſt in thoſe vain Whimſies and idle Intoxications*; profeſſing our Revelation *to be ſolid and neceſſary Diſcovery from the Lord, of thoſe Things that do import and concern our daily Conditions, in reference to the Honour which is due to him, and Care owing to our own Souls.*

But how weak an Argument the Doctrine of *Miracles* is, to prove the Verity of the Chriſtian Faith, or Doctrine of Revelation, at this Time of Day, is beſt ſeen by conſidering 'twas Weakneſs that occaſioned them: For had not the Lord Jeſus obſerv'd the Darkneſs and Carnality of thoſe Times, to be ſo great, as without reaching through the black Clouds of their Traditions and Superſtitions, by the Hand of his Miracles (or viſible Signs to their Underſtandings, or rather Senſes) there was no likelihood of faſtning a Conviction on them, there never had been need of an external Miracle in any ſuch Senſe. I would that the Man ſhould know, we have receiv'd and maintain'd our Faith in Chriſt by more noble and ſublime Arguments,

guments, than that of Miracles; namely, the *Truth, Reaſon, Equity, Holineſs,* and *Recompence of the Chriſtian Religion*; which *Miracles* can never render more, or leſs, *Intrinſically* ſo.

Not that we put a low Eſteem upon Miracles, but comparatively only: And to ſay they are ceaſt, is in no other Senſe true, than that wherein Viſion or Revelation is; I mean, they are ceaſt to them that have not Faith. *For many have, and do know, the Power of taking up their Sick-Beds, and walking; their Faith in God's Power has made them whole.*

His firſt Part of his Anſwer being conſider'd, I ſhall apply my ſelf to examine the Weight of the Second.

Secondly, The Subſtance of the other Part of his Anſwer, is briefly this, *That the Prieſts and Levites, who were the People's Inſtructors under the Law, ſpoke not by Viſion or Revelation, but only what God had ſpoken by the Prophets, for many* P. 93, 94, 95 *Generations were without Prophets, but not Teachers; and that which is now to be taught, ought not to be from any new Revelation; but from what has been already preacht and laid down in the Scriptures, by Chriſt and his Apoſtles; the contrary being ſubject to much Fallacy and Deluſion.* To back all which he quoted ſeveral Scriptures, but how pertinently to the Matter in Hand, will be the ſubject of our Inquiry.

Should I grant him his firſt Aſſertion, and the Reaſon he gives for it; of how little Moment would it be to the Buſineſs in debate? What if the People then were to have the Law from the Prieſt's Mouth, is it a good Conſequence that therefore under a Goſpel Diſpenſation, and the glorious Covenant of Life, it ſhould be the ſame? What greater Advantage would redound to Mankind by the ſecond, than the firſt Covenant, if there were not an univerſal Prieſthood? *You are a Royal Prieſthood,* ſaid Peter: *Kings and Prieſts,* ſaid John; *and had that Covenant been perfect in this Particular, there had not been Need of another.* 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. Heb. 8. 7.

But never let any think that the idle, covetous, ſelf-intereſted Prieſts will admit of any Principle or Practice, that may in the leaſt leſſen their Tyranny and Simonious Oppreſſion. No, *Let God be diſhonoured, let the Covenant of Grace fall to the Ground, and the whole World labour under the Yoak and Bondage of Mercenary Hirelings, rather than they ſhould give their Conſent to ſuch a total diſbanding and ſubverſion of them, and their Ungodly Gains.*

But beſides, That this Conſequence is moſt unnatural, and deſtructive of the whole Deſign of the Goſpel; he endeavours in his Aſſertion to obtrude an arrant Lye upon us: For there was Viſion and immediate Helps beſides the *Moſaical Law:* Nay, the Law being Matter of Duty, did not ſufficiently impower ſuch, as were to keep it, to do ſo; it told them much of what they ought to do, and what not; *yet not the thouſandth Part of thoſe Temptations and ſecret Workings of the Evil One, to defile and alienate their Minds from God; which for all the Law, they muſt have periſhed under, had they not had the Diſcovery of them, and the Remedies againſt them, from daily Heavenly Viſion.* And this cannot but be imply'd from our Adverſaries own Words; for they were to teach (or expound) What? their own Inventions, or Experiences? If the former, we may the more eaſily know of what Tribe he is; if the latter, it's utterly impoſſible they could do that, *and not have been acquainted with Divine Viſion and Revelation:* For what can any experience of God, or Spiritual Things, without a Diſcovery of them; and that's only by the Spirit's illuminating the Underſtanding.

But, ſays he, *God ſpake by the Prophets, and the Prophets were but at certain Times.*

What then? Therefore did he not ſpeak ordinarily by Viſions and Revelations? But that he tells us he is an *Old Man,* and that many Infirmities attend Age, I could ſcarcely paſs this decrepit Inference, without ſome farther Notice than I am now willing to take: But if this be right Argumentation, then I will ſay, that becauſe God ſpoke by the Prophets, *he did not ſpeak by the Apoſtles.*

Is there any Thing more evident, than that God gave his *good Spirit to the Children of Iſrael*? And what for? If not to afford them Viſion; for every Viſion, or Act of the Spirit in the Underſtanding of the Creature, is *Revelation*? And if God gave them his Good Spirit, neither to appear nor act in them, he gave it to no Purpoſe; but 'tis moſt certain his End was, that it ſhould do both.

Secondly, Moſes *deſired that all the Lord's People might be Prophets*; and unleſs the Man will ſuppoſe, that *Moſes* deſired a Thing in-obtainable, or unlawful (which were to impeach him of not a little Ignorance and Preſumption) or take for granted, that Men may be Prophets, and not have Revelation (contrary to his own Apprehenſion and Force of the Word) he muſt acknowledge, that if every Man had not *Revelation* in that Day, it was not God's Fault, but by Diſobedience his own; and if then ſo, much more now.

Thirdly, *If Viſion and Revelation* were not more ordinary and familiar, than is allow'd of by our Adverſaries, how comes it, that amongſt many others (for I am willing to be brief) the Prophet *Micah* ſpake after this Manner.

Mic. 3. 6, 7. *Therefore Night ſhall be unto you, that ye ſhall not have Viſion; and it ſhall be dark unto you, that ye ſhall not Divine; and the Sun ſhall go down over the Prophets, and the Day ſhall be Dark over them; then ſhall the Seers be aſham'd, and the Diviners confounded; yea, they ſhall all cover their Lips, for there is no Anſwer of God.*

Certainly the Prophet ſpake Truth, and as certain then it is that *T. J.* has writ a Lye; for what can be more plain, than that there were Diviners and Prophets among the People? And is it not as evident, that the Reaſon why the Sun of Viſion was ſet over their Heads, and their Diviners were confounded, was their Rebellion and Diſobedience to God, namely, *Their Teaching for Hire, Divining for Money, and Judging for Reward.* (read the following Verſes.) And what other Reaſon can we give, why *Jenner* and his Brethren are Enemies to all Revelation, than that of their Diſobedience to God, and horrid Cozenage of the People.

Firſt, *In ſaying they are Miniſters of Chriſt, and have not One of his Marks.*

Secondly, *In denying the Miniſtration of the Goſpel, by the Revelation of the Spirit.*

Laſtly, *In Teaching theſe Deluſions for Hire and Reward.*

I hope by this Time, all *Impartial Readers* will do God, the Scriptures, themſelves, and our Friends, the Juſtice of abhorring the Falſeneſs, Ignorance, and Malicious Imputations of our Adverſary; who whilſt he pretends to be a Miniſter of Chriſt, and their Friend, *Endeavours to overturn the Foundation of his Kingdom, and the moſt unerring Ground of their Eternal Conſolation.*

Jer. 31. 34.
Heb. 1. 9, 10, 11.
1 Cor. 6. 19.
Revel. 21. 3.

With what Succeſs can any think he could enterprize the proving of the Non-neceſſity of *Revelation under the Goſpel*, who has ſo lamely manag'd the ſame Aſſertion under the *Law* (where there was more Room, at leaſt for a Pretence) I cannot tell, nor I believe any elſe: For take away *Revelation*, and take away the *Goſpel*: Wherein is a better Covenant, or more Heavenly Diſpenſation? Or are the Laſt Days ſurpaſſing the Firſt; *If the Times of Reſtitution leave us ſtill under the Tuition of Mortal Men? If the Law be not writ in the Heart, the Spirit put in the Inward Parts, and every one taught of God?* Nay, *If we are not Temples of the Holy Ghoſt, and that God tabernacles and dwells not in us*; we do but mock the World with the ſplendid Names of *Goſpel-Days, Covenant of Grace, Glad-Tidings, Times of Refreſhment, and perfect Redemption*, &c. But let every ſuch *Jannes* and *Jambres*, and their Goſpel be accurſt.

However, the *Man* adventures at a Vindication of his wretched Aſſertion from the Scriptures, as,

Heb. 12. 25. Firſt, *See that ye refuſe not him that ſpeaketh*: This (ſays he) *is ſpoken in the Preſent Tenſe, though Chriſt was in Heaven, and ſpoke not; but what he at any Time hath ſpoken, when it is made uſe of, or apply'd, it muſt be accounted his preſent Speaking*: Therefore (ſays he) *Saints are ſaid to be built upon the Prophets and the Apoſtles*, Jeſus Chriſt *himſelf being the Chief Corner-Stone; and not upon an immediate Voice that comes from God; but upon the Word of God ſpoken by the Prophets, and is a more ſure Word than an immediate Word, for there may be much Falſity and Deluſion in that; but we know that God ſpake with* Moſes, *&c.*

Epheſ. 2. 20.

I muſt frankly profeſs, that were it not for the Truth's Sake, and their deluded Souls (who through Simplicity have been beguil'd) I ſhould reſt for ever ſilent, from concerning my ſelf in theſe ſordid, weak, and beggarly Cavils, ſince I ſhall always deſpair of working any Change upon a Man, ſo Grey-headed in his Confidence and Folly.

Deut. 18. 18. Can a more pregnant Paſſage be urg'd, to prove the perpetual Speaking of Chriſt to his Church, than the Place mention'd? Was he not promiſ'd thus, *I will raiſe them up a Prophet from their Brethren, like unto thee, and will put my Words in his Mouth; and he ſhall ſpeak unto them all that I command him: And it ſhall come to paſs, that whoſoever will not hearken to my Words, which he ſhall ſpeak in my Name,* *I will require it of him?* And did he not ſay, *He would be with his to the End of the World? And he would not leave them comfortleſs, he would come to them; and that He, who was with them, ſhould be in them?*

But I perceive the Scriptures are of as little Reputation with him, as he would falſly render them to be with us.

His *Expoſition* I will attend, viz. *That it was not by Revelation, but written Tradition, that Chriſt ſpake, which is the Subſtance of what he would infer.*

The Apoſtle *Paul* (as is ſuppos'd) writing to the *Hebrews*, amongſt many other weighty Matters, from the eighteenth Verſe of the ſecond Chapter, to the five and twentieth of the ſame, takes Occaſion for their Information and Comfort, to tell them, *That they were not come to the Mount that might not be touched, nor to Blackneſs and Tempeſt, which made* Moſes *exceedingly Fear and Quake*, &c. *but to Mount* Zion, *to* Jeruſalem, *the City of the Living God, to the General Aſſembly, to the Church of the Firſt-Born, to God the Judge of all, to the Spirits of Juſt Men made Perfect, and to Jeſus the Mediator of the New Covenant: See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpoke on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven:* This Place is the very Tenor of the Goſpel. And truly I am beholden to the Man, that ſince he can find no Scripture for his own Turn, he has provided one Paſſage ſo pertinent to mine.

The Law came by Moſes, *but Grace and Truth by Jeſus Chriſt:* The firſt Covenant was for a Time, and imperfect; the ſecond for ever, and moſt perfect: The Condition of the firſt was, *To have the Law at the Prieſt's Mouth*; that of the ſecond is, *To be all taught of God, to learn the Law of the Spirit of Life at the Mouth of our moſt perfect High-Prieſt, Chriſt Jeſus the Righteous. Moſes* did ſpeak, did give a Law from God, was in the World; but his Day is ended, his Diſpenſation and Covenant paſt away (by the bringing in of a better Hope) *but Chriſt doth ſpeak, he doth give a New Law, he was in the World* (though not of it) *is in the World, and will be to the End thereof; his Day is to Day, and for ever, and his Diſpenſation always in the Preſent Tenſe; for of his Government there ſhall be no End.*

But how any Man in his Wits, can rationally infer, that becauſe Chriſt ſpeaketh, *therefore he does not ſpeak, only he did ſpeak*, I leave to the Judgment of any that can diſtinguiſh betwixt the Preſent and Preterperfect Tenſe, the Time preſent and paſt: For becauſe the Apoſtle ſaith, *Chriſt ſpeaketh*, therefore ſays *T. J.* he did ſpeak but he does not now ſpeak: What if one ſhould ſay, *T. Jenner* is an Hireling, would it be a good Conſequence to ſay, therefore he was one, but is not now one; or contrarily, He did write againſt the *Quakers*, to get a Livelihood by his Books, therefore he does and will write againſt them for that End, but he did not write againſt them: Or, that though he ſays he is ſixty ſix Years old, yet we are to underſtand he was ſixty ſix Years, but he is not ſo much now. I can never underſtand, that the Reaſon why the Apoſtle makes Chriſt a daily preſent Speaker to his People, ſhould be the Reaſon why *Jenner* denies he is ſo, unleſs from the apparent Contrariety of their Apprehenſions.

Indeed, I ſhould ſtand amaz'd at the Stupidity of the Man, did I not know how Juſt, as well as frequent, the Lord is, in leaving Men under ſtrange Infatuations; that a Scripture ſo pertinent for immediate Teaching, ſhould be urg'd againſt it,

Is it the Goſpel State (as the Apoſtle avows it) *to come to God, the Judge of all, to the Spirits of Juſt Men made perfect, and to Jeſus the Mediator of the New Covenant*, and yet want Revelation and Perfection?

Nor is it leſs worthy our Obſervation, that any Man ſhould be ſo dark, as to imagine, that *Chriſt's Teaching-Office* was at an end with his outward Life, when he ſo expreſly (and his Apoſtles after him) makes that to be his chiefeſt Work, when viſibly withdrawn from them.

Firſt, *That he would be with them to the End of the World*, Mat. 28.

Secondly, *That ſome ſhould not taſte of Death, till they ſaw him come in his Kingdom (and that was within them)* Mat. 16. 28.

Thirdly, *That he that is with them, ſhould be* In *them*, John 14. 17.

Fourthly, *That when the Comforter* (or Advocate) *came, he would lead them into all Truth; which was himſelf, in his Spiritual Adminiſtration; for the Lord is that Spirit*, John 16. 13. and the Greek Word in the 17th of John, is the ſame Word in 1 John 2. 1. *If any Man ſin we have an* [Advocate] *with the Father, Jeſus Chriſt the Righteous*, &c.

Fifthly, *Except Chriſt be in you, ye are Reprobates*, 2 Cor. 13. 5.

Sixthly, ſaid Paul, *When it pleaſed God to* REVEAL *his Son* IN *me.* Gal. 1. 15. 16.

Seventhly, *Chriſt in you, the Hope of Glory*, Col. 1. 27.

Eighthly, *If any Man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our* ABODE *with him*, John 14. which, with many more Places, teſtifie to Chriſt's dwelling in, and cohabiting with Believers.

Nor can it reaſonably be thought, it ſhould be otherwiſe, for if under the Goſpel, the utmoſt of our Privilege, muſt be a Law written, not ſo much as upon Stone, inſtead of a Law of Life; we are ſo far from being advantaged by the Change, that we are upon more uncertain Terms than before. But ſince it was the Deſign of God, by giving his Son, *an immediate Light, to enliven and enlighten the dark and dead World, and bring it into a nearer Union, and more intimate Knowledge of him, and Fellowſhip with him, even to the giving it a Part or Portion of his own Divine Nature, and a being perfectly turned into the Purity and Holineſs of it*; For any to deny Revelation, is of all Things, moſt abſurdly ignorant and ſacrilegiouſly abominable.

And thus much the Paſſage, cited by our Adverſary, evidently makes appear; for if the Apoſtle did not intend that Chriſt ſhould be underſtood to be a perpetual immediate Speaker to his Church; why did he not as well phraſe Chriſt's Speaking in the Preterimperfect Tenſe (it being paſt) as well as that of *Moſes*? But if we ought to underſtand, that *Moſes* did not ſpeak then in *Paul*'s Time, becauſe his Expreſſion of him relates to a Time long ſince elapſt; then by good Reaſon, may we conclude, that Chriſt is an immediate perpetual Speaker to his Church; becauſe the Apoſtle did not uſe the ſame Phraſe concerning Chriſt, as he did of *Moſes*, though both (as to any external Appearance) are equally gone (*Of Moſes*) he ſays, *For if they eſcaped not, that refuſed him that ſpake on Earth*; (Of Chriſt) *much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.*

In ſhort, If he deſign'd we ſhould underſtand Chriſt's Speaking, to have been paſt, why did he not as well ſay, *ſpeak*, of *Chriſt*, as he did of *Moſes*? But becauſe he ſaid, *ſpake*, *of Moſes*, *and ſpeaketh*, *of Chriſt*, we muſt infer, that he intended Chriſt *was a perpetual immediate Teacher, and Speaker to his People.* Otherwiſe, if (by *ſpeaketh*) we muſt underſtand a Time paſt, we reaſonably ought to conclude, that by *Spake*, is meant the Time preſent; but if the latter *be ridiculous and falſe, the former cannot be leſs impertinent and fooliſh.*

But perhaps the Word here ſtumbles him, the Man being ſo dark, as to conceit *ſome auricular Sound*, through the viſible *Firmament*, but I would have him know, *That Heaven is where Chriſt inhabits, and he fills Heaven and Earth too*; and though Believers Bodies are on Earth, *their Spirits are in Heavenly Places*, where the Voice of the True Spiritual Shepherd is Spiritually heard and known.

His other Scriptures are as little to his Purpoſe, viz. 1 Tim. 6. 14. *Keep this Commandment until the Appearance of our Lord Jeſus Chriſt.* 2 Tim. 2. 2. *The Things which thou heardeſt from me, the ſame commit thou to Faithful Men, who ſhall be able to teach others.* Jude ver. 3. *Contend for the Faith which was once delivered to the Saints. Hold the Traditions which ye have been taught, that ye may be able, by Sound Doctrine, both to exhort and convince Gainſayers.*

We greatly want the Conſequence. *By no means*, ſays Thomas Jenner, *Behold here is one at hand; to wit, There is no Certainty in Revelation; an immediate Word is Fallacious, Deceitful, and Deluſive; but we know that God ſpoke to* Moſes, *and the Prophets*, &c.

I am weary with wondring; the Frequency of his Folly hath taken away almoſt the *Senſe* of it; and indeed, 'tis unreaſonable that a Man ſhould be diſpleas'd with any for what is ſo natural to them. *But I anſwer.*

Did ever any *Quaker* in the World deny the Scriptures quoted? Do they not own, *That the Commandments ſhould be kept for ever? That* Timothy *did well to commit the wholeſome Doctrine he had heard of* Paul *to others, and that the Faith ſhould be contended for; and the Tradition, or thoſe Holy Truths, declar'd by the Apoſtle, ſhould abide with them to whom he ſpake, and with us too, for evermore.* But what has this to do with the Neceſſity of Revelation? Does not the ſame Apoſtle expreſly ſay, *The Spirit of God only can give to diſcern the Things of God, and that if any Man is otherwiſe minded, God will* REVEAL *it to him.*

But what's the Matter with the Man, that an immediate Word is of leſs Force with him than what's Traditional? Has he endeavour'd to detect us of a Confederacy with the *Papiſts*, and yet he himſelf maintain their moſt Fundamental Error:

Namely, *The Infallibility of Tradition:* Have they a ſtronger Plea? Nay, is it not their moſt *Dianian* Doctrine, *Calculated to the utter Overthrow both of the Holy Spirit and Scriptures.*

What can be more ſubject to Variation and Sophiſtication than Books? And what more certain, than *what we ſee with our Eyes, hear with our Ears, and handle with our Hands of any Thing.* He that denies the Verity of an immediate Word, and adheres to the Uncertainty of a Report, muſt diſown his own Senſe, *and at the ſame Time embrace that of another Man's.* Certainly he would have made a rare *Papiſt*; for by his Principles there can be no greater Ground for Faith, *than a mighty Confidence in the Report of another Man.* How Rational the Senſeleſs Opinion of *Tranſubſtantiation* would have appeared to ſuch a Perſon, is not hard to determine, that eſteems a Matter True, *not becauſe he ſees or hears it to be,* but becauſe another told him he did, or his Great Grand-father at leaſt.

But if an immediate Word muſt be ſo dangerous and deceitful, I wonder upon what Terms he believes the Scriptures to be True: He ſays, *He is ſure that God ſpake to* Moſes and the *Prophets,* I deſire to know which Way he came to this mighty Aſſurance. Is it becauſe it was reveal'd to him? By no Means: He is afraid of nothing more than Inſpiration; it muſt be then becauſe he had been told ſo; *And is not this a moſt Scriptural and Proteſtant Way of Believing* (or much the contrary.)

Has the Man forgot, that in his own Expreſſion he has impeach'd the whole Reformation, whilſt he vainly ſeems to praiſe the Authors of it; for if the Reaſon of Believing is not *Inſpiration*, it muſt be *Tradition*; and if *Tradition* be the Ground of Faith, it's high Time he had a *Roman Penſion* for his Pains: The very *Papiſts*, (I mean the more moderate) abhor the Largeneſs of this Conceſſion, and yet we find it in expreſs Terms in a *Preſbyterian* Parſon *(Whitaker)* an ancient *Proteſtant* Writer, who was of another Opinion, in his Book againſt *Bellarmine*, betaking himſelf to the Sanctuary of Divine Revelation, from the Purſuit of that Jeſuitical Plea of the Infallibility of Tradition, *viz. That therefore the Scriptures appeared to be True, and their own Conſtructions of greater Authority than the Ancient Doctors, becauſe the Spirit did witneſs with their Spirits, that both the Scriptures were from God, and the Scope of them truly underſtood by them:* And thus ſaid *Ameſius* on the ſame Subject. It is a great Shame, as well as manifeſt Folly, that rather than not abuſe the *Quakers*, Men will renounce and oppoſe the avow'd Principles of their moſt admir'd Anceſtors; but ſuch is the Unhappineſs of the Man in Hand, with many more (of his Fraternity) That will violently withſtand all Inſpiration, though it run them upon the Sands of fallible Tradition.

But there is one material Inſtance yet omitted, which the Man doubtleſs confides not a little in, *viz.*

Well ſpake (ſaid Paul) *the Holy Ghoſt by* Iſaiah: Paul *did not ſay, well ſpake the Holy Ghoſt by me, but by* Iſaiah, *which* Paul *made uſe of againſt the* Jews, *to whom he ſpake, though it were not God's Word immediately, yet mediately; the ſame is True of the Faithful Miniſters of Chriſt, who therefore are no Falſe Prophets.*

How fatal a Blow our Adverſary has given his *Anti-Revelation* Cauſe, in his Alluſion to *Paul*, I proceed to ſhew.

If *Paul*'s Quotation of thoſe Words were not by Inſpiration, then is it no Part or Portion of Scripture, or immediate Revelation, which were both irreverent and abſurd to ſay, upon our Adverſaries own Principles. But why none of *Paul*'s, becauſe *Iſaiah*'s? As if the ſame Truth may not be reveal'd to a Thouſand ſeveral Perſons I ſay, that ſame Holy Spirit, that ſpake by *Iſaiah*, brought theſe Words to *Paul*'s Remembrance; and had *Iſaiah* never ſpoken them, if not the very Words, yet the Purpoſe of them, would have been us'd by that Apoſtle, as being ſuitable to the Matter in Hand; and the mentioning of *Iſaiah*'s Name, was no otherwiſe uſeful, than becauſe he ſpoke to the *Jews*; that whilſt they condemned *Paul* for an *Heretick*, they receiv'd *Iſaiah* for a *Prophet*.

But the Parſon little thought, that though it ſhould be granted that *Paul* made uſe of another's Revelation (as the Prieſts ſay they do, both of Prophets and Apoſtles) yet that *Paul* had alſo Revelations of his own, which they deny, and therefore a moſt unhappy Inſtance for the poor Prieſts.

For if it be a good Argument, that the now Miniſters ſhould make uſe of *Paul*'s Revelation, becauſe he made uſe of *Iſaiah*'s, I am ſure it is no bad one, *That becauſe* Paul *alſo own'd, and had Revelations (as well as that 'tis ſaid he borrow'd* Iſaiah's) *the preſent Miniſters ought to own and have Revelation too.* But if they are

1671. Chap. II. are ſo far from being like *Paul* in the latter, as that they exclaim againſt Revelation, as a Deluſive Thing, *they ought not to borrow and merchandize with the Revelation of other Men.*

The Three Scriptures he pretends to anſwer, or rather expound in Oppoſition to what he calls our Senſe of them, I might very well omit to conſider at this Time, having ſo largely ſpoken to the Point, they chiefly are imploy'd by us to vindicate; but that our Adverſaries may ſee how little their Endeavours contribute to their Cauſe, I ſhall touch upon them.

Jer. 31. 34. Heb. 8. 11. p. 97. Firſt, *They ſhall no more teach every Man his Neighbour, and every one his Brother, ſaying, Know the Lord; for they ſhall all know me, from the leaſt to the greateſt. Which* (ſaith he) *cannot exclude the Miniſtry of Man; for the Apoſtle and Evangeliſts labour'd in the Word and Doctrine.*

But the poor Man is miſerably put to it, to prove his Inference, and indeed, has not ſo much as rationally attempted it.

We confeſs it does not exclude God's Teaching by Man; for the Word of Reconciliation was, and is, committed to ſome of the Sons of Men: *But as* Paul's *Call was not by the Will of Man, ſo neither his Miniſtry:* And to aſſert an humane Miniſtry from this Paſſage, or to affirm it not to be deſtructive of the Miniſtry of Man, *is to give an high Inſtance of groſs Ignorance.*

And though in the Beginning of the Goſpel Adminiſtration, Teaching, in the Senſe expreſt, was allow'd, nay, commendable and neceſſary; yet, the End of it, is to be brought into ſuch an improv'd State, as ſhall never need it more, which could never be the Tendency, nor End, of the old Covenant.

In fine, They are taught of God, who are taught by the Spirit of God in another: However the Place totally excludes thoſe, *who borrow their Neighbour's Words, and ſpeak what they have not known and receiv'd of the Lord.*

1 Jo. 2. 27. p. 99. Secondly, The Second Scripture is that of John, *But the Anointing, which ye have receiv'd of him, abideth in you; and you need not that any Man teach you, but as the ſame Anointing teacheth you all Things, and is no Lye.*

To which he offers ſeveral Anſwers, or Expoſitions, but horribly contradictory to each other.

His firſt is, *That the Apoſtle meant, they had no need, who through Grace were anointed with the indwelling ſaving Operations, and efficacious Influence of the Spirit* (which is the only Teacher) *to hearken to the Doctrine of* Cerinthus, Ebion, *or the* Gnoſticks; *who though they pretend to be Miniſters of Chriſt, are indeed Antichriſts.*

Where by the way, I muſt take Liberty to obſerve, how plainly he vindicates both Revelation, and the Spirit's being the only Teacher or Rule; *If the only Teacher, then no other Teacher; and what then becomes of his Miniſtry of Man?*

Next, it's ſtrange ſo old a Man ſhould be ſo ignorant and impudent at once, as to infer ſo wrong and ſo unnatural a Conſequence from the Words of the Apoſtle: How could the Holy Ghoſt intend, that the Anointing was able to teach them, what were the Words of thoſe Men, *and yet not what was the Way of Truth*: 'Tis not to be ſuppoſed, that it was given only to preſerve from Error, *and not to lead into all Truth.* But the Parſon would not that the Miniſtry of Man ſhould be totally excluded, and therefore bequeaths to it, the more noble Employment, *viz.* To inform of the Myſteries of the Goſpel, but the *Anointing was only to teach to avoid Error*; as if what did the one, was not to do the other: Horrible Folly!

But if the Man will have the Apoſtle to mean, that becauſe they had received the Anointing, they needed not that *Cerinthus* ſhould teach them his Hereſie: I hope he will give us leave to infer, that before they had received the Anointing, they had great Need to embrace his erroneous Teachings; but becauſe ſuch a Conſtruction is moſt abuſively falſe, it is apparent, that by Man's Teaching was meant the legal Adminiſtration, or the utmoſt Ability, except that which was deriv'd from, or grounded upon, Inſpiration.

And that I ſpeak the Truth, let us conſider his ſecond Anſwer, viz. *That this was not ſpoken to all Men, but of thoſe that are come to Chriſt, and need no Man to teach them.*

O Stupendious Contradiction! Why? The Man is here become our Proſelyte, *he ſpeaks the Language of perfect Revelation*: Certainly, if they were thus qualified that they needed no Man's Teaching, ſome were come to a State that was above *the ſo much beloved Miniſtry of Man*: And how this agrees with the firſt Anſwer, viz. *That the Teaching was only to avoid Error, but not of Force enough to inform them of all Truth* (as his Expoſition did import) let the ſober Man judge.

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His third Anſwer is his third Contradiction, viz. *That the Anointing meant, was the Spirit in the Scripture* (to make the beſt of his other improper Phraſes) *to which no Teaching of Man ſhould be added, but as we are taught there.*

It is as hard for me to underſtand what he means by the Spirit in the Scriptures, as it is for him to make it out; I hope he does not mean, that when the Bible is in his Pocket, the holy Ghoſt is there; though that which is their Life and Spirit in the Scriptures, *is the ungodly Gain, they make by them, and that they always love to carry there.*

But 'tis apparent, that though they would ſeem to joyn the Spirit with the Scriptures, in Reality he means, the Scriptures without the Spirit; for how can the holy Spirit be added to? But the Scriptures may.

What Harmony this third Interpretation has with his two former, that appropriated all to the Anointing, and in Expreſſions ſo plain and poſitive, as no *Quaker* needs to except againſt them, cannot but be obvious to every unbyaſt Perſon.

But that he may not take for granted, that it was the Scripture the Apoſtle was inſpir'd to give forth, but that very *Anointing* which inſpir'd the Apoſtle. Let it be firſt conſidered that the Word is plain, *Anointing*, without any other adjunct. And ſecondly, that little was written, or at leaſt compoſ'd, but ſcattered abroad among the ſeveral Churches, at that early Time of the Day; or to uſe his own Words, p. 102. *The New Teſtament was not then extant.*

Laſtly (ſays he) 'twere well if it were the laſt of his Abſurdities) *Theſe Words are an Hyperbole; there is an Exceſs in them, as in chap. 2. 20. that they know all Things, which is God's only property. The meaning is, They knew many Things, even ſo that they needed not that any Man teach them; that is, They knew ſo much, as that if they perſevered, they might be kept without ſo much Teaching.*

It were (almoſt) endleſs to purſue the wretched Folly of this poor Scribler: Was there no other Man among the angry Hirelings, of that Country, to enterprize this Work? Methinks they ſhould (as Men) have ſcorn'd to ſuffer ſo raw and contradictory a Diſcourſe to ſee the World: What greater Abuſe can be put upon the Scriptures than this, to mangle them under the vain Pretence of being ſkill'd in the Idioms of the Original? 'Tis an Exceſs (ſays he (of Folly ſay I) but what is an Exceſs? To ſay that ſuch as have the Holy Spirit need not to be taught by Man, then there is an Exceſs in pag. 99, and 100. of his own Diſcourſe, where he gives that for his Senſe of the Place in controverſie; Yes (ſays he) it is, for the Apoſtle ſaid, *They knew all Things*, and they did not: But I had rather *Jenner* were a Lyar, than the Apoſtle: Can ſuch as are taught by the Holy Spirit be ignorant of any Thing that relates to their own Souls? And is the Man ſo ſtupid, as to think the Apoſtle otherwiſe intended, in his ſaying, They knew all Things (viz. *That concern them to know*)

Well, but for his meaning now, I would fain be inform'd, *If from knowing all Things*, in the Senſe expreſs'd, and needing not to be taught of Men, this meaning of our *Antagoniſt* may be logically and truly deduc'd? Namely, *That they needed not that any Man ſhould teach them*; that is, *they might be kept without much Teaching*, and this all in a Breath? The firſt Part of his Meaning is true (if he mean ſo) however, he was ſoon weary of it, that in the following line implies the Neceſſity (after all) of a little of *Man's Miniſtry* to mix with it; *but that little (with him) is all.* In fine, the Man ſhews an Ignorance in theſe Affairs, almoſt invincible.

His third Paſſage, by him pretended to be expounded, is this, *We have a more ſure Word of Propheſie, whereunto you do well to take heed, as unto a Light that ſhineth in a dark Place until the Day dawn, and the Day-ſtar ſhineth in your Hearts.*

He faſtens an Interpretation of this Place upon us, but does not tell us whence he takes it: He ſays it ſuppoſeth three Things.

Firſt, *That by the Word of Propheſie is to be underſtood, the whole Scriptures.*

To which he anſwers, Firſt, *That the Apoſtle could not mean the whole Scriptures, ſince the New Teſtament was not then extant.* Second, *That it was a Compariſon*

pariſon betwixt the Certainty of the Old Teſtament, and the Voice upon the Mount; which (ſays he) Peter *preſer'd not as moſt true, but as the moſt ſure Ground for Faith of the two.* Third, *That the Voice was not ſo ſure, whilſt verbal; but moſt ſure when writ, and made ſcriptural.*

To all which I ſay, That as he has obtruded upon us an Interpretation of the Word *Propheſie*, that is neither ours, nor could be the Apoſtle's (and therefore forc'd.) So to his firſt Conceit I reply, *That the Spirit of Jeſus is the Word of Propheſie*, which is not diſtinct in Nature from the *Day-ſtar*, but in Degree only; the utmoſt Attainment being ſtill through the ſame Power and Spirit, however, diverſly denominated, according to it's ſeveral Operations; for as the Prophet's State was before that of the Goſpel (yet the ſame Spirit in both) ſo the Spirit of Propheſie is *the ſame with the Glorious Day-ſtar*, though in it's Appearance, Service and Tendency, it may be of an inferior Adminiſtration.

p. 99. 100. Beſides, It could not be all the Scriptures, becauſe, *The New Teſtament was not then extant*: How could the Scripture inſpir'd by *John* (to uſe his own Phraſe) be the then Saints Rule of Faith and Ground of Knowledge; ſince he confeſſes, It was not then in *eſſe*, in being? But if that was not extant, and yet they were not without a Teacher and a Rule, we hope it will be granted to us, that *the Holy Anointing was both*.

Secondly, I do deny, that the Compariſon was betwixt the Old Teſtament and the Voice in the Mount; for of the two, *without all doubt, the Voice was the moſt ſure*; ſince two Witneſſes are better than one. Of the Old Teſtament, they could only ſay they had read it, and they believ'd it to be of God, becauſe they were told ſo (unleſs *Tho. Jenner* will allow the Scriptures to be acknowledg'd ſuch, only upon an Inſpiration) But of the certainty of that Tranſaction in the Mount, they had their Eyes and Ears to confirm it, and the Allowance of the Son of God, as afterwards their Diſcourſe about it evidenceth, with their own inward Senſe of it, than which nothing could be attended with greater Circumſtances of Verity.

But it is worth our Notice, that notwithſtanding he has accuſed us upon the Spot, of diſreſpect to the Scriptures, he by his own Interpretation and Confeſſion, expreſſeth our greater Value of them, than the Voice upon the Mount, for if I underſtand him, he ſays, the *Quakers make the Scriptures to be the Word of Propheſie*, and by-and-by tells us, *he grants that the Apoſtle meant the old Teſtament was ſo, and that the Compariſon lies betwixt it and the Voice.* From whence I conclude, He believes (if he believes what he writes) that becauſe the Scripture is a ſurer Word of Propheſy than the Voice; and that the *Quakers*, he ſays, affirm the Scripture is that Word of Propheſy, *the* Quakers *then place more value upon a written and recorded Word, than in an immediate Word or Voice*: Behold the Contradiction of the Man!

But above all, his groſs Impertinency in ſaying. *The Old Teſtament is not to be preferred as the moſt true, and yet is the moſt ſure Ground of Faith of the two*; is very remarkable and reprovable.

Thirdly and laſtly, If the Certainty of what was heard lay in the writing of it, then it was not certain before; but if they could not write before they heard it, and that it was firſt certainly heard, before written, what Man in his Wits will dare to affirm that it was therefore only certain, *becauſe Scriptural or Written*.

In ſhort, if it was not as certain before as after, it is uncertain yet; ſince whatever certainly is heard, was received firſt by the Hearing of it. But again, What can be more irrational, than that the *Old Teſtament* ſhould be a Rule to the then *Churches* and *Apoſtles*, that were Miniſters and Congregations of the New One? This very Aſſertion, beſides that, it carries much of Folly in it, *ſhews how fatal the Spirits of the Prieſts are to the whole End and Benefit of the Goſpel.*

2d. The Second Interpretation of the Remainder of that Scripture he makes to be this, *viz. That by the very Dawning and Day-ſtar ariſing in their Hearts, is to be underſtood the Spirit of Grace in Regeneration: But this* (ſays he) *cannot be; for* Peter *wrote to ſuch as had obtained like precious Faith with himſelf*, Chap. 1. 1.

Of all which I take no farther Notice than this, That though they had received like precious Faith in Kind, yet not in Meaſure and Degree, for *then they might have as well writ that Epiſtle to* Peter, as he did to them. But if *Peter* had a right Senſe of their Conditions, and that the Holy Ghoſt does nothing needleſs or in vain; we ought to conclude, that they had not yet arriv'd to that perfect State, albeit, they were preſſing after it, as that they ſtood not in Need of a farther Exhortation: And that *Peter* had a more deep Experience, than thoſe to whom he wrote. So much for this, unleſs he had given us our own Words.

3*d*. His third Branch of Interpretation concerns the Particle [*Until*] *which, he ſays, we underſtand to be the limited Inſtant of Regeneration, though before it we may attend the Scriptures, yet after it we may not.*

To which, by Way of Anſwer, he makes a wretched Stir about the Particle *Until*. So, like a mean Pedant, and one that would be thought an Originalian, (the Refuge of empty Heads, and defeated Cauſes) that it would be too tedious to attend his indirect and crooked Motions. But in ſhort, this he means by the whole, that ſometimes, [*Until*] in Scripture is taken for no Limitation, and ſometimes for a Limitation, Inſtances he gives us ſeveral, but of one Side only, &c. *thou ſhalt by no Means come out thence* [Till] *thou haſt paid the utmoſt Farthing*, Matth. 5. 26. Now, ſays he, that is meant never: But where's the Conſequence? Why this? *that the Scriptures are to be attended upon after the ariſing of this Day-ſtar.*

To which I anſwer, That nothing can be more Contradictory to the Senſe of Scripture, and his own Opinion upon the Place, and by his Folly in this one Particular, the Reader may take a moſt clear Meaſure of the whole.

Firſt then, I ſay, that [*Until*] is not thus to be read, no more than, *do this 'till I come*, in the Caſe of the Supper, where our Adverſaries allow, that when He, the Subſtance, is come, the Shadow ſhall diſappear; and though we differ about the Subſtance coming, yet all agree to the Force of the Particle Until; for the Place ſays, *that they were to take Heed to that ſure Word of Propheſy* [*Until*] *the Day-ſtar did ariſe*; intimating, that when it was riſen, it being a greater and more glorious Diſcovery, it ſhould ſwallow up the leſſer Meaſure of Light; otherwiſe, they would reſt in a Degree and Condition far ſhort of that Illumination and Enjoyment that belong'd to the Time of the Day-ſtar's ariſing in the Heart, *and inſtead of preſſing forward and forgetting the Things that are behind*, they would be conforming themſelves to them: Not that the Word of Propheſy is to be deſpiſed, but that the other is to be preferred: And had we aſſerted the Scriptures to be the Word of Propheſy, though we acknowledge the Day-ſtar to be of a more infallible and tranſcending Value, yet we ſhould alſo have confeſt, that the Scriptures are, *and yet will be highly valuable and uſeful to the End of the World.*

But ſince he reſtrains not the Force of the Particle [*Until*] to the Inſtant of Regeneration, but the Viſion of the Glory after this Life, (as he conceives) why ſhould he not allow of [*Until*] as I have expreſſed; ſince all conclude, that in future Glory there can be no Need of Service, for the Scripture? *Will he both have* [Until] *extend the Authority and Uſefulneſs of the Scriptures beyond and after the ariſing of the Day-ſtar*, (which, ſays he, is Eternal Glory) *and yet confeſs, that in that Cæleſtial State there is no Need of them?*

And though his Endeavours are to render our Interpretation (as he calls it) falſe and irrational, yet can his Senſe of the Particle [*Until*] be only Senſe and Rational in the Allowance of it.

For which is more ſober? To ſay that the Scriptures are uſeful, even after Regeneration, or when ſeparated from this viſible World, and entred into Eternal Glory? The firſt is allowed by all, the laſt is denied by all, ſo that either he ſhould have made his Particle [*Until*] to ſignify a Limitation; and ſo his Notion of the Day-ſtar had been more reconcileable with it, (though falſe in it ſelf) or elſe he ſhould not have quarrel'd with that which he calls our Interpretation; that being the moſt reconcileable. For if he had aſſerted either (as he does neither) he might have been ſaid to write Senſe, though not Truth; but now he miſerably miſſeth both.

So that our Belief of that *Metropolitan and Superintendent Doctrine of Revelation* is ſo far from receiving any Diſadvantage by the Endeavours of the Man in hand, that his moſt frivolous Objections, but *pertinent Scriptures* by him urg'd, (againſt himſelf) have done It the Juſtice, and Us the Service of a Vindication.

To conclude, There can be no Underſtanding in this World without Revelation; which is never the leſs true, becauſe totally unobſerv'd, or generally deny'd.

For Inſtance; What Man alive is capable of the Affairs pertinent and proper to himſelf as a meer Man in external Matters, without the Diſcovery and Aſſiſtance of that intelligent Principle the Apoſtle phraſes *the Spirit of a Man? Is it not*

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through the Dictates or Revelation it gives him, that he is intellectually abilitated to manage the whole Tranſactions of Human Life? Thus ſaith *Paul*, what *Man knoweth the Things of a Man ſave the Spirit of Man which is in him?* 1 Cor. 2. 11.

And by what Way imaginable can this Knowledge be convey'd, unleſs by the Manifeſtation or Diſcovery of this Spirit of Man, *which I call common, natural, and civil Revelation.*

But as there is this natural and intelligent Spirit, by which Man is daily informed of the Concerns of mortal Life; ſo is there a divine Principle communicated to him, which we call the Light, that does illuminate and diſcover to his Underſtanding the Condition of his Soul, and *give him a true Knowledge of what is good, what he himſelf is, and what is required at his Hands, either in obeying or ſuffering.* And to this the Apoſtle plainly conſents in the following Words of the Paſſage before urged. For when he had aſcribed the Knowledge of human Affairs only to the Spirit of Man, he adds, *even ſo the Things of God knoweth no Man ſave the Spirit of God.*

I therefore infer, that the moſt religious, pertinent and authoritative Writings in the World are but ſo many *ſenſleſs Letters and lifeleſs Words, where that infallible Expoſitor* (I mean the Holy Spirit) *in his Diſcovery and Revelation to the Minds of Men, is abſent and wanting.*

Since therefore it's Information and Teſtimonials are the indiſpenſable Requiſites to authorize and unfold them to us, 'tis evident that not only no Diſcourſe can otherwiſe be beneficial to us, *but that it therefore is the moſt noble and unerring Rule of Faith and Obedience, the Life and Key of all.* Whatever Writings were by Inſpiration, are of leſs Value, than the Spirit that gave them forth; *for the Effect can never be ſo worthy as the Cauſe*; and what is liable to Sophiſtication, *Miſtranſlation, and falſe Copies, with almoſt an Infinity of other Accidents, as the beſt of Books are, cannot with any Reverence or good Senſe be equalled to the Unerring, impaſſible and Eternal Spirit*; which becauſe none can underſtand the Things of God without, and that 'tis neceſſary all that would be ſav'd ſhould endeavour it, 'tis *greatly neceſſary that they have Recourſe to that Spirit of Truth for ſound Conviction and perfect Converſion from the World to God!*

We end the Chapter with this brief Summary of the whole.

Firſt, *That by Revelation we underſtand the Diſcovery and Illumination of the Light and Spirit of God relating to thoſe Things that properly and immediately concern the daily Information and Satisfaction of our Souls in the Way of our Duty to him and our Neighbour.*

2d. *That we renounce all fantaſtical and whimſical Intoxications, or any Pretence to the Revelation of new Matter in Oppoſition to the ancient Goſpel declared by Chriſt Jeſus and his Apoſtles: And therefore not the Revelation of new Things, but the renewed Revelation of the Eternal Way of Truth.* P. 43.

3d. *That this Revelation is the Life, Virtue, Condition, and very Soul of the Goſpel and ſecond Covenant.*

4th. *That none oppoſe this, but ſuch as the God of this World has blinded, and that through their Ignorance of the Spirituality of the Evangelical Diſpenſation, are (whilſt they pretend to be under it) Sticklers for a more embondaged State than that of the ancient Jews.*

I muſt confeſs I have exceeded my own Deſign, being thereto led by the plain Diſcoveries of the Spirit of Truth, how much this Doctrine concerns the Offices of the Lord Jeſus, *as he is King, Prieſt and Prophet, and that daily Benefit of his Church, without which ſhe muſt inevitably faint and periſh under the dry and mercenary Miniſtration of very Hirelings.*

Chap. III.

CHAP. III.

THE firſt Thing I ſhall inſiſt upon in this Chapter, (tho' I find little Encouragement to inſiſt upon any Thing) ſhall be his Anſwer to what he calls our Second Objection, &c. *p.* 107, 108.

That the preſent Miniſters take a Text from the Letter of the Scripture, and teach the People from that, which the Prophets never did; The Subſtance of what he ſays is this: *That though the Prophets took no Text, (becauſe they were to lay the firſt Foundation for After-ages) yet Chriſt himſelf did, citing that Paſſage of his going* *into the Synagogues, and reading and expounding on the Sabbath-day recorded by* Luke, &c. *And that they therefore take a Text that the Weight of their Building may have the Prophets and Apoſtles for it's Foundation.*

To which I need not give any other Reply than what ariſes from his own Anſwer.

Firſt, It's a plain Untruth that the Reaſon of the *Prophets* not taking a Text was their being the firſt Foundation, *Since the greateſt Part of the Old Teſtament was then in Being, and from whence the preſent Prieſts do frequently fetch their Themes.* Nay, the Prophets Works may rather be ſaid to be Prophetical Diſcourſes of the New One.

Secondly, Nor is it leſs Irreverent that he ſhould make *Chriſt the Chief Corner-ſtone*, to be built upon the Foundation of the *Prophets*; For if their Writings are *a Foundation* to After-ages, to build their Preaching upon, then was not *Chriſt* their Foundation, whom they called the *Foundation* of many Generations, but the *Prophets* his, *becauſe* he quoted their Words: But beſides, that this is Irrational, What Foundation had *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Moſes*, &c?

Thirdly, Neither is *Chriſt*'s Practice, in this Particular, to be imitated, any more than all the reſt of his Condeſcenſions to the *Jewiſh Church*: It was not therefore any Matter of Inſtitution, only he was deſirous of informing the People how their own admired *Prophets* had foretold his Coming, and that his *Appearance*, *Life*, *Doctrine*, *and Miracles*, *had fulfilled their Propheſies that Day*, *in their Ears*, to the End they might receive him, for he was the *Meſſiah* of the World; nor is there Inſtance of any ſuch Sermons recorded by the Evangeliſts.

Fourthly, The *Apoſtles*, in their many Sermons recorded in the *Acts*, never practis'd any ſuch Way, or form of Declaration of the Goſpel to the People, though they often cited Paſſages as the Holy Spirit brought them to their Remembrance, which is not now denied but practiſed by us; and if ſuch as had the Writings of the *Prophets* took no Text out of the *Prophets*, I aſk the Man, Why he and his Brethren, having the Writing of the *Apoſtles*, take Texts out of the Writings of the *Apoſtles*? But if the *Apoſtles*, notwithſtanding the Writings of the *Prophets*, ſpake as the Holy Spirit moved them, without any ſuch Formality; *the preſent Miniſters ought in Imitation of the Apoſtles* (ſince they are ſo preciſe at *Imitation* in leſſer Matters) to do the like, but apprehenſive of their little Ware and Trade, in Caſe they ſhould abandon that profitable Practice of Merchandizing with the Saints Words, *they ſeem reſolved to perſevere in their ungodly Traffick*, and which is worſe, endeavour to ſhew the Words of theſe Holy Men to vindicate their own corrupt Practices.

Fifthly, If they will have their Works to be the Superſtructure that's built upon the Foundation of the Prophets and Apoſtles Writings, then ſuch as is the Foundation, ſuch muſt the Superſtructure be; *but the Foundation is Revelation*, *therefore* the Superſtructure cannot be Premeditation; for as Iron and Clay can never mix, by Reaſon of an Oppoſition and Inconſiſtency in their Natures, ſo is it equally impoſſible that Revelation, ſhould be a Foundation, for the Invention and inexperienc'd premeditated Diſcourſes of Men; they can never incorporate; the Building cannot ſubſiſt of ſuch contrary and incoherent Matter; *The Souls that are built on that Foundation, muſt be as living as the Foundation they are built upon. Nay, nothing can be more Irrational and Irreverent, than to make the* Lord *Jeſus Chriſt the Chief Corner-ſtone* of a Building contrived, and premeditated by Men, not inſpired, the Foundation of which upon our Adverſaries Conceſſions is very Revelation.

Sixthly, But if Chriſt's Example in this Caſe be of ſuch Importance and muſt be inviolably obſerved, How comes it that the preſent Miniſters have ſo exceeded it? *Did Chriſt preach by an Hour-Glaſs? Did he put on Ceremonial Garbs and Veſtments, divide his Text into it may be twenty Particulars, raiſe Doctrines, draw Uſes, and laſtly make Applications, as the Prieſts now do, to the confounding and darkning of God's Counſel, and the People's Underſtanding, inſtead of opening the former, and informing the latter?*

Seventhly, Not that we think it is a Fault to uſe the Words of Scripture, when the ſame Spirit that gave them forth brings them to our Remembrance for preſent Service, but that which objects againſt that Practice, is their making Uſe of theſe Holy Men's Words, for a Subject to premeditate and build their dark Conceptions, and meer Imaginations upon; for we affirm, *that none ought to Preach in the Name of the Lord, but ſuch as are impowered by the immediate Teachings, and Requirings*

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of his Holy Spirit; and that it's as ſuitable and neceſſary to this Age, as ever it was to any former Age; and from the Eternal God do I warn all the Hirelings that read me, to lay cloſe to heart, that ſuch as run and are not ſent of him, and that ſay, the Lord ſaith, *and he hath not ſpoken by them, but borrow the Words of thoſe, by whom he ſpake in Ages paſt, and add thereto their own carnal Meanings and uninſpired Interpretations, (and all for Gain too) the dreadful God of Heaven and Earth will reveal himſelf in Flames of conſuming Fire* to their Everlaſting Deſtruction, for the Blood of Souls lies at their Door; but as for him that hath received the cleanſing Word of Reconciliation, in the Power and Divine Authority of the ſame, let him declare it where-ever called; *and as he hath freely received, ſo freely let him give.*

To the Third and Fourth Objections, he ſays we make, namely, *Againſt their Praying before and after Sermons, and their obſerving of Days and Hours, to Preach in, and Pray in:* Thus he pretends to anſwer, *viz. That it is of good Report, and that Prayer ſanctifieth all Things, and that the firſt Day was intituled* Sabbath *under the Goſpel, from* David'*s Words,* this is the Day which the Lord hath made, *and Chriſt's Reſurrection, and Redemption of Man: And becauſe the Ninth and Third Hours amongſt the Jews were* Times *for Devotion, the like ſhould be now:* But that it is no new Thing for the Man to miſtake, I ſhould wonder that he would dare to charge us with that in Print, which our known Practice in a great Meaſure vindicates us from: But how can I expect that he ſhould not miſtake our Principles, who does not know his own. However, I reply,

Firſt, *Prayer* is of good Report, and we both own and practiſe it with all relative Circumſtances of due Reverence: But is it of good Report for unregenerated and uninſpired Men to pray? The Apoſtle ſays, *That Praying ought to be with the Spirit*; then not without Inſpiration; and if ſo, ſuch can never pray acceptably to God, that are ſo far from praying by the Impulſes, Teachings, and Motions of that Divine Spirit, as that they deny with Vehemency the very Doctrine of Inſpiration. *And that this muſt be the Senſe of the Apoſtle, and Holy Scriptures of Truth, (nay the Tendency of the Man himſelf, if he underſtands what he writes.)* Conſider the Word *Sanctify*. I aſk what kind of Prayer can Sanctify? That which ſprings from any thing below the Inſpiration of the Eternal Spirit of Truth? Are the moſt zealous Cries and paſſionate Supplications of Man, unaſſiſted or unmov'd thereto, ſufficient to ſanctify any Action or Thing? The Scriptures reſolve us, *I will pray with the Spirit and with Underſtanding alſo*; as if the Apoſtle would let us know, *That without the Spirit to enliven and aſſiſt, it were as impoſſible to pray acceptably to God, as without the Gift of* Tongues, to pray intelligibly to the People; and indeed more. And I can give no better Reaſon, nor can another be rendered, why thoſe Heaps of Prayer, and daily Repetitions do ſo little Good, and are ſo ineffectual, than *their Proceeding from, and being offer'd by unclean Hearts and polluted Lips,* who are ſo far from praying by the Spirit, *that they furiouſly deny the Doctrine of Inſpiration and Revelation,* (which are one) *as dangerous and diabolical.*

So that we do not deny true and proper Prayer at any Time, *but thoſe formal, ſet, and pre-appointed Prayers, which ſhew themſelves to be the Invention and Contrivance of Man's Spirit, and not of God's.*

That their *Prayers* are ſuch, there needs no other Inſtance than their conſtant Practice, before and after Sermons, and upon Set Days, *&c.* For either they muſt make appear, that they have the Holy Spirit at their Beck, or elſe confeſs that they make and perform thoſe Duties (as they falſely call them) in their own Will and Time, which, of the two, is moſt reaſonable to believe.

Secondly, As to the Force of his Anſwer to our Fourth Objection, (as he ſtiles it) *That we are diſpleaſed that they obſerve ſet Times, Days, and Hours,* &c. namely, *That the Firſt Day is the Goſpel-Sabbath by divine Appointment, becauſe called the Lord's-Day (which it is not by Creation) and that the Jews obſerved the Ninth and Third Hours, for their Devotion, and therefore Set-Days, Hours, and Times,* &c. *ought to be as well under the Goſpel, as the Law.*

I briefly reply thus, It is greatly to be ſuſpected, that moſt of thoſe Objections he would have to be ours, are his own; or he would have proved them ours by Quotation, which he hath moſtly omitted from the firſt. If by Set-times he means, *Days ſet apart* (not as more intrinſically ſacred, or in themſelves more Holy than others, but) only to aſſemble upon, to wait upon God, and receive of his

Heavenly Benefits; *we are ſo far from being deſtitute of them, that as 'tis impoſſible for us to perform an Action without Time, ſo have we diſtinct Days and Times, we meet upon, well-known throughout the World, where any of us do inhabit:* In this Senſe then we cannot be obnoxious; for it is perfect Matter of Fact, that in that Senſe we allow of Days and Times; but as to Conſecrated Days and Times, and the ſuperſtitious Obſervation of them; as if the Holineſs of the Day called loudly on us for our particular Devotion, as being this or t'other Saint's, and not that our Devotion rather required a Time to be performed in: This we are diſpleaſed with, and boldly teſtify againſt, *as beggarly and Jewiſh:* What ſaid the Apoſtle, (urged by his Godly Jealouſy) to the *Galatians?* Gal. 4. 9. 10, 11. *But now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye deſire again to be in Bondage; ye obſerve Days, and Months, and Times, and Years; I am afraid of you, leſt I have beſtowed upon you Labour in Vain, &c.* Which is Defence enough for us; for if the Apoſtle ſaid it, the Holy Ghoſt ſaid it; and we are ſure, whoever require or practiſe any thing contrary to this Reproof, they are great Strangers to the Liberty of the Goſpel, being yet in Bondage to the beggarly Elements of weak and Antichriſtian Diſpenſations; for ſuch implicitly deny him to be come in the Fleſh, that hath put an End to them all, who is the *Everlaſting Day of Reſt*, and *Sabbath* to his People.

How ridiculous the *Parſon* ſhews himſelf, in offering to maintain the moral Holineſs of the firſt Day, is evident; ſince if it therefore was of Divine Appointment, becauſe not the Lord's Day by Creation, then was not the ſeventh *Sabbath*, the Lord's Sabbath, becauſe ſo by Creation; as if that it's being ſo from the Creation, hindred it's being ſo by Divine Appointment. But this Ribaldry well becomes the poor Prieſt; beſides, how comes he to know that *John*'s being in the Spirit upon the Lord's Day, *was the firſt Day of the Week.* Or what Inſtitution can be infer'd from it's being called the Lord's Day, in caſe *John* meant ſo? He certainly little deſerves to be ſtiled an *Evangelical Miniſter, who inſtead of Preaching the End of all Holy Days, Feaſts, new Moons, ſolemn Aſſemblies, and Sabbath-Days, is aſſerting and maintaining the abſolute Neceſſity and Service of them under the Goſpel.* Let no Man judge you in Meat, or Drink, or in *reſpect of an Holy* Col. 2. 16, 17. *Day, or New Moon, or of the Sabbath, which are Shadows of Things to come, but the Body is of Chriſt.* This Doctrine *Paul* preached and writ, how then it ſhould be Evangelical to inſtitute a ſecond viſible Sabbath in the Room or Place of the firſt, when the firſt was abrogated as ſhadowy, is abſurd, and incongruous; for the Reaſon of the viſible and external Reſt, was the viſible and external Creation; but becaſe the ſecond Creation is *Inviſible and Spiritual, by the inviſible Word of his Power, viz. The Regeneration and Redemption of the Soul of Man* (begetting him anew to God) *therefore ſhould the Goſpel-Sabbath be alſo ſpiritual and inviſible:* to which theſe Words refer, *Come unto Me, all ye that Labour, and are heavy Leaden, and I will give you Reſt.* Mat. 11. 2. 8. *We which have believed do enter into Reſt: There remaineth a Reſt for the People of God:* Heb. 21. 3. 9. And had this poor Man known, what the Goſpel-Sabbath means, he would have reſted from this fooliſh (nay) wicked Work, his Ignorance and Malice have brought forth againſt the Owners and Profeſſors of the true *Sabbath-Day.*

He might have better learnt from the reformed Churches abroad (as they are called) and more particularly from their grand *Champion, and moſt Celebrated Founder, Calvin*; let the Prieſt firſt anſwer his Arguments againſt *a viſible temporary Sabbath*, under the Goſpel, before he attacks the *Quakers*, as heterodox in the Point.

And as to the Inference he makes, *viz.* That becauſe there were ſet Times and Days under the *Jewiſh Conſtitution*, therefore ſhould there be ſome under that of the Goſpel alſo: Here can be nothing ſaid by me which can render him more a *Jew* and an *Anti-Evangelical Miniſter* in the World; for the contrary is moſt true, viz. *That becauſe they were Ceremonially or* Typically uſed under the Law, *therefore, and on ſet Purpoſe, they are not to be uſ'd under the Goſpel, which is the End of the Law, as to thoſe Things.*

In ſhort, I do declare again, that though we utterly renounce all ſpecial and moral Holineſs in Times and Days, yet we both believe it is requiſit that Time be ſet apart for the Worſhip of the Almighty, and are alſo every where found in the diligent Practice of the ſame: And howbeit, we cannot own ſo ſtrict an Inſtitution, *as to Sabbatize the firſt Day*, nor that it has any Holineſs, inherent to it;

yet

1671. yet as taking the Primitive Saints for an Example, *with Godly Reverence we conſtantly aſſemble upon it.*

Chap. III. p. 114, 115. His Charge of our denying Family-Duties is equally falſe, and Deviliſh, with all the reſt; *for we know it is our Duty, and is alſo our Practice, to retire from our external Affairs, and wait upon the Lord every Day, that we may receive Strength from him, and feel his Heavenly Peace and Bleſſing to deſcend upon Us, at our riſing up, and lying down; that ſo to him, over and above all viſible Things, Honour and Praiſe may be returned, who is worthy for ever.*

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p. 116, 117, 118. THE next Charge he brings againſt Us is this, *That we aſſert all outward Church-Polity, Church-Officers, and Church-Ordinances to be ceaſed ſince the Death of the Apoſtles*; for Confirmation of this, he quotes (a Thing he ſeldom does) One *Joſeph Frice* who (ſays he) affirms, *that the true Church ceaſed ſince the Death of the Apoſtles, until the raiſing up of God's own Seed out of the Earth, to ſtand a Witneſs againſt wicked Murderers, and Perſecutors of the Saints, and true Church of Chriſt*: but in what Chapter or Page we are to find this, I cannot tell, nor has he told Us, and if he has miſtaken the matter quoted, and inſiſted on, as he hath the Name, we have little Reaſon to believe what he writes; for his Name was *Fuce*. But he proceeds, he thinks, upon clearer Evidences. *The Quakers Lancaſhire Queries* 115, 118. *To obſerve Ordinances, as ſprinkling Infants, to tell the People of a Sacrament, and following outward Teachings, &c. Where did God Command it?*

This Doctrine he eſteems heinous, and thus he undertakes to confute it.

Firſt, ſays he, *God hath all along had a People, even under Antichriſt's Reign, whom he calls his ſealed Ones, that have been his faithful Witneſſes; And as God in the Beginning inſtituted Church Offices and Ordinances, ſo hath he ingag'd his Word to continue them unto the World's End; of which Number were the* Waldenſes, Albigenſes, Huſſites, Hugonites, Lutherans, and Proteſtants, ('tis well he hath left his *Independent, and Presbyterian* Brethren out) *theſe were ſome of thoſe that did oppoſe Antichriſt, before ever the vain-glorious boaſting Sect of* Quakers *were heard of in the World, who are the very Synagogue of Satan, I dare affirm.*

His Confidence, Ignorance, and Envy, are Great Companions in this Paragraph, which none can think an hard Saying, but ſuch as are dark, both to the Scriptures and the beſt Story; I ſhall not reflect upon his begging the Queſtion, but attend the more ſubſtantial Part of his pretended Anſwer.

2 Theſ. 2, 3. To deny an *Apoſtacy* (which implies a falling away) is to deny the prophetick Teſtimonies of the Scriptures, for ſaid the Apoſtle *Paul, Let no Man deceive you, by any Means; for that Day ſhall not come, except there come a falling away firſt; and that Man of Sin be revealed, the Son of Perdition, &c.* the like *John* in his Epiſtles, *Antichriſt is already come*; and in his Revelation, he tells us, that the *Witneſſes were ſlain, and the Beaſt, and the falſe Prophet, and the Dragon, and the Whore,* (Phraſes to expreſs a deviliſh and apoſtatized Church and Power) *Reigned and overcame the Saints, and none for a Time appeared to make war with the Beaſt.*

Rev. ch. 17, 18, 19.

That this began Immediately after the Death of the Apoſtles, is very evident, from that Account Hiſtory gives Us *of the new Inventions and Additions that were ſucceſſively brought into the* Church, inſomuch, as *that the Worſhipping of Angels was in the earlier Part of the ſecond* Century; and though Perſecution did much depreſs that Spirit of Apoſtacy and hinder it's growth, yet no ſooner did *Conſtantine* begin to favour the Church, than ſhe tranſported with the Apprehenſion of ſo ſudden a Change (as from Perſecution to an eaſie ſplendid Life) forgot the Simplicity of the Chriſtian Life and Doctrine, and ſpur'd hard in the Purſuit of Men's Inventions, till through her multiplied Superſtitions, *ſhe had form'd up that Great Whore, who* (under all her Pretenſions to be a Virgin, the Lamb's Bride, and Apoſtolick Church) *has appeared an open Whore, having defiled the Nations, and made them Drunk with the Cup of her Fornications* (conſiſting of Pride, Empire, Idolatry, Error, Avarice, Perſecution, and all other Abominations; and 'tis with the Strength of this Cup, that *Jenner* is intoxicated, and reels, and rails in his malicious Attempts againſt us) *but this was not done at once, the Cup was ſome time in filling, and ſometime in drinking, and the Nations were apoſtatizing, before they were apoſtatized.*

Nor does this impeach God of Breach of Promiſe, for theſe Words, *I will be with you to the End, &c.* were firſt ſpoken to the Apoſtles, not only as Apoſtles, but as Believers, and the Promiſe is therefore extenſive to all, and every individual Perſon of the Faithful.

And ſecondly, They are but conditionally ſaid, ' If you do as I command you, ' but if you fall away, and apoſtatize through the ſubtil Devices of the Man of ' Sin, then I will not be with you, but give you up to believe a Lye, and be dam- ' ned: And this was moſtly the Caſe of the Apoſtacy: If any did diſſent from the univerſally preſt Conformity to the *Papacy* (that about the Six hundredth Year had mounted the Chair, and rounded the Ears of Princes with an inviſible Power, and unlimited Prerogative) ' It was after a wandring and ſculking Manner, very ' deſtitute of that Church Order, and Ordinances, as the Man would ſuggeſt; ' their work being rather to teſtifie their Diſſent, than poſitive Judgment of Things.

The *Waldenſes*, the firſt, and oldeſt much, that he mentions, are very young comparatively with the prolix Night of Apoſtacy; for 'tis not Five Hundred and thirteen Years ſince *Peter Waldo* Citizen of *Lyons* in *France*, the firſt publick *Renouncer* of the *Romiſh Church*, for her new embrac'd Inventions (from whom they are call'd) began to publiſh his Diſſent from the *Romiſh* Religion, and higher he durſt not venture.

Jo. Per. Hiſt. Wald. l. 2. c. 4. p. 77. 78, 79, 80, 81.

The *Albigenſes*, from the Country *Albi*, were later, and the reſt Succeſſors to both: Beſides, they were not in any Church Capacity, but toſt and diſperſt up and down the World, diverted from all Eſtabliſhment that could be thought the *Presbyterian Model of the Man in Hand.*

Vign. lib. Hiſt part 1. Sernag. c. 47: Chaff. l. 3. c. 7.

But that which is worthy of our Notice, is, That theſe very Men ſo much renowned by him, held thoſe individual Principles, for which he violently condemns us. 1ſt, *They would not ſwear upon any Account.* 2d, *They declaim'd againſt a ſettled Prieſt-hood, or Miniſtry by Way of Diſtinction*; but what this Man ſays of *Singers*, that all good Chriſtians are *Goſpel Choriſters*, and therefore they need none by Way of Diſtinction, as under the Law; ſo they ſay of Miniſters, that all good Chriſtians are Miniſters, and have a right according to their Gift and Abilities given of God, to preach to others. 3d, *They exclaim'd againſt Tithes*; 4th, *They did perfectly diſown all Univerſities as conducing to the making of a good Miniſter*; *And* laſtly, *They were Enemies to, and Remonſtrators againſt the Inhumanity of Perſecution, which is the beſt Character of* Presbyterianiſm, and which it can no more live without, and be, than a Leopard can be ſuch without his Spots. *So that he writes againſt, and eſteems Heterodox and Antichriſtian, thoſe very Men that he at the ſame Time implicitly ſtiles Oppoſers of Antichriſt, and ſuch as Worſhip God in the Beauty of Holineſs.*

And though he would march away in Triumph over us, as imagining his Advantage ſufficient to juſtify his Glorying, *That we ſhould diſown thoſe People, that ſo long ſince diſſented from the Idolatries of* Rome, *and narrow all Reformation to our ſelves*; yet we would have all to know, that (though we do confeſs it is our Faith, that ſo glorious a Viſion, ſince the Primitive Days, has not happened to any, as to us in this our Day) the Praiſe and Honour of which is due only to the Lord, (Yet) *this Seed was riſing in theſe* Waldenſes, Albigenſes, *&c. and by the Virtue and Life, and Power of it, were they quickned and enabled to cry out againſt the Abominations of thoſe Times, and their Teſtimonies we own, their Memories we honour, and their Sufferings we have ſweet Fellowſhip with, knowing they were our* Martyr'd Brethren, *and that we are raiſ'd by the Almighty Hand of the Lord, to bring forth more to the Light, and compleat that Work, which was but dawning in that Day.* And though our Appearance has not been long (perhaps twenty Years) yet *Truth is Everlaſting*, and we are raiſed to declare it boldly to the Inhabitants of the Earth. And what is frequently objected againſt us, namely, our being but of Yeſterday, is the ſame with that Spirit of Old, which *both* aſk'd Chriſt, *how old he was*; *and that deſpiſed* Timothy'*s Youth*; and that has objected to Proteſtants themſelves their Revolt and Novelty. But Verity and Antiquity (as to preſent Appearances) are two Things; and if Antiquity ſhall be received for a ſufficient Plea, then becauſe the Papiſts were before the Preſbyterians and Independents, they are therefore more Orthodox; if the Preſbyterians and Independents ſhall ſay, *what they hold was before Pope or Popery:* So ſay we, *'Tis not therefore the Age of Men, or of a Diſpenſation, but the Reaſon and Truth of the Principle or Way that recommends*; and in that Senſe we are the *Apoſtolick Catholick Chriſtians.*

To conclude my Reply to this firſt Anſwer, What if it ſhould be granted him, *that there was not ſuch a falling away*, ſince the Matter in Debate is about *Church-Offices and Orders*, which will ye have? There is not one he has named, but has ſomething different one from another, and all from the Scriptures, after his own Senſe of it. O the miſerable Confuſion of this poor Man! I confeſs there is but little Reputation to be gotten by writing againſt one, whoſe Age muſt be an Excuſe for his Folly.

1 Tim. 6. 13, 14. His ſecond great Reaſon, by which he does Eſſay to prove, *That there was no ſuch Apoſtacy*; contrary to Scriptures, Hiſtory, and his Learned Brother *Timothy*, *the Preface-Man*, (is drawn, as he thinks) from *Paul*'s Words to *Timothy*, *That Commandment which* Paul *gave to* Timothy, *is to be kept, till the Coming of our Lord Jeſus; but a Viſible Church-Polity, or Church-Order, and Officers, is Part of that Commandment, therefore it is to endure to the End.*

How weak, how falſe, and ſcandalous to Senſe and Scripture, is this Way of arguing; methinks it ſhould be obvious to every Half-witted Man.

What was that Commandment? If he means the whole Epiſtle, as Page 119. I ask, *If a Diſtinct, Decimating, or Tything Prieſthood be there? If Brawlers, Perſecutors, and Swearers* (contrary to Chriſt's Commandment) *be there? If any Thing of the Sacrament; Humane Teachers; and that Toy, Foppery, and very Bauble and Abuſe of Religion, Baby-Baptiſm, be there?* Read the Epiſtle well, and tell me, *If amongſt all thoſe Things, that* Paul *ſaid, were able to make the Man of God Perfect (and which I grant were enjoyn'd* Timothy *to follow as Apoſtolical Tradition) theſe recited Grounds of Controverſy betwixt us, and this Man of Strife (with the reſt of his angry Brethren) are to be ſeen or found?*

But if the Commandment was particular, then we may obſerve that the Apoſtle was treating of Covetouſneſs, the Root of all Evil, and the Parſon's Trade: *Godlineſs with Content* (ſays Paul) *is great Gain, for we brought nothing into this World, and it is certain we can carry nothing out: And having Food and Raiment, let us be therewith content; but they that will be Rich fall into Temptation; for the Love of Money is the Root of all Evil: But thou, O Man of God,* flee theſe Things, *and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, and Meekneſs: I give the Charge, in the Sight of God, that thou keep this Commandment: (without Spot unrebukeable)* this the Prieſt left out, he had little mind to let us know Covetouſneſs was reproved (the Sin of his Livery) and that the Miniſters of Chriſt were by poſitive Precept to live irrebukeably; for that they think a moſt Damnable Error. 1 Tim. 6. 6, 7, 8, 9, 10, 11, 12, 13, 14.

Let it ſuffice, that they who peruſe the Epiſtles to *Timothy*, will find, *they moſtly* (if not altogether) *conſiſt of ſuch Commands as tend to Holineſs of Life and Converſation*, rather than to Diſcipline, and Shadowy Ordinances and Inſtitutions. I would the Prieſts dare but to ſtand the Trial of all their Doctrines, and Eccleſiaſtical Government, by thoſe very Epiſtles, the Controverſy would ſoon end in their utter Confutation and Shame: And the trueſt Deſign and Uſe of their Academical Learning, is to learn Evaſions, Equivocations, and dark Fetches, to ſecure themſelves from the very Dint of Scripture and Reaſon, whoſe Nakedneſs God will make bare in the Sight of Nations, to the loathing of their Perſons, and utter Abhorrence of their Siniſter, Simonious Practices.

He proceeds eagerly to vindicate the Church-Diſcipline aſſerted in *Paul*'s Epiſtles to *Timothy*; and by his Way of Reaſoning, would both perſwade the World, That the *Quakers* abſolutely deny it; and, if he can, confute them of that great Error. Pag. 120, 121, 122, 123, 124, 125.

But I may ſay of this poor Man, as the Apoſtle did of his Country-men, *That he is very unhappy in his Zeal, for it is by no Means according to Knowledge.* We not only own Paſtors, Elders and Teachers in the Church of God, and ever did, (if that be his Church-Polity) and are perſwaded 'twill laſt to the End; but are as ready to queſtion, why he will not allow of Apoſtles, Prophets, and Evangeliſts now, as well as then: For he is earneſt, whilſt he abuſes us with the Denial of all, to vindicate himſelf in the Denial of ſome, and (thoſe I think the more material) his Defence of his Opinion is this; *That they were but for a Time, becauſe Extraordinary*; as if they were not as much wanted now as then; but methinks the Reaſon they give to evince the Non-neceſſity of an immediate Miſſion, carries in it (like the *Trojan Horſe*) ſuch an Army, to the utter Ruin of the *Prieſt's Cauſe*, that were they not perfectly blinded, they would be aſhamed to uſe, or urge it for their Defence.

For why ſhould there not be the ſame Need for an extraordinary Miniſtry now, as was then? Is the World more truly Chriſtian, than in the Time of thoſe Churches, when they flouriſht? And if the *Word of Reconciliation* is to laſt to the End, then that Office to whom it was more eminently committed; but that was the Apoſtleſhip; therefore I will read the Words thus, (and *Jenner* has taught me ſo to do) *Go teach all Nations, ye Diſciples and Apoſtles (in the Name and Perſons of all ſucceeding Diſciples and Apoſtles) Baptizing them into the Name of the Father, Son and Holy Spirit; and lo I am with you (Diſciples and Apoſtles ſucceſſively) to the End of the World*; which becauſe *Jenner* ſays, Page 131. *Is not to be reſtrain'd, or confin'd to that Age,* (as the Word ſometimes ſignifies) *but to the End of the World*; and that it cannot Rationally be ſuppoſed, it was meant that they ſhould perſonally live ſo long, I muſt conclude, that 'twas the Office and Calling of the Apoſtleſhip that ſhould ſo indure, and which Chriſt would accompany to the End.

Secondly, The Scriptures expreſly ſay and teſtify, (againſt theſe mumbling Hirelings of the World) *That in the Laſt Days God would pour out of his Spirit on all Fleſh, and the Young Men ſhould ſee Viſions, and Old Men dream Dreams*, and the Apoſtle encouraged, nay, enjoyn'd the Churches to ſeek after Propheſie, for that was the moſt excellent Gift then in the Churches, which he would never have done, if Prophets had never been to ſucceed in the Chriſtian Church: *Follow after Charity, and deſire Spiritual Gifts, but rather that ye may Propheſie*; and if the End why Prophets were given, was, that they might readily unfold dark and myſterious Sayings, 'tis ſtrange that there ſhould be any Need for them in thoſe Days of the Apoſtles, when ſuch Great Fathers of Knowledge were living, and none now when the World is ſo fill'd with Contention and Diſpute about the Abſtruſity and Myſteriouſneſs of many eminent Texts; and *Jenner* himſelf thinks there is no Apoſtle to decide it.

Joel 3.

1 Cor. 14. 1.

Thirdly, Since Evangeliſts were to aſſiſt the Apoſtles, and that it is evident the Apoſtleſhip is not terminated, by Conſequence the Office of Evangeliſts is not ended; the Great Reaſon why the Mercenary Prieſts withſtand that Miniſtry which is Supernatural, is, their Self-Conſciouſneſs of Inſufficiency, and dreading the Miſery of being diſpoſſeſt of fat Benefices, who are like *Religious Janizaries*, that ſtick not to fight the Devil's Battle for Pay, againſt the True Powerful Goſpel-Miniſtration.

He proceeds to charge us with Two Objections, that I think ſo nearly reſemble the Honeſty of our Principles, as we may very well venture to own them, and as readily confute his ſuppos'd Anſwer to them: They are theſe.

Page 27. 28, 29.

Firſt, *That they uſe to go to* Oxford *and* Cambridge, *to learn the Goſpel, whereas* Paul *ſaid, He was not taught from Man, nor by Man,* &c.

Secondly, *That they are Hirelings, becauſe they teach for Hire; and ſo no Goſpel Miniſters.*

We own the Charge, but let us hear his Anſwer.

The Iſraelites *had Schools of the Prophets at* Bethel, Jericho, *&c.* Eliſha's *College was ſo fill'd, they enlarg'd it, and that in thoſe Schools Prophets Propheſy'd not by immediate Revelation is manifeſt, in that* Samuel *was ſtanding over them, as One appointed thereunto; Had they been immediately taught by God, why was* Samuel *appointed their* Guide *and* Teacher; *we only go to the Univerſities to learn Languages.*

'Tis granted the *Iſraelites* had Schools; but the Queſtion will be, For what End and Purpoſe? To teach their Children the idle Stories of the *Heathen Pagan Schools*, which make up the preſent Body of the Learning of the Times, or the Sciences truly ſo called?

In ſhort, either the End of thoſe Schools was Inſtruction and Knowledge in Civil or Religious Affairs: If the firſt, We deny they exceeded Propriety of Speech, their own Stories, Writings, and ſuch like common and uſeful Qualifications; and it reſts on the *Prieſt's Part* to prove the contrary.

But if about Things of Religion, as the Inſtance of *Eliſha* and *Samuel* ſeem to import, then let us examine the Texts; That relating to *Eliſha* only ſays thus much, *That the Sons of the Prophets ſaid to* Eliſha, *Behold the Place where we do dwell, is too ſtrait for us*, which does not anſwer the Reaſon of it's Quotation, nor the Context; but the other Inſtance of *Samuel* is moſt pat.

2 Kings 6. 1.

And Saul *ſent Meſſengers to take* David, *and when they ſaw the Company of the Prophets Propheſying, and* Samuel *ſtanding (as appointed over them) the Spirit of God was upon the Meſſengers of* Saul, *and they alſo Propheſy'd:* I appeal to all Impartial

1 Sam. 19. 20.

partial Men, if this be not a *Propheſying upon an Inſpiration*; and therefore nothing can be more incoherent with the Place, than that *Samuel* was their efficient, or ſo much as helping Cauſe to their Propheſying; for the Place expreſly ſays, *That the Spirit of God was upon* Saul's *Meſſengers, and they Propheſy'd too*, implying, that the Company, or School of the Prophets, *Propheſy'd by no other Way*. This diſpleaſed *Saul*, for he ſent Prophets three Times, and ſtill was ſerv'd ſo; and at laſt went to *Ramah* himſelf, where he propheſy'd alſo; that it was a Proverb, *Is* Saul *alſo amongſt the Prophets*. I cannot but here take Notice what a State *Jenner* and his Brethren would reduce the Chriſtian Adminiſtration to, who do not allow it a *School of the Prophets* now, when there were many under the Law.

Read Mach. Diſp. l. 2. c. 5. Card de Sap. l. 2. Pet. Bel. Obſerv. l. 1. c. 35. Ouzel Animad. in Min. Felix, p. 25. Conſtit. Clem. Ran. l. 1. c. 6. Jac. Laur. de l. Gentil. p. 40, 41.

To end this Particular, I would have him tell me, if theſe Schools were faſhion'd after thoſe of *Athens*, and other *Greek Academies*? If the perplext Notions, and abſtruſe Metaphyſicks of *Epicurus*, *Ariſtotle*, &c. were to be found in their Libraries? Nay, if the vain Quiddities, idle and groſs Terms, and moſt ſophiſtical Ways of Syllogizing, with the reſt of that uſeleſs and injurious Pedantry (to Mankind, brought into the *Chriſtian Religion* by Popiſh School-Men, and ſo eminently in Vogue in *Oxford* and *Cambridge*, and which above all Things fame their Students) were the Subject and Matter of their Study and Learning? He that runs, may read both the Purity and Simplicity of the Ancients Literature, and the Sophiſtry, Uſeleſneſs, and Affectation of the Science, falſly ſo call'd, now in Reputation in the World.

O how evidently from hence, may we obſerve the World's Declenſion from the Primitive Spirit! When for the firſt Hundred Years, ſcarce an Eminent Scholar was to be found amongſt the *Chriſtians*; and ſuch as were, diſclaim'd all Power in their vain Philoſophy, to convince, or convert them to the Knowledge of the *Myſteries of the Chriſtian Religion*. And that Men ſend their Sons, *One to be a Phyſician, and the other a Prieſt*, to the Academies of this Land, is ſuch a Notorious Piece of Matter of Fact, as to deny it, were eminently to prove it: For who at Noon-Day, will ſay it's Midnight, but a Mad-Man: And in the World there are not Places of more Folly, Ignorance, and Impiety, and Fountains ſo impure, as their corrupt Streams, which alone, almoſt infect the whole Land with Debauchery, and at beſt Perſecution, and Anti-Chriſtian clumſy-witted Pedants, and uſeleſs Pragmaticks.

The Prieſts affirming, they only uſe thoſe Places to Skill themſelves in the Languages, is a downright Falſity; for Learning, as to the Philoſophical Part of it they have maintain'd as abſolutely neceſſary to the Qualification of a *Goſpel-Miniſter*. Beſides, I utterly deny, that *Tongues* themſelves, are ſo much as Inſtrumental to open the myſterious Senſe of the Goſpel, albeit I acknowledge them very uſeful to correct wrong Tranſlations; but that goes no farther than the Letter, in which the Life and Nature of the Goſpel never ſtood.

His Anſwer to the remaining Objection, is briefly this: *That the Prieſts had a full Maintenance under the Law, by God's Appointment in Tythes, Offerings, and Suburbs; this* Micah *reproved not, but Men-Pleaſers for Hire; the preſent Miniſtry are not blameable in this Particular: Beſides, Chriſt and Paul warranted Wages, tho' not Tythes, and God would have it ſo; and furthermore the Law of the Land has given it to the Miniſtry; and the Tenths are as much theirs, as the Ninths are the People's.*

Luke 10. 7.
2 Cor. 8.

To all which I reply with a Good Heart; for no Employment is more pleaſant to me, than uncovering the Wicked Avarice, and Horrid Deceit, of this *Decimating Simonious Prieſthood*.

'Tis true, that the Maintenance of the *Prieſts* and *Levites* was out of the Tythes, Offerings, *&c.* But what then? Were they to maintain no more? (that the Prieſt was unwilling to inſtance) ſo horribly unjuſt is he, that he does leſſen God's Appointment, to vindicate the Mercenary Appetites of his Brethren, or elſe he would have told us, that the poor Widows and Orphans were provided for out of them: But is he, or are they of *Aaron's Prieſthood*? If they be, let him or them produce us good Evidence of it; and when they have done, we will have Scripture to prove that *England* was divided into Tribes, and the Land equally allotted them, only the Tenth for the Prieſthood, the Widow, Poor, and Orphan, *&c.* If they are not of that Prieſthood, but that the Prieſthood is chang'd, how come they to demand a Maintenance, as peculiar to that Prieſthood, and upheld by the ſame aboliſht Law as the Prieſthood, which was peculiar to the *Jewiſh Church*?

Next, he belies *Micah*, and the Holy Ghoſt too, for the Words are far from his Conſtruction of them; yet, were they as he would have them, they are moſt True of him and his Brethren; for they will not undertake a Cure (as they call it) but upon ſuch cloſe-made Contracts, as Market-People truck or ſell their Commodities; and ſuch as moſt contribute, they moſt connive at, and indulge in their Impieties: This is Matter of Fact, that if a large Benefice or People is vacant, or be deſtitute of a *Miniſter*, they *(Courtier-like)* make Friends to ſuch Perſons in whoſe Power the Diſpoſal of it is, and make no Scruple (upon Succeſs) of leaving the Leaner (though perhaps honeſter People, or Parſonage) for the more Fat and Beneficial. O true, but moſt horrid Simony, Oppreſſion and Cheat! *A Mountebank is an honeſt Man to a Parſon.*

And for Chriſt and *Paul*, their Diſcourſe of Wages, he miſtakes the Matter: For that was only to take or accept (not all that an honeſt free Heart ſhould give, for ſome would have pull'd out their Eyes, and others have ſold all they had, to have accommodated the Apoſtles with a Footſtool; but) ſo much only as was convenient, what was ſet before them, or they ſtood abſolutely in need of: But not to hoard up out of ſet Stipends, and thoſe extorted too, by inhumane Force, and meer Coercive Power. *Paul*'s taking Wages of other Churches to do the *Corinthians* Service, was no more but this, that the Church of *Corinth* being high, proud, boaſting, and conceited of her Accurateneſs, Wiſdom and Learning, the Apoſtle would not be ſo free as to accept of them, what would but defray his common Charges whilſt with them, leſt they ſhould have taken Occaſion to ſuſpect he made Advantage to himſelf by them, and that thereby the Dignity of his Goſpel ſhould have been leſſened; which, with the other confirmed Churches, he was not ſo much in fear about.

This I affirm (in a ſound Underſtanding, by the ſame Spirit of Wiſdom, that then guided *Paul)* that the only Cauſe of his not accepting what might have accommodated him with common Conveniencies, *Was his Tenderneſs and Care of, and Regard to the Reputation of the Bleſſed Goſpel, having to do with a People Wiſe, and whoſe evil Eye was not ſo clos'd as that it would not be ready to make the worſt of Things, and that would have thought him more oblig'd than it was fit for the Freedom of an Apoſtle to be in ſuch Reſpect*; but Jenner *would not tell us that* Paul *work'd at* Rome *Two Years at his own hired Houſe.* And as for the more modern Inſtitution of *Tithes*, I am not to inform my ſelf; but would tell *Jenner* (if he be ignorant of it) or any elſe, whoſe Deſires after the Truth may engage them to peruſe this Diſcourſe, *That it was Antichriſtian every where, but more Deviliſh than ordinary in* England.

About the Years, three and four Hundred after Chriſt, *it was familiar with the Chriſtians, to lay apart a Tenth of the Profit they made of their Eſtates, for the Maintenance of ſuch Members and Miniſters as wanted*, but this was not by Inſtitution; for both they might have refuſed it, without any juſt Ground of Cenſure, (though not Charity) and when they did give it, *the how much and to whom*, was in their Election; for where they found them more or leſs wanting or deſerving, there they gave, and exhibited of their Subſtance.

Gratian. Cauſ p. 16. r. c. decin.

Seld. c. 6. p. 80, 81.

But in ſome Proceſs of Time, the Inſolency and Greatneſs of the *Roman Biſhop*, obtain'd and enjoyn'd a Tenth from ſeveral *Countries*, to the Maintenance of a *Clergy*, by him calculated, to the Promotion and Security of his Antichriſtian Grandeur in the World, as a temporal, as well as ſpiritual Prince.

However, they could not readily get the Engliſh in the Humour, of parting with ſo conſiderable a Share of their Eſtates, ſeeing the *Prieſts* ſo *Proud*, *Rich*, *Deboyſt* and *unthankful* already; *(For Auſtin the Monk*, was denied it by the King) till by a fatal Tragedy, it was introduc'd and confirm'd; namely *Murder* and *Adultery*; theſe were the *immediate Parents* of the *Engliſh* Decimation, or Tenths; for *Offa* killing *Ethelbert*, gave a Tenth of his Goods, to pacifie his Ghoſt; and *Edgar*, being greatly inamour'd of *Ethelwold's* Wife, to obtain his impious End, ſtruck not to imploy this infamous Means (*viz.*) His abominable *Murder*; the *Pope* (more doubtleſs out of Love to profit, than any Abhorrence to Sin) ſends forth a *Thunderbolt* upon the Head of this Homicidious *Prince*, whom to appeaſe, *Edgar* confirm'd to the Church, the Tenth of all the Fruits of his Field and Cattle, to them and their Succeſſors: The greater the Sin, the dearer the Pardon; *The People's Wickedneſs is the Popes only Fair for coſtly Abſolutions*; and the vileſt Miſcreants are his beſt, moſt conſtant (and to be ſure) moſt welcome Cuſtomers.

Seld. p. 67.

Thus were *Tithes* inſtituted; and Cuſtom and Covetouſneſs have continued them to this very Day: But the Lord God Everlaſting, having ſhin'd in our Hearts, and given us to behold the *Myſtery of Iniquity*, and that great *Apoſtacy* which hath been over Nations; and amongſt other Things, endued us with a true Underſtanding, both of the *Miniſtry*, and their ungodly Ways; which not only hath begotten in us an Abhorrence of their Ways, and a publick Denial of them; but an holy Zeal to teſtifie againſt their filthy Lucre, and horrid Couſenage of the World; and to the *Glorious Freedom that is now come from Heaven* to Mankind (if they will receive it) *from the oppreſſing Yoak, of a Prieſtly Tyranny, and Miniſterial Bondage.*

To conclude, and ſum up all; What has *Jenner* and his Gang to do with the *Levitical Prieſt-hood* who ſay they are no Jews? *(Viſible I mean, for Inviſible and ſpiritual I am ſure they are not.)*

What have they to do to inſtance *Chriſt* and *Paul*, to vindicate his taking Wages, who is not contented with their Appointment? For the Evangelical Inſtitution was this; No ſooner had Chriſt ſpoke of Wages, than he explains his Meaning thus, *Whatever is ſet before you that eat*; which ſuppoſes Election in the Man of the Houſe, no poſitive Obligation being farther upon him, than Chriſtian-Charity (which indeed is the greateſt in the World, in one Senſe) and content in the Receiver, without farther Demands, or Contract for larger Allowances.

And though I am well ſatisfied that the Force of a Chriſtian Miniſtry is ſuch, that many Hearts ſtand ready to ſupply the Wants of thoſe that miniſter. Yet I am as well aſſured that the Inconſiſtency betwixt *Us* and the preſent *Prieſts*, (in the Matter debated) lies more on the Side of Wages, than any other Thing, and whilſt they pretend to the Vindication of a Chriſtian Miniſtry, it is in very Truth, but a Defence for their unreaſonable *Incomes*, or that Miniſtry, which proves them *dumb Dogs, that ſeek Gain from their Quarters, making War againſt them that put not into their Mouths*, as moſt experimentally we have known it, as well under the *Presbyterian* and *Independent*, as preſent *Epiſcopal Government.*

Laſtly, I will not ſtand amaz'd at his *Impudency*, for I know it ſuits the Perſon's Conſcience, that a *Presbyterianized Independent* (or religious kind of *Hermaphrodite*, halting betwixt two) ſhould offer to vindicate the Legality of *Tithes*, upon ſuch an Abominable Inſtitution; eſpecially, when three Things more are duly conſidered.

Firſt, *That they were enjoyn'd by that Power, his learned Brother* Timothy, *calls the* Whore *in his Preface*, (which, however truly, was but ſaucily done of a Son) and to maintain her Antichriſtian Bratts and Off-Spring; but whilſt they diſown her, they cunningly know themſelves concerned in her Care, *and as Men that love the Treaſon, and hate the Traytor; they hugg the Tithes, but ſay they hate the* Whore.

Secondly, The *Waldenſes* and *Reformed Churches* Abroad; but particularly ſeveral of our Native *Martyrs*, teſtified againſt the Lawfulneſs of Paying or Receiving them; as *W. Thorp, &c.* not to particularize the Cloud of Ancients, (I mean the Fathers) as *Chryſoſtom*, and others, that deteſt them as now exacted.

Uſh. de Ecl. Chr. Succeſs. c. 6. p. 155. Acts and Monum. p. 435. 461. 536, 537.

Thirdly, His Impudence is manifeſted, in *pleading for a Maintenance of a Miniſtry that by his Principles he and his Brethren diſown.*

But that I may remove the Objection of *Proportion*, namely, *That ſuch as pay not Tenths act injuriouſly, Becauſe they pay but for nine Parts in Rent, or Purchaſe*; let the four Particulars be conſider'd,

Firſt, That they were extorted; and therefore it is moſt reaſonable that they ſhould be returned to their firſt Owners.

Secondly, That they have not only a Tenth of the Product of the Earth, but of the poor Country Man's Labour; which is wretchedly infamous, That becauſe King *Offa* committed Murder, and *Edgar* Adultery, the Farmer and his whole Family ſhould toil and ſweat to pay the Pope a Mulct, or Penitential and Expiatory Tax: It was the Countryman's before, and ſhould be again.

Thirdly, If a poor Man plow up a Piece of Ground unſown, or manur'd in Man's Memory, and by his own Induſtry obtain a Crop; *Is this the Increaſe of the Earth, or the Farmer's Labour?*

Fourthly, Many Times they ſcarce get their Seed, yet the Tithe of what paid Tithe before, muſt be paid to the Prieſt; for it, being but the Seed that comes again, which paid Tithe the precedent Year, that pays now, It follows that the ſame pays twice, and ſo the Prieſt has Tithes, not becauſe the Earth brings forth her Increaſe, *But becauſe ſhe brings forth no Increaſe.* O the unjuſt, yet frequent

Practices, of the Ungodly Miniſterial Mercenaries of this Age! Either let *Jenner* and *Tayler* own their Miniſtry, or diſown their Tithes; ſince the Diſowning the former, and defending the latter, is bnt an Inſtance of Avarice, and an Evaſion of the Suffering that would attend that Teſtimony.

Fifthly, Bnt above all, Conſider that *Liberty of Conſcience is* deſtroyed by it: For what if I in Conſcience deny that Religion, to whoſe peculiar Uſe and Conſtitution I once allow'd Tithes? Can I in Honeſty pay them? *Shall I contribute to a Religion, and the Miniſters of it, which in Judgment I renounce? But in Caſe I don't, Is it rational to perſecute me for not upholding a Religion I diſown?* What would not theſe Mungril Independents own? For the Primitive of them deny'd and writ ſharply againſt Tithes.

They diſown a Miniſtry, and allow them Maintenance; and they are for Liberty of Conſcience, and yet would have a Man perſecuted for not paying to a Religion and Miniſtry, which he conſciencioſly diſowns: O the Blindneſs and Folly of theſe Men! Certainly God has given them over to believe a Lye; and I obſerve, *as the Light ſhines brighter, they grow darker*; and be it known to them, that before the Glory of the *reproached Light within*, which we confeſs to, and they blaſpheme againſt, *ſhall all their Religion vaniſh; as the Shadow of the Night doth fly before the inſuing Brightneſs of the Sun*; and all People ſhall ſee an Emptineſs and Inſufficiency in their Ways, to obtain Everlaſting Peace with God: Then ſhall the Nations walk in the Light of the Lamb and be ſaved. So much for *Tithes*.

CHAP. V.

Chap. V.

HIS next Charge upon us is, *A Denial of Church-Ordinances, as uſeleſs to them that have receiv'd the Anointing; Whether Baptiſm, Lord's-Supper, Singing of Pſalms, &c.* Which he undertakes to be of a Nature laſting and perpetual: Firſt, he ſays, *That there are Ordinances, becauſe the Apoſtle commended the* Corinthians *for keeping the Ordinances, as he had delivered them unto them:* Then he ſays, *He ſhall endeavour* (though to no Purpoſe) *to prove the Continuance of them for ever.*

Pag. 129, 130. 131, 132, 133, 134.
1 Cor. 11. 2.

Baptiſm, and the Lord's Supper, are viſible Church Ordinances: But they are to continue to the End of the World: Therefore for ever.

The *Aſſumption*, as he calls it, or *Minor Propoſition, &c.* That they are to continue unto the End of the World, he proves out of Scripture, as he thinks, by defending the Perpetuity of that Miſſion, from the Endeavours of ſuch as would ſtint the *Greek* Word, to that Age, for which I am his Debtor, it being a Work done to my Hand.

Go teach all Nations Baptizing them, &c. and lo I am with you to the End of the World, Mat. 28. (and here he ſhews himſelf not a little ſkilled in the Original, at leaſt he fancies ſo) *for as often as ye eat this Bread, and drink this Cup, ye ſhew forth the Lord's Death 'till he come*: To all which I reply thus:

I conceive the Man is much beſide his Mark; For that Hinge on which the whole Controverſy turns, he ſeems on Purpoſe to avoid: What if the Apoſtle commended them for keeping the Ordinances committed to them? Does it therefore follow, that he meant the Prieſt's Idle *Baby-Baptiſm, their Kind of Supper, and canting of* David's *ſerious Pſalms, in wretched Meeter?* Did he not as heartily recommend his *Godly Traditions and Ordinances to* Timothy, *as he commends the* Corinthians? *And do we find any one of thoſe now mentioned amongſt them?* 'Twas ridiculouſly done in the Prieſt, to endeavour to prove the Perpetuity *of Water-Infant-Baptiſm, &c.* Before he had prov'd it to be an Ordinance of Chriſt: Firſt, Let him remember in his next to prove them ſuch *Ordinances as he commended the* Corinthians *for keeping:* And which he charg'd *Timothy* ſolemnly to obſerve, before he ſets about their Perpetuity.

Beſides, What Man of Senſe can think his Scriptures pertinenr to his impertinent Matter?

Firſt, Go teach, then Baptize, ſays the Text; upon which I urge thus: Were it a Water-Baby-Baptiſm, none were to be baptiz'd, but ſuch as were firſt taught or diſcipled, *But Infants are not capable to be taught and diſcipled, in that ignorant Eſtate: Therefore it could not be intended of* Children.

Secondly,

1671. Chap. V. *Secondly*, I deny that any Water is mention'd, or ſo much as intended: That there is none mention'd, is a Demonſtration from the Text it ſelf: That none can be intended, I prove thus:

Firſt, The Miſſion we all agree is to the End of the World; but *Water-Baptiſm is not to the End of the World*: Therefore not intended in that Place.

Secondly, That Miſſion was as well *Paul*'s as *Peter*'s, *John*'s, &c. for he came behind none, (as it is ſaid) *but* Paul *deny'd it to be any Part of his Miſſion, in that great Expreſſion, I was not ſent to Baptize*, with Water, *But to preach*; Therefore *Water Baptiſm is not perpetual.*

Thirdly, If the Text intended Water Baptiſm, then could it Baptiſe, not only ἐν τῶ ὀνόματι, but εἰς τὸ ὄνομα, *not in the Name* (as falſly rendred) *But into the Name of the Father, Son, and Holy Spirit: But that Water can never do.* (For the Name ſtands for the Nature) Therefore not intended there.

Secondly, As to the *Lord's Supper*, we know, That Chriſt apprehending the Weakneſs of his Diſciples, did think fit to leave them ſome figurative *Mark or Token* of Remembrance, for them to be in the Practice of, 'till he was better known to them, Myſtically, or in Spirit; therefore He ſaid, *Do this 'till I come, who am the Bread that came down from Heaven, that whoſoever eats thereof ſhall never die. And the living Vine that affords the new Wine in this Kingdom.* In ſhort, either the Bread and Wine are the Figure, or Subſtance; *Not the Subſtance ſay all (but Papiſts) therefore the Figure.* If a Figure, then of ſomething; *but they cannot more properly figure to Us, any thing beſides the Heavenly Bread and Wine*; therefore they ſo ſignify, *viz. Chriſt the Myſtical Bread and Wine, that nouriſh the Soul to Eternal Life*; if ſo, (which as I think, none that own the Chriſtian Religion denies) I argue thus:

Figures and Shadows are only of Force 'till the Subſtance come; but the Subſtance was then come in the Apoſtles Days: Therefore in Point of Inſtitution, they were done away.

That the Subſtance was come is evident; for if the Heavenly Bread and Wine (the Things ſignified) were eat and drunk, then were they come, and the *Figure in Point of Inſtitution and Duty, at an End: But they did eat and drink of the Heavenly Bread and Wine, conſequently the Repreſentations or Signs were at an End*, that they did ſo eat and drink, I prove thus:

If they had not eaten and drunk of the Myſtical Bread and Wine, they had hungred and thirſted again, and died Eternally.

Bun they had Life, for they had Chriſt in them the Hope of Glory; and whoſoever hath the Son, (the Heavenly Bread and Wine) hath Life; therefore they did Eat and Drink thereof: and conſequently the Subſtance was come, and the Shadow or Sign at an End; ſome that ſtand here (ſaith Chriſt) *ſhall not taſte of Death, 'till they ſee the Son of Man come in his Kingdom* (which is within; and there it is the true Spiritual (and not Hiſtorical, Notional) Believer ſhould ſit down with him at his Table, and drink of the New Wine, *&c.)* 'Tis true, both were practiſed, *but an Example or meer Practice is no Inſtitution*: eſpecially when in Point of Precept, and Inſtitution, the Thing in Debate is abſolutely abrogated, and at an End.

Beſides, I have a Diſcourſe on theſe very Subjects more at large, that may for the Sakes of honeſt-hearted *Enquirers*, come ſuddenly to publick View.

Pag.133,134. As to his *Muſical Pſalms*, they are utterly deny'd by us to have been a Primitive Practice, or ſo much as in Force upon any kind of Inſtitution, either from Chriſt or his Apoſtles.

Spiritual Songs, or Pſalms in Spirit, their Hearts making Melody to God, &c. are by us own'd, and us'd: *But that ever they Sung, made Tunes, and ſet Forms of Pſalms by entire Aſſemblies, of another Man's various States and Conditions, whilſt none of their own* (and mockt the Holy God to his Face, with down-right Lyes under a Notion of Devout Singing) we challenge this *Ballader* to prove: It is a very Shame that he and his Brethren ſhould deny the *Common-Prayer-Book, becauſe a Form*, and *yet have Forms of Singing*: Beſides, I would in ſhort obſerve, that *a Pſalm* was not the State of all in the Primitive Aſſemblies; *ſome, nay the greateſt Part might be in a Frame of Sorrow, Contrition, and Prayer for Remiſſion, or Strength, Faith, Victory over Sin*, &c. *whilſt a Spiritual Song was perhaps the Condition of ſome that had obtained Dominion over Sin, and were not ſo immediately in the Warfare and Battel as their Brethren*: But the preſent Singing and Praying of *Profeſſors*, ſhews, that they are far from having a due Senſe of the Weight of either,

ther *this Practiſe being ſo much in their own Wills, Forms and Appointments* (rather by Way of a Literal Imitation of the Primitive Saints, than from any true Senſe, or Spiritual Motions in themſelves.)

I ſhall here over-look his Charge againſt us, as Enemies to Magiſtracy, with his Deſign therein, referring it to another Chapter, becauſe it has not ſo immediate Relation to the preceding and ſucceding Matter: That which next followeth is our Sixteenth Error, as he calls it, namely, *That we hold that the Spirits are not to be tried by the Scripture*; which, how true it is in our Senſe, I ſhall proceed to make appear, and that as well from his own Propoſitions, as ours; for I am deſigned to make a ſhort Work with them, believing he grew weary as he grew nearer to the End of his Book: It ſavours ſo rankly of meer Ribaldry and Dotage. Pag. 139, 140. 141, 142, 143.

To confute us, he quotes this Scripture; *Dearly beloved, believe not every Spirit*, but try *whether they be of God, or no:* and ſays occaſionally upon it in another Place, *viz. My Spirit that is upon thee, and my Words which I have put into thy Mouth ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed for ever.* That the Holy Ghoſt is not only the great Dictator of the Scriptures, but alſo our Guide to the right underſtanding of them. 1 Joh. 4. 1. Iſa. 59. 21.

Now I would be glad to know, if the Man ſets not up a Trial of Spirits by the Spirit, rather than by the Letter of the Scriptures.

Firſt, He cannot but acknowledge, they had then a Rule and Meaſure to try Things by; What was it not the old Teſtament? *For that could not be a Rule for* Paul *to deny Circumciſion and overturn all the Ceremonies of the Law, as in his Epiſtle to the* Hebrews; with many other Things by Way of Variation, and Inſtitution.

Nor could it be the new Teſtament, (as it's called) for *Jenner* ſays, that thoſe *Scriptures were not then extant*, as in Page 102. Then it muſt needs be the Holy Spirit and Anointing that they had received; for it is not to be ſuppoſed they were without any; *and unleſs* Jenner *will not have the Spirit of Truth to be a more infallible Tryer of Spirits, than the dead Letter of the Scriptures, he muſt allow, that the true Chriſtian Church has the ſame Guide and Rule, if he believes that God is as propitious, and careful, and good to us in theſe laſt Days* (of which the greateſt Things were promis'd) *as to the Primitive Believers.*

But, *Secondly*, If the Scripture is to try, and yet not without the Interpretation and Senſe of the Holy Spirit, I appeal to the whole World, *if the Holy Spirit be not moſt of all and principally the Rule and Guide*, as he himſelf contradictorily ſtiles it, Page 144.

Thirdly, To try Spirits by Letters, is moſt improper; the contrary being moſt rational and natural, *viz. To try Spirits by the Spirit*, and Writings by Writings, if there muſt be a Rule of Judgment.

Fourthly, That very Promiſe by him quoted out of Scripture, intimates the ſame, *for if the Reaſon of the Word's being in Chriſt's Mouth, was the Spirit's being upon him: and that the Words of God ſhould not depart out of his Mouth, nor his Seed's Mouth forever* (who are his begotten Children.) Then muſt the ſame Holy Spirit, the Author of theſe Words, neceſſarily dwell and abide upon them for ever; and that's the Rule; though I would have the Man to think, we grant the Scriptures to be a Secondary Rule to the Holy Spirit; and to ſuch as believe them, they are very edifying, and Confirmations, though ſtill the intrinſick Ground of Faith, and Knowledge, be the Diſcoveries and Seals of the Holy Spirit of God; For, ſays *Jenner* himſelf, (to his evident Contradiction) *Though the Scriptures be the Touch-ſtone*, Page 142, 145.

For, if the Scriptures be not the Rule without the Spirit, the Spirit muſt needs have the greateſt Share in that Office, *eſpecially ſince he was a Rule before the Scriptures were ever given forth*; and certainly, ſince the Scriptures were *indicted* by him, ſo as that the dark Sentences and Miſ-tranſlations, are only to be interpreted and rectified by him: The Scriptures are ſo far from being our Rule, and he from being no Rule, that he is the very Scripture's Rule; reſtraining, tranſpoſing and enlarging the Senſe of Words, Verſes, and whole Chapters.

'Tis true, the Touch Stone tries Gold, and that from an intrinſick Virtue, proper, and congenial to the Stone it ſelf; but have the dead Letters of the Scripture that diſtinguiſhing Property and exertive Virtue? *Jenner* denies it, in the Words juſt now repeated, *For without the Spirit*, ſays he, *they are of no Value or Service* *to us.* Then, ſay I, *either God gave them for a compleat Rule, or he did not. If for a compleat Rule, there is no need of any additional Aſſiſtant, as the Spirit; If not, then he gave them for no Rule; becauſe all his Gifts are perfect, and his Rule could not be deficient: And it is to be ſuppos'd, that in what Gift ſoever he ſhould fail to us, he would not in a Rule of Life and Doctrine, the Capital, and moſt Eminent of all:* But methinks this our Demonſtration ſhould ſatisfie all; *when neither Man nor Scriptures are near us, yet there continually attends us that Spirit of Truth, that immediately informs us of our Thoughts, Words, and Deeds; and gives us True Directions what to do, and what to leave undone;* Is not this the Rule of Life? *If ye are led by the Spirit of God, then are ye Sons of God.* Let this ſuffice to vindicate our Senſe of a true and unerring Rule, which we aſſert not in a Way of Derogation from thoſe Holy Writings, which with Reverence we read, believe, and deſire always to obey the Mind and Will of God therein contain'd; *and let that Doctrine be accurſt that would overturn them.*

Page 147, 148. His next Cavil, *Is at the Plainneſs of our Deportment and Expreſſion*; *He calls them our Principles*; and we are content as well to own them, as to confute his Folly in oppoſing them.

To our not ſaluting any, he oppoſeth that Scripture, *If you Salute your Brethren* Mat. 5. 47. *only, What do you more than others*: But the *Quakers*, ſays he, *Salute none but thoſe of their own Sect, though the Apoſtles in their Epiſtles did.*

But neither is he juſt to the Senſe of the Scripture quoted, nor the Practiſe of our Friends. (But I perceive the Man would be doing) though he does, he does not know what, or but very little) For Chriſt's Purpoſe in that Scripture, was to admoniſh them to Univerſal Love, as the Context manifeſts; *If ye love them that love you, What Reward have you?* He ſtruck at the Revenge of thoſe, then under the Law, *Who would have an Eye for an Eye, and a Tooth for a Tooth*; that made it a ſtanding Maxim, *To love their Friends, but hate their Enemies*; and not that the Lord Jeſus Chriſt deſign'd ſo much as to encourage People to imitate the vain and flattering Salutes, then, and now practis'd in the World; but did ſeverely reprehend them, when Perſonally in the World, making the Salutations and Greetings Mat. 23. 5, 6, 7, 8, 9. of that Age, a great Mark of it's Apoſtacy; giving it in Charge to his Diſciples, Mark 12. 38. *That not only they ſhould not Salute any Man, but alſo to avoid and beware of thoſe that love Salutations; for they ſhall receive greater Damnation:* That he belies us, is as evident, as that he wrong'd Chriſt, and the Holy Scriptures; *For not only do we take Notice of our Friends, but are, in our Accoſtings of ſuch as are known to us, eſpecially in Caſe of Intimacy or Buſineſs, ready to Salute them, ſo far as ſtands with an honeſt, plain, loving, Chriſtian Mind, and that as well by Epiſtles as other Converſation:* But it was ill done of him to urge the Apoſtles Epiſtles, that were only written to the Brethren, to prove we ought to Salute Strangers: I ſuppoſe there is no ſuch Stuff, as, *My Lord, your Lordſhip's Moſt Obedient Servant, and My Moſt Humble Service to your Lordſhip*, &c. O the deviliſh Flattery, and vain reſpecting of Perſons that is in this wicked World! Well, the God of our Plainneſs will judge for it all; and ſweep theſe Things out of the Earth, which Pride, and Vanity have introduc'd.

He ſays, *Our ſecond Principle is, to give no outward Token of Reverence to Ma-* Page 149. *giſtrates, Parents, Maſters, or any other Perſons:* Upon which he makes this Reflection *(but we have learned otherwiſe) For* Abraham *bowed to* Heth's *Children*; Gen. 23. 7, C. 42, 6. Joſeph's *Brethren to* Joſeph; *ſo did* Abigail *to* David; and the Apoſtle ſays, *Render Honour to whom Honour is due*, &c.

To all which Slander and Ignorance, I give this ſhort Reply, Read my Book, *No Croſs, No Crown*, Chap. 1, 2. (for I have written largely of it in another Diſcourſe) Reverence and Honour are ſubſtantial Things; and though in all Actions, there is an intrinſick and extrinſick Reſpect, yet 'tis as impoſſible that the Appearance and the Thing ſhould be ſeparated, as that the Reſemblances of Bread and Wine ſhould remain in the *Romiſh Euchariſt*, and not the very Subſtance of both; ſo that we are for ſuch Reverence and Honour as have a Service in it, to thoſe to whom we ſhew it; for all other Honour is Deceit: And what the Apoſtle ſaith of Science and Philoſophy, I may ſay here, *'Tis a vain Reſpect and Honour*, falſly ſo call'd; the *Centurion* was more honoured by his Servants and Soldiers, in their obeying his Luke 7. 6, 7, 8, 9. Commands, *when he ſaid to One, go, and he went; to another, come, and he came; and to a third, do this, and he did it*, than by all the mimical Gates and deform'd Cringes, us'd in this *Frenchify'd World*; *for did Reſpects lye in Hats, Kirches, and*

Bowings, the vileſt Miſcreants, and debaucht Perſons, and moſt void of True Reverence and Honour, would be the moſt expert and accompliſh'd; which is a greater Sin to ſay, than for me not to Cap the old foppiſh Man in Hand.

Page 149, 150. Gen. 24. The third Principle he charges upon us as ſome heinous Offence, is, *Our not giving Titles, eſpecially that of Maſter, which* Abraham *was call'd ſeventeen Times in one Chapter*; David *call'd* Saul *Maſter, and one of the Sons of the Prophets, calls* Eliſha *Maſter*, &c.

To which I muſt needs ſay, that People ought to be deeply in Love with thoſe vain Cuſtoms, to practiſe them under no better Covert, Proof, nor Defence, than the Fig-Leaf Arguments and Quotations of this poor Man: We own and uſe that Expreſſion, in the Senſe the Scriptures do allow of it, namely to ſuch as have Rule and Authority over us: *It was* Abraham's *Servant that fetch't* Rebecca *for his Son* Iſaac; *But did* Rebecca, *or her Relations, aſk for Maſter* Abraham, *or Maſter* Iſaac? It ſeems the World knew leſs of Maſterſhip, and Titular Honour at that Time of the Day, than in our Vain-glorious Age.

David call'd *Saul* ſo, as he was King, and in that he ow'd him a Subjection: But the Caſe is much alter'd; yet they are our Maſters, whom we obey.

Eliſha by his own Confeſſion, *Was as an Overſeer to the School of the Prophets*, and we never deny'd but Children ought to eſteem, call, and obey them as Maſters, who are their Inſtructors, in Trades, or Literature of any Kind, the like in Apprentices and Servants.

But it is eaſy to obſerve, of how little Force the Words of Chriſt are with a Prieſthood, calculated to pleaſe and daub the World, inſtead of living in that *Croſs*, which is an Offence, and very Death to the Proud, *Who are Pleaſers of Men rather than God, and who have the Perſons of Rich Mortals in Admiration for Reward:* Therefore it was, that this Beggarly Prieſt ran up and down (in *Ireland*) to Great Men's Houſes, with his Books, that he might be gratify'd (as moſt did) Ten-fold more than they coſt him; which he would not have done to the poor and unable to reward him, though their Souls are no whit inferior; but it may be of more Importance in God's Account, and greater Enquirers after Religion; but a Prieſt is too black to bluſh. *Well, the Day of the Calamity of this Cut-purſe Generation of Prieſts, the dreadful God of Heaven and Earth is haſtening, and none of them ſhall be able to eſcape the Stroak of his Fury; for his Controverſie is againſt them; and Everlaſting Woes will be their Portion for all their Avarice, Impoſture, and Perſecution in the World.*

Let ſuch as are affected with Gaudy Titles, peruſe the ſevere Character Chriſt gives the Scribes and Phariſees, in his Caution of them to his Diſciples, *Wo unto them, for they love the uppermoſt Rooms at Feaſts, and Chief Seats in the Synagogues, and Greetings in Market-Places, and to be called of Men* Rabbi; *neither be ye called Maſters, for One is your Maſter, Chriſt; and all ye are Brethren; but he that is Greateſt amongſt you, ſhall be your Servant.* Mat. 23. 6, 7, 8, 9, 10, 11.

There can be but three Significations of the Title *Maſter*.

Firſt, That of being ſo as a Teacher or Grandee of a Sect, in which Senſe the *Scribes* and *Phariſees* then, and *Jeſuits* and *Friars* now, receive it; they are ſometimes called *Maſter*, ſometimes *Father*.

Secondly, The other, out of meer Formality, there being no Reality in it, becauſe no Power nor Office that could require it.

Thirdly and Laſtly, They may be called ſo, from ſome Office or Place, which they bear; this is a Reality and moſt Reaſonable: Chriſt intends not this by his Prohibition, only the other two; for the firſt robs him of his Honour; *who is the alone Maſter and Father in Heavenly Matters*; and the ſecond, *Is a downright lying Vanity, but the laſt a Reality.*

That which the Prieſt pleads for, was *Elihu*'s Caution and Refuſal, *I know not* (ſays he) *to give Flattering Titles: In ſo doing, my Maker would ſoon take me away.* He little thought of it, when he complemented the Lord and Lady *Donegal* with his Copper Rhetorick, Stuff ſo bald and wretched, as deſerves firſt a *Peccavi* for his Sin; and then an Apology for Stile; Shreds of *Latin*, and ſuperannuated Pedantry. It cannot be forgotten by the Prieſt, (if ever he did remember it) That the *Hebrew*, *Greek*, and *Roman* Univerſities call'd, ſaluted, and mentioned Perſons and Authors by their bare Names, as *Adam*, *Enoch*, *Noah*, *Abraham*, &c. *Socrates*, *Plato*, *Antiſthenes*, *Zeno*, &c. *Brutus*, *Scipio*, *Cato*, *Seneca*, *Epictetus*; and beſides that, the Apoſtle *James* repreſents it as a Great Sin to reſpect Perſons, whether by Titles or Places. *Marlorat* out of *Luther*, and *Calvin* ſays, *That it is repugnant to the* Jam. 2. 1, 2, 3, 4.

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the Light within them, inſomuch, that thoſe that follow ſuch Things, are condemned within themſelves.

Heed not thy Nobility, nor let it be a Reaſon for thee to take Place of any: Eſteem not thoſe of meaner Extraction thy Inferiors; for our Religion admits of no Reſpect of Perſons, ſaid *Jerom,* (and much more) to the Noble *Celantia.*

Caſaub. Uſe and Cuſtom, pag. 169.

And ſaid Learned *Caſaubon,* in his Diſcourſe of Uſe and Cuſtom, *He is not counted a Civil Man, now of late Years amongſt us, who thinketh much, or refuſeth to ſubſcribe himſelf Servant, though it be to his Equal or Inferior; yet* Sulpitius Severus *was very ſharply chid by* Paulinus, *for ſubſcribing himſelf* His Servant, *in a Letter of his,* ſaying, *Take Heed hereafter, how thou being from a Servant called into Liberty,* Doſt Subſcribe thy Self Servant unto one who is thy Brother and Fellow-Servant. *'Tis not a Teſtimony of Humility, To pay thoſe Honours to a Man, which are due to the One Lord, One Maſter, and One God.*

This was the Senſe and Simplicity of thoſe Times; but they are chang'd, and the Clergy now are as looſe as they were then ſtrict; and inſtead of binding the vain and fooliſh Appetites of Men, they rather daub and indulge them in thoſe Things, whereof both Prieſts and People ought to be aſham'd; but 'tis fit it ſhould be ſo, that they may be manifeſted not to be of God, but Sworn Enemies to his Truth and Servants.

Pag. 151, 152.

The laſt Principle he charges on us as Heterodox, is, *Our holding it to be a Duty to* (Thou) *all Men, becauſe we* (Thou) *God:* And indeed it's Reaſon good enough, and a better than the Man is furniſhed with, to oppoſe or anſwer it, which is this. *We thereby are taught to own the Simplicity of the Eſſence of God, and to Men it's us'd only in Civility, as Sir, Maſter, Moſt Honourable,* &c. A poor Shift. I grant it properly ſignifies One, and therefore is aptly us'd to God, becauſe He is but One; but if that ſhould be the Reaſon why we ſhould uſe You (which implies more than One) to any ſingle Man, becauſe he is but One, I cannot fathom the Logick of it; if it be a Word fitted to the Singular Number, I ſay becauſe but One; for if there were more, the Civility would be leſſened by the Neceſſity of uſing it, if it be a Word fitted to the Singular Number, (and we have not another) Why ſhould we not as well uſe it in Diſcourſe to a Man, as to God? But above all, that he ſhould urge the Civility of it, as a Reaſon for the Uſe of it to Men, and yet uſe *Thou* to the Moſt High GOD, is a Saucineſs almoſt impardonable; for if *You* be therefore us'd in the Place of *Thou,* becauſe more reſpectful; What follows? But ſince we ſay *You* to Men, and *Thou* to God, we expreſs more Civility to our Fellow-Creatures, than to our Great Creator; this Man has ill learnt his Catechiſm: But for him to ſay, That 'tis equivalent with the Words, *Sir, Maſter,* &c. is an high Inſtance of his little Skill in Languages; for this relates not to Title, but Number: The Queſtion is not, *Whether this Man ought to be Maſter? But whether One Man be Two Men?* Which, till the Man be able to prove, either let him uſe that Only Word, that denotes a Singular Number, or we ſhall think his Brains ſquint, and that he dreams of Two inſtead of One.

And though he ſcoffingly calls our Obedience in theſe Things, *The Croſs,* and lyingly ſays, *We are otherwiſe ignorant and prophane Creatures, far from the Form, much more the Power of Godlineſs,* Yet this I lay upon him, by Way of Anſwer, *The Lord God rebuke thee:* We make not them to be the Beſt, or only Inſtances of *True Quakers,* knowing and declaring to the World, *That Salvation from Sin, and Juſtification with God, through the Operation of the Power and Spirit of Jeſus Chriſt, is that which chiefly makes a* Good Chriſtian, *Man, or Woman, and where that Exiſtence is wanting, all Conformity to external Appearances of Self-Denial, will prove unavoidable at the Great Tribunal of God.* Yet I muſt tell the Man, *That he talks evilly of Things he knows not:* For we would have given all we had in this World, that we might have anſwer'd a Good Conſcience to God, and have kept in the Cuſtoms and Friendſhip of this World; but when it was manifeſted to us, how much they pleas'd proud Fleſh, and that they were of the Offspring of a vain, wanton, proud Mind, that pleas'd it ſelf in Flatteries, *We were conſtrain'd by God's Spirit alone, to croſs them in thoſe very Particulars,* though it greatly croſt our ſelves firſt; which was no ſooner done, but we quickly came to ſee the Value they put upon them, by the Diſpleaſure and ſottiſh Rage that moſt have ſhown at our refuſing to practiſe them: Mordecai *could not Bow to* Haman; *nor can we to the* Hamanites *of our Age; the Spirit is ſtill the ſame on both Sides.*

C H A P.

CHAP. VI.

SINCE I had to do with any of the *Adverſaries* of Truth, I have not met with one who lays himſelf more open to the ſevere Blows of her Defenders: But indeed, there is little Triumph over ſo feeble an Enemy; for had I not been told, the Man is not reputed in the general Mad (I mean diſtracted in his Naturals) I ſhould have thought him fitter for *Bedlam,* than to diſcuſs Controverſies: His ſucceeding Matter, if any, is ſo confuſedly huddled together; *ſuch are his Repetitions, ſo many his Tautologies,* and interwoven with lying Stories (*moſt of them mill'd out of the Devil's Mint)* and aggravated by him, *with all his little Skill and great Envy*; that how to rally all into ſuch an order, as may admit of an Anſwer (though little of it can be thought by ſober Men to merit any) I have been greatly at a ſtand: And if he will owe me ill-will for my publick Refutation of his Errors, and Reprehenſion of his Slanders; at leaſt, *He ought to think himſelf obliged to my Civility, in methodizing his otherwiſe moſt immethodical* Diſcourſe.

I ſhall in this Chapter glean his lying Stories of the ſcattered Seed of falſe Doctrines, held by him, or undeſervedly caſt upon us; in my next following, *vindicate our Life and Doctrine from any Inconſiſtency with the Civil Government*; *in my laſt Juſtifie my Friends from all his Impoſtures and Calumnies.*

Firſt, He takes up an whole Chapter in his Endeavours to prove that we deny the Lord that bought us, though very falſly and equally inſucceſsfull.

Becauſe we deny that Perſon (the Son of God) that died at Jeruſalem *to be our Redeemer.* p. 153, 154.

Which moſt horrid Imputation has been anſwer'd more (I believe) than a Thouſand Times, by declaring that he that laid down his Life, and ſuffered his Body to be crucified by the *Jews,* without the Gates of *Jeruſalem,* is Chriſt the only Son of the moſt High God: But that the outward Perſon which ſuffered was properly the Son of God, we utterly deny, and it is a perfect Contradiction to their own Principles; *A Body haſt thou prepared me,* ſaid the Son, then the Son was not the Body, *though the Body was the Son's,* this brings him more under the Charge of making him but a meer Man, than us, *who acknowledge him to be One with the Father, and of a nature Eternal and Immortal*; *for he was glorified with the Father before the World was.*

But I might invert, *that ſuch as live in Sin and plead for it Term of Life, and who are of a perſecuting Spirit and Teach for Hire, and Divine for Money, and maintain ſhadowy Practices in Oppoſition to the Subſtance and Nature of the ſecond Spiritual Covenant, and Appearance of Chriſt without Sin to Salvation, they are the Deniers of Chriſt*; or *Anti-Chriſts*; but ſuch is *Jenner* with his Brethren; therefore *Anti-Chriſts.*

Secondly, But he ſays, *That we deny Chriſt to be a diſtinct Perſon, therefore we deny the Lord that bought us.* p. 154.

In anſwer to this I ſhall make theſe three Offers. Firſt, if he will but bring me One Scripture (for he calls it his Guide and Rule) that has directed him to ſuch a Phraſe, *as diſtinct Perſon,* or that ſays, *I and my Father are two,* inſtead of, *I and my Father are One.* Secondly, If he will but bring me one Piece of Antiquity *for the firſt two Hundred Years,* that us'd any ſuch Expreſſion. Thirdly, And if he can deny that the Popiſh School-men (through the Aſſiſtance of the *Ariſtotelian)* (*or Infidel)* Philoſophy, were not the *Grand Fathers and Promoters of ſuch like monſtrous Terms, and uncouth Phraſes,* I will be contented to take the Shame upon me of denying *proper, apt and ſignificant Phraſes*: But till then I will tell him, that if the Son of God did purchaſe our Salvation diſtinctly from the Father, *the Father was not concerned in our Salvation, but Chriſt only*; and if he did ſo purchaſe it, *as God, the Son (diſtinct from the Father)* then God the Son, (by his Principles) *cannot be the ſame with God the Father*; and all the Earth, *with all their idle Sophiſms and metaphyſical Quiddities ſhall never be able to withſtand the Concluſion to be; two Gods*; otherwiſe, if the Purchaſe was by God the Son, then God the Father was concern'd as well as God the Son, *becauſe the ſame God*; if not, then either Chriſt's God-head was not concern'd in the Purchaſe, *or there muſt be two Gods*; ſo that which he calls, *a Perſonality diſtinct from the Eſſence,* could not do it, *and if the Divine Eſſence did it, then the Father and Spirit did it as well as the Son, becauſe the ſame individual Eternal Eſſence:* O the fond dotage and dark Conceits of Men about that bleſſed Myſtery! Let *Jenner* turn to the fifth Chapter of *John*'s firſt Epiſtle; *where he may find our Faith at large in the Point*; and if he is not ſatisfied therewith, his Refuſal ſhall ſet the very Letter of the Scriptures (his pretended Rule) over his Head, that he would ſuggeſt we deny.

Thirdly, He ſaith, *That we own Chriſt to be but meer Man, and that he had his Failings in the World, therefore we deny him.* Indeed, if this were as true as it is falſe, his Conſequence would be juſt; but Methinks he ſhould have better ſtudy'd his own Reputation, than to aſſert any Thing ſo contradictory to his preceding Senſe of us,

For no farther off, than the ſame Page, *he affirms we deny that Perſon to be Chriſt, that ſuffer'd without the Gates of* Jeruſalem, and now he charges us with diſowning him to be Chriſt on any other Account, than that *of meer Humanity:* So that his Charge is briefly this, *They own the true Chriſt not to be a Man; but however they own the true Chriſt to be only a meer Man; and they hold a Perfection, and yet ſay that Chriſt had his Failings:* Horrid Weakneſs and Contradiction!

Fourthly, That we hold, *All that Chriſt did in the World, was only as a Figure and Example; therefore we deny the Lord that bought us.*

This Language he cannot produce in any Author, that is an acknowledged true *Quaker*; for we affirm, he did many Things, *wherein he was neither a Figure nor Example*; though, in ſome Senſe, he may be the *former*; and in many, the *latter:* For in him we have Life, and by Faith, Atonement in his Blood; yet 'twas the Language of the Apoſtle *Peter, For even hereunto were ye called, becauſe Chriſt alſo ſuffer'd for us; leaving us an Example, that we ſhould follow his Steps.* 1 Pet. 2. 21.

Fifthly, *That we deny Juſtification by the Righteouſneſs which Chriſt hath fulfilled in his own Perſon for us (wholly without us) and therefore deny the Lord that bought us.* Pag. 155, 156, 157.

And indeed, this we deny, and boldly affirm it in the Name of the Lord, *To be the Doctrine of Devils,* and an Arm of the Sea of Corruption, *which does now deluge the whole World.*

I ſhall not much inſiſt upon this, as I have not upon the other four Particulars; they having been irreconfutably conſider'd, and anſwer'd, by my Friend and Partner in this Diſcourſe, in his firſt Part of this Apology: Only this I ſhall obſerve and add.

Firſt. No Man can be juſtified without Faith (ſays Jenner.)

No Man hath *Faith without Works* (any more than a Body can live without a Spirit (ſays *James.*)

Therefore the Works of Righteouſneſs, by the Spirit of Chriſt Jeſus, are neceſſary to Juſtification.

Secondly. If Men may be juſtified, whil'ſt Impure; *then God quits the Guilty,* contrary to the Scripture; which cannot be.

Thirdly. Death came by actual Sin, not imputative, in his Senſe; *therefore Juſtification unto Life comes by actual Righteouſneſs, and not imputative.*

Fourthly. This ſpeaks Peace to the Wicked, whilſt wicked; *but there is no Peace to the Wicked,* ſaith my God.

Fifthly. Men are dead and alive at the ſame Time, by this Doctrine; for they may be *dead in Sin,* and yet *alive in another's Righteouſneſs, not inherent,* and conſequently, Men may be damn'd actually, and ſav'd imputatively.

Sixthly. But ſince Men are *to reap what they ſow*; and that every one *ſhall be rewarded according to his Works*; and that *none are juſtified, but the Children of God*; and that *none are Children, but who are led by the Spirit of God,* and that *none are ſo led, but thoſe that bring forth Fruits thereof,* which is *Holineſs; 'tis not the Oyl in another's Lamp, but in our own only, which will ſerve our turns*; I mean, the Rejoycing muſt be in our ſelves, and not in another: Yet to Chriſt's Holy Power alone, do we aſcribe it, *who works all our Works in us, and for us.*

To conclude this brief Account, I am conſtrain'd, for the ſake of the ſimple-hearted, to publiſh to the World, of our *Faith in God, Chriſt, and the Holy Spirit.*

We do believe in *One only Holy God Almighty,* who is an Eternal Spirit, the Creator of all Things.

And in *One Lord Jeſus Chriſt*, his only Son, and *expreſs Image of his Subſtance*, who took upon him Fleſh, and was in the World; and in Life, Doctrine, Miracles, Death, Reſurrection, Aſcenſion, and Mediation, perfectly did, and does continue to do the Will of God; to whoſe holy *Life*, *Power*, *Mediation*, and *Blood*, *we only aſcribe our Sanctification*, *Juſtification*, *Redemption and perfect Salvation*.

And we believe in *One Holy Spirit*, that proceeds and breaths from the Father and the Son, as the Life and Virtue of both the Father and the Son, a Meaſure of which is given to all to profit with; and *he that has one*, *has all*; *for thoſe Three are One*, *who is the* Alpha *and* Omega, *the* Firſt *and the* Laſt, *God over all*, *bleſſed for ever*, Amen.

Having thus fairly vindicated our Faith in *God*, *Chriſt*, and the *Eternal Spirit*, I ſhall end his following Reflections, which are juſt as true and rational, as the reſt; but that which of all Things I find moſt perplexing in my Purſuit of him, is his interwoven Charges and numerous Repetitions, ſo like their Hour-glaſs way of Preaching. *That one would think he were giving us a Sermon, rather than a Diſpute*: For inſtance, He takes up ſeveral Pages about our *Denying the Lord that bought us*; *and the Perniciouſneſs of our Ways*, *and Blaſphemies againſt God and Chriſt (under diſtinct Heads)* as if any Body ſhould doubt that, who believes his precedent Doctrinal Charge againſt us; he might have much better imploy'd himſelf to pick Straws, than firſt to beg the Queſtion, and then to tell the World thoſe Conſequences, that are as evident as a Man's Noſe in his Face: But I proceed to Particulars.

In his Diſcourſe of the Perniciouſneſs of our Ways and Practices, he ſays, *We perſecute the Truth, and it's Followers, with our bitter Railings and Reproachings*. O wretched Impudence! Could any but a Prieſt, brazened with Rage and Folly, ever pronounce ſo great a Lye? Who has moſt reviled, the *Quakers*, or *Jenner*? Is not his whole Diſcourſe chequered with Marks of his deepeſt Envy, and blackeſt Blaſphemies againſt God, his Truth, and People? Who ſays, 'They are of the Devil; their Light is an *Ignis Fatuus*, a Dim Light; the Spirit of the Devil; that we are poſſeſt, are Witches, and acted and moved by Satan; Enemies to God, Chriſt, the Spirit, Religion, and Humane Societies; with abundance more of the like Complexion. Do not thoſe Expreſſions beſpeak the Pit to be the Place from whence they came? But this is the natural Scent of the *Presbyterians* and *Independents* Breath; for it always ſtinks of Scurrility and Perſecution. P. 15, 4.

But ſuppoſe we had imploy'd our Tongues or Pens to declare the Rottenneſs and Hypocriſie of that crew of Men he belongs to; 'is that a greater Evil than to caſt us into Goals? To whip our Bodies? and ſometimes murder us by ſtinking Dungeons, and barbarous Beatings? Nay, the very Prieſts have betaken themſelves to their Canes, and Fiſts, when they have had nothing to ſay in defence of their impious Cheat of the Poor: We have a red Catalogue that ſhall ſtand recorded againſt our *Presbyterian* and *Independent* Perſecutors, that their Names, and Natures too, may ſtink to Poſterity.

Seventhly, His next is a prophane Reflection upon our trembling, *viz. That our Quakings at ſilent Meetings are diabolical*: But we are not without precedent Precept in the Point; but I perceive that *Jenner* (for all his Boaſts) is ſo far from making the Scripture his Rule, that he contemns and prophanes the very Examples and commands, that they moſt evidently hold forth. P. 15, 8.

Moſes was a *Quaker*; for 'tis ſaid of him, *That he exceedingly Trembl'd and Quak'd*: Habakkuk ſaid, That *his Lips Quiver'd, and Rottenneſs entred into his Bones, and he Trembled within himſelf, that he might have Reſt in the Day of Trouble*: And did not the Apoſtle exhort the Churches, *That they ſhould work out their Salvation with Fear and Tremblirg*? And did he not tell the *Hebrews*, That *God would ſhake both the Heavens and the Earth once more*. Read the Scriptures quoted.

Heb. 12. 21.
Hab. 3. 16.
1 Cor. 2. 3.
Ephe. 6, 5.
Phil. 2. 12.
Heb. 12. 26.

But perhaps it will be objected, *That we do not ſo Tremble*. To which I anſwer, and God bears us record;

'The Holy dreadful Power of the Lord God being upon us, and a deep Senſe of our own Tranſgreſſions (and no Witchcraft or Poſſeſſion, as he moſt wickedly ſuggeſts) were the firſt Ground and Cauſe of our Trembling; *and whether he repents, or no*, Terror ſhall ſeize on him for this Enterprize; and a Cup of Dread

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' and Trembling ſhall he receive at the Hand of the Lord God Almighty, before ' whom we Fear and Quake.

Chap. VI. Pag. 164, 165, 166.

Eighthly, He proceeds to charge us *of a Confederacy with the* Papiſts, *by a fancy'd Unity of Doctrine*.

1. *That we with them, eſteem the reform'd Miniſters none of Chriſt's.*

But herein he ſhews himſelf void, both of Charity and Truth; for ſuch as are truly reformed, we eſteem Chriſt's: But the Queſtion will be, *whether they be ſuch?* Beſides, If we eſteem them not his Miniſters, 'tis for thoſe very Reaſons, for which (in a larger Senſe) we utterly diſclaim and renounce the *Roman Catholicks*; Nay, *'Tis for that of* Popery, *and wherein they are as yet unreformed, that we diſallow them the Title of* Chriſt's Miniſters; ſo far are we from any *Truce* or *Confederacy* with *Papiſts*, or that black helliſh Power which they abet and maintain.

2. That *we agree in the Juſtification of Man by his Works.*

But this is a meer Slander; ſince we diſown any Share in ſuch an Anti-chriſtian Doctrine; we ſay, That *all Man's Self-righteouſneſs is but as filthy Rags; and that even thoſe Works, which are wrought by him, through the Aſſiſtance of the Spirit of Chriſt; and that Obedience which he yields thereunto, are not ſtrictly meritorious;* only they have an *inducing, procuring, and obtaining Power and Virtue in them.* That is Merit where there is an Equality betwixt the Work and Wages; but all thoſe Temporary *Acts of Righteouſneſs, can never equal Everlaſting Life, Joy, and Happineſs, (being of Grace, and not of Debt) and therefore ſtrictly no Merit; but ſuch good Works may be truly ſaid to obtain Eternal Life and Peace with God, becauſe without them there is no Salvation.* But of this the *poor Prieſt* is *ignorant*.

3. Farther, he ſays, That *with them we deny the Reading of the Scriptures to ignorant and unlearned Men.*

But Men had Need to have an Over-ſtock of Charity, to believe (indeed not to reprove) him: Did he not in Pag. 136. accuſe us, for *Objectors and Diſputers againſt Learning, as uſeful to a* Chriſtian? *And does he now make us to inſiſt upon it, as a neceſſary Qualification to the Reading of the Scriptures:* Surely he has either miſtaken us, or we are quickly chang'd: Wretched Folly and Contradiction! He wounds himſelf, not us: but we have ſpoken to this before.

4. That a Man may perfectly keep the Law, he charges as an Error in both; the Abſurdity of which is beſt ſeen by the Conſequence of his Apprehenſion, *viz. That the End of Chriſt's Coming, is not that through him we ſhould fulfil the Law, but break it:* He that does not obey it, is under it; and *he only is redeemed from it, that keeps it;* David *kept it, and ſo did* Paul, *through the Law of the Spirit of Life in Chriſt Jeſus.*

If this were the worſt Principle held (not practiſed) by the *Papiſts* Anti-chriſt would be nearer to *Jenner*, and his Brethren, than them.

5. He ſays, We *both deny the imputative Righteouſneſs of Chriſt.*

As for us, I anſwer, That in the Scripture-uſage of the Word *Imputation*, we own it; but not the *lazy ſophiſticated Stretch, theſe Sin-pleaſing Times have brought it to:* Chriſt's Righteouſneſs actually and inherently made ours through Faith, is the great Ground of Juſtification, and another we own not.

6. He charges us with a *Denial of the Scripture to be the Supream Rule.*

And we do ſo, and have defended our Judgment in that Point, in ſeveral Places in this Diſcourſe, and therefore omit Repetition; a dreaming Faculty, this Man is foully guilty of, in this latter Part of his Book.

7. That *we both pretend to Revelation and Miracles.*

This we have honeſtly explain'd and defended: That Revelation which is ſober and true, according to Scripture, I have aſſerted in my ſecond Chapter at large: And for Miracles, we confeſs they are not ceaſt; yet, to us, *we have a more ſure Word of Propheſy.*

8. He tells the World, That *we do not know whether* Purgatory *be revealed in Scripture, or not.*

Which, beſides that it's a bad Proof to convince People, that we are Papiſts, who are ſo doubtful of a Point, with them ſo undoubtedly believed and peremptorily aſſerted; we might defy the Devil himſelf to have invented any thing more improbable and void of all Appearance of Truth; for we know that *Purgatory* is neither in Scripture nor Reaſon: Well may I ſay, and indeed I do, *How long, Lord God,*

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Chap. VI.

God, Holy and True, how long will it be e're thou rebukeſt the Lying Tongue, and ſmiteſt the Lips of thoſe that are given to Leeſing?

We utterly renounce all Concern in the Foppery of that Opinion; and I, my ſelf, have within theſe two Months, publiſht a Diſcourſe againſt the *Papiſts*, wherein I do particularly refute that *Romiſh Phantaſm*; and I dare ſay, by Reaſons not borrowed from (nor uſual in) the Diſcourſes of their Enemies, as *Jenner* has done from ours.

See my Caveat againſt Popery, p. 27, 28.

9. He winds up his Charge of this Nature, with this farther Imputation, *That we claim an Infallibility.* To which I anſwer,

p. 175, 176.

The Spirit of Truth is infallible, therefore ſuch as are led by it, fail neither in their Judgment nor in their Practiſe; for the Reaſon of Error and Uncertainty, is the not being conform'd to (nor guided by) it, as all the Children of the Lord are. We have not attributed an Infallibility to our ſelves, thereby to involve People more into Failures, as hath the Pope of *Rome*; but do aſcribe all our In-errableneſs to God's Spirit, whoſe Manifeſtation is univerſal: And thus much for his Accuſation of a Confederacy with the *Papiſts*.

His Anſwer to that Objection, *Of our writing againſt* Popery; is only taking with thoſe that reſolve not to be informed; for were they candid, *the Folly, Ignorance, and Malice* of it were enough to anticipate all our Anſwers: *For if we build up* Popery *by pulling it down,* he ought to ſet us up by the Reaſon of Contraries, *that he may pull us down; or that in the midſt of our Endeavours to detect the Villainy of the Prieſts, and overthrow the Foundation of* Jenner's *Building, we are ſeeking the Proſperity of it*; but if this be ridiculous, the other cannot be rational.

Next, He has a Mind to leſſen, firſt, *Our Troubles and Travels*, for the Promotion of the *Truth*; and next, *Our Conſtancy in Suffering*, at leaſt the Ground of it; for he ſays, *The one is done by the Devil, the other by the* Jeſuits.

But how ſober or candid this is, let the Impartial judge: Becauſe *Judas* was a Man, *therefore is every Man* Judas? Or, *becauſe the Devil is a Spirit, and ſo is* Michael; *therefore is the Devil* Michael? Is it to touch the Merit of our Cauſe, to ſay, *The Devil or the* Jeſuits *do ſo, and ſo*; prove that we have the ſame Principles and Ends, and then let us be coupled with them, not before: The End of our Travels has been to convert Men from the unfruitful Works of Darkneſs, and Power of Satan's Kingdom, and not to eſtabliſh his Dominion. And for our Sufferings, we leave both our Reward and our cruel Adverſaries with the Lord; but better had it been for poor *Jenner*, he had never been born, than thus to revile the Innocent and Perſecuted Family of God.

10th. He would inſinuate a Belief in People, *That we bear Witneſs to our ſelves, and therefore are not of God.* But that we are of God, I prove, *Becauſe we have only born Witneſs to the Truth, and the Effects of our Travels and Labours only unto us.* (1ſt,) Our Doctrine againſt Prieſts and Profeſſors, and our Sufferings from them, have all along reſembled the Caſe of Chriſt himſelf. (2d,) As he foretold their Downfal, ſo *did we foretel the Downfal of Preſbyterians* and *Independents, with all their Pride, Strength, and Self-Idolatry; and that is come to paſs.* (3d,) We have been *Inſtrumental in checking Impiety; and many Thouſands have and do confeſs and teſtify, that our Miniſtry is in Life and Power, and from God:* So that our *Sufferings, Self-denyal, the Prieſts and Profeſſors Downfal, and the Succeſs God hath given us* (or rather his bleſſed Truth) bear Witneſs that we are not of Man, but God.

p. 114.

Read Edw. Burrough & G. Fox, their Epiſt. to the Parliament and Army.

11. As to his idle Repetitions, by way of reiterated Accuſations, *concerning the Trinity, God, Chriſt's Offices, and the Holy Spirit, with his Metaphyſical* (to him unknown) *Perſonality*; they have been largely ſpoken to already, only theſe Two Particulars I cannot well omit.

p. 188, 189, 190.

1. That how lately ſoever it was, he accus'd us of Confederacy with the *Papiſts*, he takes Occaſion in diſcourſing upon the *Trinity*, to charge us with the Denial of that, which they (he ſays) own; namely, *Three diſtinct Perſons*: I wonder not that they own it; for they are the *Grand Patrons* of the Doctrine; nor do I more wonder that he does ſo ſuddenly diſjoyn thoſe he ſo lately put together, though others have Liberty to do it, who know him leſs than I do; for now he denies us to be *Papiſts*.

p. 198.

2. Amongſt

1671. Chap. VI. p. 190. 2. Amongſt his Lyes of us, relating to our Denial of the Holy Ghoſt, he wedges in this impious and ignorant Aſperſion, viz. *That all the Murthers, Whoredoms, and flagitious Wickedneſs, that any of them* (Quakers) *commit at any Time, they father upon the Holy Ghoſt, who mov'd them thereunto*; and thus he proves it, *Becauſe we ſay a Meaſure of the Spirit is in every Man.*

But what he charges upon us, is moſt properly his own, for as he greatly injures us by ſaying that we commit any of thoſe Impieties, whilſt his Hearers live in them, and he pleads againſt an Impoſſibility of overcoming them; and which is yet worſt of all, in that he ſays, we father any (much more ſuch) groſs and foul Iniquities upon the Holy Spirit (which I am perſwaded all but *Jenner* and his Crew will clear us from (who had rather we ſhould be ſuch, then they ſhould want Matter againſt us) ſo is he guilty of the higheſt Blaſphemy, in charging the Holy Ghoſt with a Conſent to Sin, becauſe preſent in Man, when Man ſinneth; for he that infers, becauſe the Holy Ghoſt is in Man, when Man ſins, *therefore the Holy Ghoſt ſins, outſtrips the whole Record of Scripture in point of Preſident for horrid Ignorance and Blaſphemy.*

Did not God give his good Spirit to *Iſrael*? And did not *Iſrael* rebel againſt it? *Therefore did the Spirit rebel? Is the Blood of the Covenant in Fault, if a Man tread it under Foot? Shall a Third Man in a Room, where two ſeek each other's Blood* (after all his Diſſwaſions and Reproof) *be accus'd for a Murderer*, if one fall by the other's Hand, only for being preſent?

We ſay a Meaſure of Divine Light is in every Tranſgreſſor, even at the Inſtant of his committing the vileſt Sin; yet it conſents not to it, but ſtands a Witneſs for the Lord God againſt the unrighteous Soul. *So let the Blaſphemy lie at* Jenner*'s Door.*

p. 192, 193. 12th. But he ſays we blaſpheme the Miniſtry, and quotes *James Naylor*'s Expreſſions to his *Weathercock Brother* a *Demas Baxter*, which had they been Ten Thouſand Times more ſignificant, earneſt and ſharp againſt that curſed bitter Stock of Hirelings, they had but been enough, and I would then ſay not enough; but that the Reverence I bear to the Holy Spirit would oblige me to acquieſce in whatever he ſhould utter through any Prophet, or Servant of the Lord.

And we have nothing for them, but *Woes and Plagues, who have made drunk the Nations, and laid them to Sleep, on the Downy Beds of ſoft Sin-pleaſing Principles, whilſt they have cut their Purſes, and pick'd their Pockets; Tophet's prepar'd for them to act their Eternal Tragedy upon, whoſe Scenes will be the renew'd, direful, anguiſhing Woes of an Eternal Irreconcileable Juſtice.*

13th. As to his tedious Account of the Judgments of the Lord upon *Impoſtors* and *Ringleading Hereticks*, they may be true for ought he or I know, and yet I will never burn in the Aſſertion of their Verity: But this I ſay to him, that we are unconcern'd in the Recital of them, and 'tis but a meer Begging of the Queſtion, *to ſay ſuch Things ſhall inevitably fall on us.* Firſt let us be truly and plainly proved theſe Hereticks, *and then let him leave our Doom to him whoſe alone Right it is to render it; but the Parſon would hang us firſt, and Try us afterwards.* But we expect better Dealings from the Lord, whoſe we are: Though we have no Reaſon but to expect worſe from him: However, this let him know, that if he repent not his Portion will not be leſs from the Lord's Hand, than the hatefulleſt Heretick he has named; nay, but the Meaſure his waſpiſh *Spirit* does meet to us, will the juſt God of Vengeance recompence upon his Head, in Everlaſting Burnings, which I could heartily deſire might never be his Portion.

Nor are his Deſigns of farther Tendency than to ſcare the Simple-hearted by his ſwelling Words of Vanity, *being thoſe raging Waves of the Sea that foam out their own Shame*; or elſe by his idle Scribling to procure a Subſiſtence to himſelf, *his Books being ſaleable no where but at the Shop of more than treble Gain, and moſtly bought by the Men of Charity.*

14th. His next Buſineſs is to ſhew, *how many have been deluded by immediate Revelation*, but I can find amongſt them all but *One*, and he *One of the beſt Men of his Age*; and to whom the *Non-Conformiſts* have been more beholden, than any of the Primitive Antiquity, and none ſo much admired by them; I am ſure by Dr. *J. O.* And that is, *famous and learned Tertullian*; But what was his Crime? *Why the ſame that* Paul *and* John *were guilty of*: Namely, *the indwelling of the Holy Spirit, and Obedience to it's Holy Will and Motions*: Let him produce me any ſuch delu-

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deluſive Viſions as he prates of, out of that honeſt Father, and we ſhall willingly quit our Aſſertion; 'till then I ſhall undertake his Vindication.

But O that ever a poor Man ſhould ſo far err from his Creator, as to blaſpheme the immediate Revelation of his Eternal Spirit. My Spirit's griev'd to think of the many Thouſands that are deſtroy'd, *by ſuch Soul-Murderers*, through their Induſtry to fill their Heads with the like *Darkneſs*, *Error and Prejudice*; *but thanks be to the Lord God for ever: His Power is known, and bleſſed Light riſen, that will overturn, confound, and for ever ſcatter all before them.*

However, by the Way (for as the Proverb ſays, *give the Devil his Due*) we are obliged to him, that in Page 208, he confeſſes, *that in the ſecond Century or Hundred Years from Chriſt, Revelations were in the Church*: And whether the ſeventeenth Hundred Years ought to impeach the Second, *So ſaucily as* Jenner *does* Tertullian, is a Queſtion that may be aſk'd without the Imputation of Impertinency, eſpecially conſidering he denies Revelation.

And for his Invitation to us, *to quit the Table of Revelation, to feed at his hungry Ordinary, where every Diſh we know is ſtolen*, I would have him to underſtand us better, we have arriv'd at the Fountain, and diſdain the broken Ciſterns. We have a better than the *Pharaonian Task-maſters of* Egypt. *The Goſpel is preached without Money and without Price: our firſt Love is God, and our firſt Works Righteouſneſs, which we are doing*; but the *Prieſt's firſt Love, is Money*, (the Root of all Evil) *and their firſt Work's getting it* (though Religion be a Cloak to their Avarice) and this they will do as long as they can.

We therefore knowing the *Covetouſneſs*, *Cruelty*, *Pedantry* and great *Ignorance* of thoſe pretended *Phyſicians, do Call and Charge, and Warn all, in the Name of God (as having receiv'd Authority of the God of Life, Power and Dominion) to come out from amongſt thoſe Merchants of* Babylon; *that they may hearken to the Voice of Truth; that Leads to Life and Righteouſneſs; for their Ways are Death, and their Paths Everlaſting Deſtruction.*

15th. And ſince he hath undertaken to admoniſh the *Orthodox* (as he calls them) and particularly *Miniſters*; I ſhall conclude this Chapter with a Word of Advice to both, that they may be truly *Orthodox*. p. 210 to 215.

Firſt, *Know that the Fear of the Lord, that is Wiſdom; and to depart from Iniquity, that is a Good Underſtanding.*

Secondly, *To do this, Mind that Meaſure of Light and Grace which God hath placed in thy inmoſt Parts; and obey the ſame, for it leads into all Meekneſs and Righteouſneſs.*

Thirdly, *Deny thy ſelf all that which it would not have thee do, but is offended with thee for ſo doing, and thou ſhalt receive Power to become a Son of God.*

Fourthly, *This brings thee out of all the Faſhions of the World, and faſhions thee according to the New and Inward Man.*

Fifthly, *Then wilt thou know what Chriſt's Life, Death, Reſurrection, Aſcenſion, and Mediation mean; and what juſtifies and ſanctifies; and finally ſaves from Sin here, and Wrath hereafter.*

Sixthly, *And this will beget holy Zeal in thee, to teſtify againſt all the unequal, perſecuting, ſin-pleaſing Ways and Worſhips in the World; and give thee Fellowſhip with the Father, and with the Son, and with the Holy Spirit, and the Spirits of Juſt Men made perfect; and thy Portion ſhall be Bleſſedneſs for ever.*

And if thou art a Miniſter, conſider theſe few Things:

1ſt. *Renounce thy Call as being of Man.*

2d. *Thy own Preachments, as being the Invention of thine or other Men's Brains, and not thine own Experience.*

3d. *Forbear all Perſecution for Conſcience.*

4th. *Bow to the Teachings of the Light, and become a Child and Scholar of it.*

5th. *Relinquiſh and teſtify againſt that Oppreſſion of Tenths, as a Simonious and Anti-chriſtian-Yoak; otherwiſe, thou ſhalt never receive the Reward of a Miniſter of Chriſt Jeſus.*

Theſe are Truths, that ſhall ſtand juſtified *at God's Tribunal, in that great and notable Day, when all ſhall receive their Reward according to their Works*, 1 Pet. 1. 17.

O the Calamity of ſuch as ſay, *Thus ſaith the Lord, and he never ſpoke to them*; *and who run, and he never ſent them, that have Taught for Hire, and Divin'd for Money, and prepar'd War againſt all that have not put into their Mouths!* Well, if any of them happen to read theſe Things, let them know, that they have been warn'd by a Servant of the Lord, who, in their Rebellion, is clear of their Blood, *though the Blood of the whole World ſhould lie at their Door.*

Chap. VII.

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Pag. 136, 137, 167, 168, 169, 170.

BUT the ſureſt, and moſt crafty Fetch, the *Prieſt* has through his whole Diſcourſe, is, *The Deſign of rendring us inconſiſtent with Government*; that what his Tribe has only Will enough to do, they might incenſe the Civil Magiſtrate, and imploy his Power, to accompliſh and inflict upon us; and this he earneſtly endeavours, by an odious Compariſon of us to *John* of *Leiden*, *Becold*, *Knipperdolling*, &c. But ſince his Deſign is to expoſe us to the Hatred of Government, he would have nearer approach'd the Mark, by a Compariſon of us to his Brother *Preſbyters* and *Independents*, whoſe rank Enmity to all Government, and Scorns of Obedience to all Authority *(but their own)* have given later Evidence how well they love to Head the Stage of Uſurpation, though at the Coſt of Natural Rights, and Natural Privileges: Of which more anon.

He has not dealt with us like a Man, much leſs a *Chriſtian*, and leaſt of all like a *True Miniſter*; for he thinks it Reaſon enough, *To make us inherit their Miſcarriages, that we might but inherit their Puniſhment*: For he has not inſtanc'd any one Fact, by us committed, that either paralleleth that Relation (be it True, or falſe) or in the leaſt affronteth our Native Laws. But ſince ſome may expect that I ſhould ſay ſomething of our Judgment in Point of Civil Government, I proceed briefly thus.

Firſt, We believe it is the Will of God, and Dictate of Nature and Reaſon, That Mankind ſhould aſſociate, or live in Society.

Secondly, That ſuch Society, or Societies, ſhould have Juſt and Righteous Laws.

Thirdly, That theſe Laws be either of a Nature Fundamental (and ſo indiſpenſible) or Superficial (and ſo alterable.) By the firſt we underſtand the Determinations of Right Reaſon, concerning Moral and Juſt Living, with certain Privileges that in the firſt Conſtitution are agreed upon as Eſſentials in Government; as Metes, Bounds, and Land-Marks of Truth, Equity, and Righteouſneſs; that as well confine Rulers, as People. By the *Second* we underſtand, certain Temporary Laws, Proclamations, or Cuſtoms, that relate to more trivial Matters, and that receive Alteration, with the Reaſon of them, according to that Maxim, *Ceſſante ratione Legis ceſſat Lex*, of which the People and Rulers are Judges.

Fourthly, We believe that all ſuch Laws ought to be punctually kept, and neither the Innocent to be puniſh'd, nor the Guilty to go free; that no Reſpect be ſhew'd in Judgment.

Fifthly, That no Man be puniſh'd by a Law he never heard of, or doth not underſtand: For where there is no Law, there is no Tranſgreſſion; and therefore it is Reaſonable, that the Laws be both promulgated, and recorded in a Language intelligible by the meaneſt Ruſtick.

Sixthly, That no Delays ſhould be upon any Pretence to Juſtice; nor that the Perſon of any Man ſhould be had in Eſteem for Reward.

Seventhly, That the Puniſhment never exceed the Offence.

Eighthly, That Magiſtrates be not allow'd to commit thoſe Iniquities they chaſtize others for, leſt they puniſh the Effect of their own Example.

Ninthly, As a wicked Magiſtrate is one that converts his Power to pleaſe his Paſſion, feed his Pride, and fill his Purſe, rather than to the well-ordering of the People, over whom he is ſet: So do we eſteem him a Godly and Juſt Magiſtrate, whoſe Mind is exercis'd in the Pure Law of God, to do equal Juſtice, and yet to love Mercy; whoſe Example teaches the People how to live, as not needing Laws whilſt under them. *This is the Man that is worthy of double Honour.*

Tenthly, As all Magiſtracy was Originally inſtituted for the Good of the People, ſo ought all Magiſtrates to anſwer the End of their Office and Truſt; namely, The Preſervation of the People by their own Example, and the fair and equal Execution of the Laws: And the People ſtand as firmly oblig'd to obey the Magiſtrate, (Conſcience only excepted) and diligently to ſeek the Well-being of that Government;

of

or elſe the Magiſtrate is excus'd in the Denial of the Law's Protection to them: For no People can juſtly claim the Benefit of that Government they ſeek to ruin.

Thus much and enough to confute the angry Prieſt, whoſe Perſonal, or Tribian Quarrel with us, he would make the whole World's; that the Number of our Adverſaries might increaſe with the Degrees of his unjuſt Hate.

His Deſign in rendring of us Enemies to Government, being only to deprive us of the Protection of it: For, 'tis not without Cauſe, that theſe Malicious and Monopolizing Partiſans of our Age, employ themſelves ſo diligently, to raiſe their Duſt of Lies and Slanders, to darken the Magiſtrate's Proſpect of us; leſt by a direct and clearer View of our Juſt Principles and Behaviour, their Pride, Avarice, and Cruelty, ſhould come more to Light; and the Gallows, contriv'd to hang *Mordecai*, ſhould be the laſt Stage for thoſe proud *Hamans* to tread and act their Parts upon.

But this open Challenge I make to the *Old Man and his Fraternity*, That if amongſt the many Plots that have been ſpoken of, and ſeveral have been hang'd for, One (known, and by us eſteem'd a) *Quaker*, has been found amongſt them? I ſhall confeſs ſo far to his Imputation, as that the Magiſtrate is excuſable in a diſcreet Jealouſie over us.

And in his next, let him challenge me (if he dare) to tell him, Whether they were not all, or moſt of them, either *Preſbyterians* or *Independents* that were concern'd. I would have the Man to know, That I am not ſo void of Tenderneſs to all that go under thoſe Denominations, as to expoſe their Reputation to the Scorn of every *Reader*, as his indiſcreet and falſe Reflections upon us (in Point of Government) would lead me to; only I would be glad to know by the next, whether one *T. Jenner* was not Chaplain to the *Iriſh-Brigade*, that went over to *Rout* (him they called) Sir *George Booth* in *Cheſhire*, 1659. I therefore return him his Diſtich thus,

> *Region, Eſtate, Rule, (Civil and Divine)*
> *Religion, all, does* Jenner *undermine.*

I ſhall conclude the Chapter with this One Queſtion to the Man in Hand, *Whether thoſe only are not the Men who leaſt deſerve Protection or Liberty from any Government, who whilſt they angrily demand* IT *for themſelves, are ſo penuriouſly Selfiſh and Unjuſt, as to deny it to other Men? And whether this Principle deſtroys not the Univerſal Empire of the Great God, and does not implicitly accuſe him of His Impartial Raining upon both Juſt and Unjuſt, as well as that it deſtroys the greateſt Part of Civil Society now in the World?* I am confident he muſt ſay, *Yes*.

And more truly dare I ſay to *Jenner*, *Thou art the Man*. For, leſt the Magiſtrate ſhould be too ſlow in his Purſuit of us, he ſticks not to provoke him to a Perſecution; that, when againſt themſelves, they eſteem moſt Unchriſtian: Nay, he plainly ſhoweth, that how much ſoever he and his Brethren ſtand in need of a Toleration, he had rather there were none, than that the *Poor, Deſpis'd Quakers* ſhould have any; as if Perſecution were unlawful againſt none but themſelves, or Unjuſtifiable againſt all but the *Quakers*.

But how ingenious it is to eſſay the Ruin of us, our Families, and Long-Labours in that Plantation, whether in getting or improving it, let the more Sober of all Perſwaſions judge; how Antichriſtian it is, I know; and heartily could wiſh, *The Lord would Convince him of the ſame, leſt his End be Everlaſting Deſtruction.*

CHAP. VIII.

Chap. VIII.

THE Buſineſs of this my laſt Chapter, will be a Vindication of our Innocence, againſt the foul Lies, and ſcaring Characters the Devil's Friends have often put upon us, (though by the *Friends of* TRUTH they have as frequently been detected and return'd upon their Heads) and of which the Man in Hand has made a plentiful Collection, to the End that the Simple-hearted may be deter'd from embracing the Bleſſed Way of Everlaſting Life, which the Lord God Almighty in Great Love and Faithfulneſs, hath brought to Light in theſe Laſt Ages of the World; a Way ſo even and plain, that (as the Prophet ſaid) *The Wayfaring Man, though a Fool, cannot err therein.* In order to which, I ſhall premiſe Four Things.

Firſt, That it has been very uſual with the Lord, to ſuit his Diſpenſations to the Frame and Capacity of the World to receive them, as the Time before the Law, under the Law, and after the Coming of Chriſt, does evidently ſhew.

Secondly, That thoſe more New and Heavenly Diſcoveries, have with the Perſon that God hath choſen to teſtifie of them to the World, conſtantly been wont to receive very croſs Uſage and inhumane Entertainment, being purſu'd by whole Armies of Lies, Slander, and Reproach, imputing their Succeſs to Witchcraft, as if they had *Caſt out Devils by* Beelzebub *the Prince of Devils*; witneſs the Entertainment of the Ancients, as from *Abel*'s *Day to the Primitive Perſecutions*; not to mention the many Inſtances of that Kind, which the *Proteſtants* Revolt from *Rome*, and divers Separations from them, might plentifully furniſh us with.

Thirdly, That we are taught from hence, not to impute *Falſhood or Error to any Religion, becauſe diſguis'd or vail'd from the common Eye by thoſe Clouds of Slander and Reproach, her Enemies may have exhal'd, on Purpoſe to eclipſe ſome more engaging Truth and Beauty in her than their own.*

Fourthly, This hath been more our Caſe, than any Society of People upon Earth; for, as the *Papiſt* defam'd the *Proteſtant*, ſo did the degenerated *Proteſtant* the *Puritan*, who falling into a rigid *Preſbyterian*, became as angry with the *Independents*, and both diſpleas'd with the *Baptiſts*; but all enrag'd againſt the Appearance of the Bleſſed Truth; *Pilate* and *Caiaphas* combining by Civil Power, and Lying Accuſations, to accompliſh (if poſſible) a perfect Overthrow both of Her and Her Children.

Therefore how Good a Thing is it to embrace the Apoſtle's Exhortation, *Try all Things, and hold faſt that which is Good?* Which leads me to the Examination of thoſe Stories he frequently takes the Liberty to tell of us in his Diſcourſe.

Firſt, The firſt conſiderable *Lye* that falls within my Precinct, is in page 153. his Words are theſe, *That* Penn, *another of their Teachers, did boldly affirm to a Friend of mine in* Dublin, *That whoſoever ſhall expect to be ſav'd by that Jeſus Chriſt that was Born in* Judea, *and ſuffer'd at* Jeruſalem, *ſhall be deceiv'd.*

To which I anſwer: This is the very Off-ſpring of the Devil, the Father of Lies: For the Lord God, who is Righteous in all his Ways, and Juſt in all his Doings, to whom alone it belongs to ſearch the Heart, and try the Reins, and to recompence every Man according to his Work, he knows, to whom I can make my ſolemn Appeal, *That thoſe Words, or any other of that Tendency, did never proceed out of my Mouth.*

But if *Jenner* would have ſhew'd himſelf a Man (for Chriſtian he is none) he ſhould have told me who that Perſon is, that he calls his Friend, *that is ſo much mine and his own Enemy:* I doubt not but I have Witneſſes of what I ſaid; and methinks nothing but the Fear of his Teſtimony, ſhould have made *Jenner* to have conceal'd his Name: The Slander in general hath been anſwer'd already, and therefore I omit to enlarge here.

Secondly, His ſecond Lye runs thus, William Spencer *lying in Bed with one of the* Quakers *three Nights, the laſt Night was very troubleſome; on a ſudden he* Pag. 158. *heard ſomething hiſſing about the* Quaker's *Head, which affrighted him; he endeavour'd to riſe, but the* Quaker *perſwaded him to lye ſtill, and expect the Power to come; the* Quaker *laid his Head on* Spencer's *Shoulder, and did blow like the Hiſſing of a Gooſe towards his Mouth, which made him cry for a Light. What is this but meer Sorcery and Wickedneſs?* Says Jenner.

But beſides, that it is moſt ridiculous to infer Sorcery and Witchcraft from any ſuch fooliſh Actions: It is utterly deny'd that there ever was ſuch a Thing; and becauſe he tells this Tale by Rote, I will refer him to the Perſon moſt concern'd, who is named *John Lawſon*, a Shopkeeper in *Lancaſter*, who is known to be an Honeſt Man, and Sufficient Perſon, and able to give Satisfaction in this Point, to the Confuſion of *Jenner* and his Author.

Thirdly, His next Falſhood and Slander is this: *A Miniſter went with ſome Friends to a Meeting of* Quakers *in* Durham, *where he pray'd, but his Legs trembled;* Pag. 159. *whilſt he pray'd to God as a Creature, there was little Diſturbance; but when in the Name of Chriſt, then the* Quakers *Roar'd, Howl'd, Squeak'd, Yelp'd, with a Humming Noiſe; Half of them were ſo terribly ſhaken, that it was a Wonder they liv'd: One aſk'd him if he were come to Torment them: And as he departed, one ſaid, All the Plagues of God be upon thee. What could be more like the Devil?* Says *Jenner*.

I anſwer: Nothing but this Story, and him that made it, who was a *Malicious Anabaptiſt*, his Name was *Tilham*, one that by a deceitful Stratagem, made his Eſcape out of *Ipſwich* Goal, and ran his Country for his *Roguery* (holding and practiſing ſuch immoral Principles, as made him deteſtable to all Moral and Sober Men.) It was not at *Durham*, but at *Derwentwater*, that he came into a *Quaker's Meeting*, where, if his *Legs Trembl'd*, it either was by a Good or Evil Power; if a *Good Power*, it would have bound the (ſuppos'd) Evil One in the *Quakers*; but if a Bad One, he was as Criminal as the Story would render them. But is it not prepoſterouſly fooliſh for any to think, That the *Quakers* ſhould be ſo well ſatisfy'd with his Prayer to God, and yet ſo diſſatisfied when in the Name of Chriſt, *Who is God over all, bleſſed for ever?*

But what will not Wicked and Ungodly Men do, to proſper their own Ends and Deſigns? But they ſhall never hurt that innocent People, who among the Churches of God are of Good Savour, for their Integrity, and Upright-walking with God.

Pag. ibid.

Fourthly, The next Deviliſh Untruth runs thus, *That one in* Kent, *going to a* Quaker's *Meeting, was ſo wrought upon, that he fell a Dancing, and went Home diſtemper'd in his Mind, and ſoon after ended his Life.*

That this came out of *Hell*, he refers to a Book call'd, *Hell broke looſe*; and I refer the Reader to the Anſwer, entitul'd, *The Mouth of the Pit Stopt*, written by that Judicious Friend, and Faithliful Servant of the Lord, *Francis Howgill*, where he may receive ample Satisfaction.

Pag. ibid.

Fifthly, The next Story he tells, is of a Woman in *Buckinghamſhire, Who being at a* Quaker's *Meeting, was ſudddenly tranſported with great Raptures; and after fell into grievous Curſing and Blaſpheming, crying*, Fox *a Devil*, Fox *a Devil, until ſhe dy'd.*

To which I need not give another Anſwer, than I did to the former, for it coming out of the ſame *Pit*, the ſame *Hand* hath ſtopt it: Yet that the *Reader* may be ſatisfied, as well of the Falſeneſs of the Story, as of the Wickedneſs of the Maker, I muſt tell him I was lately in *Buckinghamſhire*, and have made Enquiry, but can find no Footſteps towards any ſuch impious Matter; but if any ſuch a Thing were, the only Blaſphemy I obſerve from *Jenner*'s Relation, was againſt *George Fox*, in ſpeaking evilly of the Lord's Servant.

Pag. 160.

Sixthly, The next Lye he would endeavour to confirm our Adverſaries with, and delude ſimple People to the Belief of, is, *The Notorious Story, the* Sherburn Witches, *of which*, ſays he, *there were near Two Hundred at a Meeting, moſt of them* Quakers *and* Anabaptiſts; *but particularly three Men and two Women, who were formerly* Quakers; *they tormented Mr.* Liford, *Miniſter of* Sherburn, *to Death, and forc'd Mr.* Baulfeild, *his Succeſſor, out of Town*, &c.

I need not go about to prove this to be a Lye, the whole Country will do it for me; for neither had they Power over our Friends, they being preſerv'd by the Eternal Power of God; nor do his Words themſelves imply they had; *For*, ſaith he, *three Men and two Women, formerly* Quakers, *were committed to* Dorſetſhire *Goal*, &c. But if it were true, they were formerly *Quakers*, and were committed for *Witchcraft*, I can give no better Reaſon for it, *Than becauſe they remain'd not* Quakers *ſtill*: For had they continu'd in their Moſt Holy Faith, neither had the Prieſt had Ground to ſay, *They were formerly Quakers*; nor the Magiſtrates Occaſion to commit them for Sorcery: And had their Miniſters been Men choſen and ſent of God, to Preach His Everlaſting Goſpel, and Faithful in their Places, thoſe *Infernal Spirits would have had no Power over them*, which does clearly evidence on what Foundation that Kind of Prieſthood ſtands.

But whilſt the Man is belying us, he will not hear the Country tell that Story of his Brethren, let him enquire there, and he may be inform'd, *How many* Presbyterians *and* Independents *were clapt into* Dorſetſhire *Goal on that Account: Nay, their Prieſts turn'd Wizards too, but that's no Wonder; ſince they have Bewitch't the People ever ſince they have been Prieſts.* I hope the *Baptiſts* will acquit us, if they will not *Jenner*, for his Story ſtrikes at both: *But 'tis Impiety in Grain, firſt to be* Witches *themſelves, and then lay it upon others; like* Jezebel *that Bloody Harlot, who firſt bely'd the Lord's People, and then Perſccuted them.* But theſe Stories well become his Author, who being Conſcious to himſelf of ſo much Villany, *thought it his Wiſeſt Courſe to conceal his Name, and whom the Vengeance of the Almighty will one Day make to wiſh, that he alſo had conceal'd his Book.*

Pag. 162.

Seventhly. He farther adds out of *Higginſon, That* G. Fox *was vehemently ſuſpected for a* Sorcerer; *and this is one ground, that when Strangers were brought into his Company he would talk with them, and hold them by the Hand.*

But as this idle Suſpicion, and ground for it, have been long ſince ſent back to *Higginſon* in the Anſwer to his Book; ſo may we eaſily infer from the Reaſon us'd to prove *George Fox* a Sorcerer, that *Jenner* is a Witch; for, if ſpeaking to People, and taking them by the Hand, can bewitch them; who alive can fling the firſt Stone? *But no Lye is too great, nor Story too foul* (however confutable from within it ſelf) *for an* Independent *or* Presbyterian *to embrace againſt the poor Deſpiſed* Quakers.

Eighthly, His eighth Story, is his eighth Lye, It is of one *Coppinger*, That affirm'd to an Ironmonger of *Briſtol*, That he frequented all publick and private Meetings (and (himſelf being a *Franciſcan*) ſaid, That two of his Order were chief Speakers among the *Quakers*, and that he had ſpoken amongſt them thirty Times in *London: Henry Denn* (ſays he) writes for them in his Book call'd (A *Quaker* no *Papiſt*) ſaying, That the preſent *Romiſh Church*, and no other, is the preſent Spouſe of Chriſt, or elſe there hath been none in all Ages.

This ancient Impoſture hath been twice roundly anſwer'd; firſt, by *John Audland*, (a Servant and Labourer of the Lord in thoſe Parts, who hath receiv'd his Wages, and is at Reſt) in Anſwer to *W. Prinn*; and the ſecond Time, ſo effectually by *George Whitehead*, as *Prinn*'s Courage fail'd in a *Rejoynder*, and whoſe Share in this Diſcourſe may better acquaint *Jenner* with his manner of handling the Enemies of Truth.

We utterly deny the Story; and the juſt God, whoſe is Vengeance, will compleatly recompence this Wrong upon the Slanderer's Head.

But the Confuſion of the Man may eaſily manifeſt, that a lying Spirit is his Companion; for, that *Henry Denn* ſhould write for the *Quakers* to prove them no *Papiſts*, and yet conclude that the preſent *Romiſh Church is the only Spouſe of Chriſt*, is ſuch a Medley of Contradiction; as no Man of Senſe, or in his Wits, could be guilty of.

But *Henry Denn* writing againſt *Smith* of *Cambridge*, in defence of us, as not being Popiſh, he hath either taken *Smith*'s prejudiced Inference of *Denn*'s matter, to be *Denn*'s, or elſe miſtaken *Smith*'s Conſequence as drawn by *Denn* to be his: For, what Man out of *Bedlam*, can apprehend that *Henry Denn* deſigned to prove the *Quakers*, *Papiſts*, by his Book entitul'd, *A Quaker no Papiſt*.

Ninthly, He ſays, that *Fox* and *Whitehead* (pretending Infallibility in all Points) *ſay, they know all the Fathers of the firſt Three Hundred Years were* Papiſts.

But certainly, He thinks we ought to believe himſelf infallible, or elſe he would not impoſe upon us the Credit of Stories unprov'd; nay, that never can be proved; they are both ſo far from the Ignorance of ſuch an Aſſertion, that their better Skill in Antiquity is able to prove, not only the *Papiſts* had no Share in the firſt three Hundred Years, but that both *Presbyterianiſm* and *Independency* (notwithſtanding their Boaſts to Purity) *received their Births in after Ages*: However, that Inſtance was ill placed to prove the *Quakers Papiſts*. Beſides, He is beholding to a couple of Libels, being the unſubſcrib'd Spawns of ſome of the croaking Frogs of the Univerſity of *Cambridge*, which were long ſince refuted by the Perſons concerned.

Tenthly, He ſaith, *An* Engliſh *Jeſuit, bred in* Cambridge, *confeſt to a Gentleman in* London, *that there was a good honeſt People, called* Quakers *(whom he jeer'd at) that did their work at the ſecond Hand.*

For this Lye he is beholding to a Book, call'd *The Quaker's Folly*; but by the Reply to it, proved to be *Danſon*'s. But if the *Papiſts* are as great Villains, as they repreſent them; Why may they not as well belie us, as they think they injure them: However, The *Jeſuit* thought us to be honeſt, which he could not think his Deſign to be; ſince People know how little it coſts *Jeſuits* to lye, they ought not to believe them: For there is no Reaſon why *Jenner* ſhould believe the *Papiſts* againſt us, and not againſt himſelf; ſince if they Lye of one, they may Lye of both.

Eleventhly, His eleventh Lye may well be termed the greateſt, becauſe he did it the moſt knowing (and like the Man, his Words (before he printed it) ſhew'd him to be, when he ſaid, *I will be revenged of the* Quakers) it is concerning one *Ann Wright* of *Caſtle-Dermont* in the Nation of *Ireland*, now deceas'd; of whoſe upright walking, all that knew her (nay, *Jenner* himſelf) cannot but ſpeak well: I ſhall not undertake the Anſwer of it, becauſe it is ſo well done by her own Husband, who (though no *Quaker* (as he ſays himſelf) yet) would not have

Slanders ſurvive his Wife's Innocency; nor her Name be recorded for an Apoſtate, a Witch (and what not) without a Vindication both of Her and the Truth. The Defence follows.

I *William Wright* of *Caſtle-Dermont*, in the County of *Kildare* in *Ireland*, being deſired to certifie the very Truth concerning my Wife (now deceaſed) whom *Thomas Jenner* belies in his Book intituled, *Quakeriſm Anatomized, and Confuted*; dated at *Catherlough*, *November* the 30th, 1670.

I do therefore truly and really certifie the real Truth, which I will maintain before the higheſt Powers in *Ireland* (if thereunto call'd) or elſewhere; and thus I proceed.

In pag. 126. of the ſaid Book, the ſaid Author *Thomas Jenner*, goes about to prove *George Fox* a *Sorcerer* by divers Inſtances in *England*, to which he farther adds; *ſaying*, The laſt Summer the ſaid G. F. (as I am informed) came to the Houſe of one Maſter *Wright*, near *Caſtle Dermont* here in *Ireland*; whoſe Wife had for a long Time refuſed to go to the *Quakers* Meetings, or to hear them; but as ſoon as the ſaid *G. F.* came thither, and had ſpoken with her, taking her by the Hand, and ſhe hearing of him, ſhe, without any farther Arguments immediately turns an abſolute profeſt *Quaker*.

But before I proceed farther, I ſhall clear this Page of his Book (162) his Book was dated *November* 9. 1670. he ſaith, *The laſt Summer* G. F. *came to my Houſe, as he was informed*; *and proves it in his Margent by* John Taylor *(their Servant*, ſaith he*)* Now that this is moſt abominable falſe, will eaſily appear; for G. F. *was not in* Ireland *any Part of that Summer*. 1670. let any prove it if they can; and if it be denyed, there may be Hundreds and Thouſands, brought in to prove the contrary, and to affirm where he was: And beſides all this, the Witneſs *John Taylor* is a Carpenter, whom he brings to prove this Lye, an horrible Apoſtate from all Appearance of good; for he hath not only been a zealous and diligent Hearer of Sermons, and a Follower of the beſt and moſt able Miniſters in and about the North Part of *Lancaſhire* for many Years; but one that writ moſt of their Sermons: But is ſome Years ſince turned a moſt wicked Swearer, and Blaſphemer; inſomuch as I and my Wife heard him ſay, 'That others had ſerved God in Hypocriſie, when he ſerved him in Sincerity; and he ſaw that God had rewarded them in this Life, and rewarded him not; and therefore he was reſolv'd to ſet himſelf againſt God, as much as he could; (I and my Wife being by the Fire ſide, and he at Supper with the reſt of my Servants) at which Words I ſtood a little amazed, not knowing what to ſay; and my Wife not hearing; or not fully underſtanding what he ſaid, aſk'd, *What is that he ſaith?* And when he underſtood that ſhe heard him not fully, he repeated the ſelf ſame Words again, purpoſely, as I ſuppoſe, to vex and grieve her tender Spirit. And another Time, He being a Suiter to a Widow, that liv'd upon *Caſtle-Dermont*, ſaid, *I wiſh I may have her, though I renounce Heaven for her*. And at that Time he was a grievous Enemy to the ſaid *Thomas Jenner*, who us'd ſometimes to come to my Houſe, and ſtay all Night (and was very welcome) but whenever the ſaid *John Taylor* (being at work in or about my Houſe) knew that the ſaid *Thomas Jenner* was in my Houſe, he would find out ſomething or other to find Fault withal, that little concern'd him, that he might come Swearing and Curſing, purpoſely to vex the ſaid *Tho. Jenner*; becauſe he being a *Nonconformiſt*, and one that hated ſuch Wickedneſs, he thought it would vex and grieve him, and my Wife.

The like he did in the Sight and hearing of my worthy Friend *John Price* of *Dublin* (a Man well known to moſt Men of publick Dealing in *Ireland*, to be a Man of Truth both in Word and Action) he, ſeeing of the ſaid *John Taylor* before his Apoſtacy, to be in Want, lent him twenty Shillings, which he promiſ'd to pay him again, but never yet did; the ſaid *John Price* being at my Houſe, and this *John Taylor* knowing it (after his Apoſtacy) he came in Swearing and Staring, as if he had been poſſeſt; and I know and believe it was purpoſely to vex the ſaid *John Price*, whom he knew hated ſuch abominable Wickedneſs, and to grieve me and my poor Wife; whereupon the ſaid *John Price* deſir'd me to ſtop the ſaid Twenty Shillings out of his Wages, and give it to ſome poor Body; but I never yet could do it conveniently: And this is one of *Thomas Jenner's Authors and*

Witneſſes to his Book full of Lies; with whom alſo he ſent the ſaid Book to the Biſhop of Laughlin *for his Approbation (and for ought I knew Benediction upon it)* Now let any one judge, whether *Thomas Jenner* did refuſe to conform to the ſetting up of the Biſhops for pure Conſcience-ſake, or in hopes of a ſudden Change, or a preſent diſcontinuing of them; for if they and their Way had been a Stumbling-Block in my Conſcience, I would never have ſought for Approbation, of any one of them, to any Thing I had writ. And though the ſaid *John Taylor* did very much hate and envy the ſaid *Thomas Jenner*, and would abuſe him in my Houſe (inſomuch as I have been forced to put *Taylor* out of Doors) yet ſince *Taylor* knew *Jenner* was writing a Book againſt the *Quakers*, he hath been his great Friend, and hath told him all Things that have been done in and about my Houſe, that was for his, and their Purpoſe: Beſides, The ſaid *Thomas Jenner* wrote not his Book impartially, and without Prejudice; but with Prejudice, Malice and Revenge; as appears by his Words to a Friend in *Dublin*, to whom he ſaid, *He would be revenged of the* Quakers, *as* Sampſon *on the* Philiſtines *for his two Eyes*, viz. *Mr.* Wright, *and Mrs.* Wright.

But to return to his Book (Pag. 162.) he ſaith, *As ſoon as* G. F. *had ſpoken with my Wife, taking her by the Hand, and ſhe hearing of him; ſhe, without any farther Arguments, immediately turn'd an abſolute profeſt* Quaker.

Now that is an abſolute Untruth, I do affirm, and can bring in Scores of honeſt Men to do the like; and thus is the Cauſe of my Knowledge, G. F. was at my Houſe near *May-day* (as it is uſually called) in 1669. (I think it was) but if not, I am ſure it was not after the firſt Week in *June*; and my Wife was no more moved to be a *Quaker* by him, or at that Time, than ſhe had been at any Time within eleven or twelve Years before; no, nor about three Months after.

For, the firſt that ſhe heard publickly ſpeak was *Robert Lodge*, *June* the 13th 1669. and there was little Appearance of a *Quaker* till about the End of *July* next; and yet *Thomas Jenner* ſaith, in the Margent of his Book, at the lower End of the Page 162. *(By her own Confeſſion to my ſelf and others.)* which is as falſe, as that the Sun is Darkneſs; for this ſhe ſaid at *Dublin*, her ſelf, to be a Lye; and ſhe might be believed by all that ever knew her: Beſides, I know it my ſelf to be falſe; for ſhe was no ſuch profeſt *Quaker*, nor any at all, until near three Months after. But now to the next page, 163.

He ſaith, Formerly ſhe was eſteemed of by the beſt Chriſtians, to be a very Sober, Modeſt, and Religious good Woman; yet ſoon after G. F's meeting with her, &c. ſhe was indefatigable Day and Night in the uſe of all poſſible Means ſhe might by Word and Pen, yea, and by Gifts alſo.

Of this concerning Gifts, I did aſk her in particular, which ſhe deny'd; and I knew her to be of that Uprightneſs of Heart, that ſhe durſt not give away any Thing without my Knowledge and Conſent.

Farther, he ſaith, *That of late ſhe went to* Dublin *in a Frolick:* Which is very falſe; for thoſe that go in a Frolick, are commonly Merry and Jocund; but the Lord knows, ſhe parted from me with many Tears.

He farther ſaith, That ſhe cover'd her ſelf with Sack-cloth and Aſhes (that is true) and in that Habit (ſaith he) ſhe paſſing through the Streets in *Dublin* (that is falſe) She paſt through no Streets in *Dublin* in that Habit.

He ſaith, *She went into a publick Aſſembly, where ſhe ſate her down in the* Lord Arch-Biſhop *of* Dublin's *Seat.* That ſhe went into a publick Aſſembly is true, *but that ſhe ſate down in any * Seat whatſoever is a Deviliſh Lye*; as may be fully proved by the whole Aſſembly at *Patrick's Cathedral* in *Dublin*: The Time when it was done was upon the 17th Day of *April*, 1670. (being the Lord's-day, or firſt Day of the Week) I name the Time and Place, that all ſuch as deſire to know (and find out) very Truth in every Particular, may enquire and be ſatisfied.

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* I under-nam'd do teſtifie that it was a great Miſtake of *Thomas Jenner*, who ſaid *Ann Wright* did go into my Lord Arch-Biſhop's Throne or Seat in St. *Patrick*'s in *Dublin*; and he quoteth me for his Witneſs in his Book, pag. 163.. To what he ſaid of me to wltneſs, for to be true; I ſay, I cannot but ſay it was not true, but his great Miſtake, as aforeſaid; for ſhe did not offer to come into his Seat, *but ſtood in the Alley Quietly*. Witneſs my Hand this 16th of *February*, 1670. in *Dublin*,

Robert Brady, *Verger.*

He farther proceeds, and ſaith, *Now laſt of all, ſhe is departed very lately for* England, *there* (as he ſaith) *to endeavour the converſion of the Higher Powers.*

Now that ſhe went for *England* is true, but that ſhe went to convert the higher Powers is falſe, and that ſhe ever ſaid ſo is alſo very falſe; for ſhe was commanded by the Lord God of Heaven and Earth (no doubt) to go through the chief Streets in *London*, in Sack-cloth of Hair, and Aſhes upon her head, to be a Sign of ſome Judgment yet to come upon the City (except they repent) but after what Manner it was not reveal'd unto her, nor was ſhe to enquire into it: But if *Thomas Jenner* had ſuch a Command, he would make as much haſt as ſhe did; but it is not the Rich, the Honourable, the Scribe, nor the Wiſe, *that God hath choſen to do his extraordinary Work*; *but the contrary.*

He ſaith farther, *That ſhe, with her Comrade, the Wife of* Maj. Bennet, *are bound for* Rome, as 'tis ſaid; I wonder he did not bring in his Blaſphemous Witneſs, *John Taylor*, to prove this Lye alſo; for there was never Word, nor Sign for Motion of any ſuch Thing.

And laſtly, he ſaith poſitively, *Their going to* Rome *was to convert the Pope*; which is like all the reſt; for no Doubt but that is altogether impoſſible: *For, if Antichriſt, the Man of Sin, or Son of Perdition, may be converted, then may the Pope; which is the ſame Thing.*

There are many more Things in the Book, which he charges the *Quakers* with, which I know to be falſe, as any of theſe; but becauſe they do not concern me in Particular, I ſay no more; knowing his Book is, and will be view'd and anſwer'd by thoſe, whom God hath endued with more excellent Gifts and Graces, and alſo with a more excellent Pen, than is given to me: Yet what I have here ſpoken is Real, Plain, and abſolute Truth. And though I cannot receive all Things, that thoſe People call'd *Quakers* do hold; yet I judge and believe, that Living Praiſes are amongſt them; and that as Chriſt Jeſus, the true Corner-Stone, was a Stumbling-block and a Rock of Offence to the *Scribes* and *Phariſees*, who thought themſelves wiſer than all; ſo I believe the *Quakers* are appointed by God to be a Stumbling-block, and a Rock of Offence to the great Profeſſors and Wiſemen of this Age: And I pray God, I may not be one of them, that ſhall ſtumble and fall by them. And I wiſh all in the true Fear of the Lord God Almighty, even the God of the Spirits of all Fleſh, the True and Living God, to take Heed, and be careful of ſpeaking more than they know concerning them.

And this is his Teſtimony who deſires Truth may be magnified above all Error.

Decem. *the* 11th, 1670. William Wright.

Thus much from her Huſband (and no *Quaker*) in Vindication of his Wife and the Truth.

The Reference he made to the *Verger* of St. *Patrick's* (as he calls it, and no ſmall Favour too, being from a *Preſbyterianiz'd Independent*) we have accepted of, and accordingly enquired of him the Matter affirmed, *who under his Hand denies it, and charges* Jenner *with a manifeſt Lye.*

Firſt, *His Ingratitude* in bringing her upon the Stage, to *whom he was beholden, and at whoſe Houſe he had lain ſo often, and been ſo Welcome; and that upon a Religious Account.*

Secondly, *His Folly*; in acknowledging ſhe was of the beſt *Chriſtians, thereby intimating the worſt ſtaid behind.*

Thirdly, *His Infamy*; *in combining with an Apoſtate, a Drunkard, a Blaſphemer* (and what not) *to vilify our Friends.*

Fourthly, *His notorious Lying*; 1. In ſaying G. F. *was there in* 1670. 2. In charging *A. W. with bribing People to own her Judgment.* 3. In ſaying, *She paſſed through* Dublin *Streets in Sackcloth.* 4. In ſaying, *She did it in a Frolick*, a profane and ingrateful Expreſſion, as well as that it was a Lye. 5. In ſaying, *She ſate down in the* Archbiſhop's *Seat.* 6. In ſaying, *She went over for* England *to convert the Higher Powers.* 7. In ſaying, *She and Major* Bennet*'s Wife deſign'd for* Rome, *to convert the Pope.* 8. *That ſhe immediately turn'd a profeſs'd* Quaker *upon* G. F*'s ſpeaking to her, and taking her by the Hand.* In ſhort, His whole Charge is but one whole great Lye.

Fifthly, But the laſt Thing I obſerve is, Jenner's *Temporizing with the Biſhop of* Laughlin *and* Fernas, *about his Book*; he, whoſe Principles would lead him to *dye his Hoary Head in* Epiſcopal *Blood*, can (however) claw (*with their Lordſhips*) *to ſcratch and tear the* Quakers *to Pieces*; which may inform them what they themſelves ought to expect, *from the Spirit of* Jenner *and his Brethren, had they a Power ſuitable to their* Scottiſh *Directorian Will*.

In ſhort, Who can own him? Who can hear him? Who can poſſibly defend him? *Certainly ſo much Folly, Falſeneſs, Ingratitude, and Envy, are not to be excus'd by any, that would not be eſteem'd acceſſary to his Crimes, and a Party with him in his Guilt.*

12th. Laſtly, I ſhall wind up his Lies with his moſt blaſphemous Story againſt God, and abuſive of us, *viz. Some blaſpheme God, as that blaſphemous Wretch, who ran into the Market-place ſtark Naked, and uttered theſe Words,* It is not I, but God that goeth Naked.

O the Devices of the envious Generation of Prieſts, to defame the righteous Heritage of the Lord! For, as we utterly deny any ſuch Saying, ever to have proceeded out of the Mouth of a true Quaker, (nor know we of any under that Name that hath ſo ſaid) ſo is it moſt contrary to our Principles, who admit not of God's Confinement to a Perſon, or viſible local Being, or to conſiſt of any viſible Subſtance; but aſſert him to be the infinite Fulneſs and Eternal Spirit.

However, we deny not, but ſeveral have been mov'd of the Lord to go Naked into Steeple-houſes, Markets, *and* Cities, *for a Sign to the People; but more eſpecially to the Prieſts, of the* Nakedneſs *of their ſpiritual Conditions; and as ſtript as they were of their Clothes, would the Lord God ſtrip them of their deceitful Garments, and thoſe falſe Coverings, made of their own Will-worſhips and Carnal-performances; that whilſt they thought themſelves* Rich *and wanting* Nothing, *they ſhould appear* Poor, Naked, *and wanting of the* Covering *of the Lord's Spirit; which is the true Garment, that gives Right to the Marriage-Supper of the Kingdom.*

One Thing I cannot omit to obſerve, That amongſt all the Lyes and Slanders I have prov'd him to have caſt upon us, he never offer'd any tolerable Teſtimony for our very Adverſaries to believe the Truth of any one of them, which ſhould be no ſmall Teſtimony, for both our Friends and Enemies to diſbelieve all of them.

But ſince that, *Taylor* and *Jenner* have taken ſo much Pains, to exaſperate the Minds of People againſt us and our Principles, by their Collection of Lyes; it may not be improper to the Work in Hand, to tell a few of thoſe many *true* (but moſt lamentable) *Stories, occaſioned by the Cruelty and Oppreſſion of their Brethren, the* Presbyterian *and* Independent Prieſts, *upon the Bodies and Eſtates of our dear Friends, during the Time they acted their ungodly Parts upon the late Stage of forſworn Government.* We ſhall not take them for our Example; for we ſhall both name the Perſons *Suffering*, the *Reaſon why*, the *Places where*, with their ſeveral *Proſecutors*; being Facts committed in the Sight of the Sun, and preſented to the then *Supream Authority*, as *our juſt Complaint* of *our unjuſt Grievances*; with ready Proof in Hand.

Firſt, Temperance Hignel, of the City of *Briſtol*, for ſpeaking to *Jacob Brint* at *Temple Steeplehouſe*, was ſtruck down to the Ground by ſome of his Hearers, who were followed with many Blows upon her by the rude Multitude, to the Shedding of her Innocent Blood; ſwelling of her Eyes, and tearing off and taking away her Clothes: And in that barbarous and immodeſt Manner, they endeavour'd to have dragged her to a Pond, and thrown her in; but were prevented: Yet after all this Cruelty was ſhe committed (by *J. Knight (that errant Perſecutor)* to *Bridewell*, and from thence to *Newgate*, where her Illneſs dangerouſly increaſing upon her, ſhe was carried out; but within three Days died.

Secondly, Boniface Norris of *Cambridge*, being near *Eighty Years old, broken* and *decay'd in Body*; not able to travel on Foot, was riding to a Meeting on a Firſt-day, about two Miles from his Houſe, was ſtopt by Conſtables and others, who demanded Money of him for Riding that Day, which he refuſing; *Dudly Pope*, call'd a Juſtice, cauſed him to be brought to the Seſſions, and there fined him 10 *s.* which becauſe he denied to pay, he was flung into Priſon: And his old Wife for refuſing the Payment of five Pounds, which the ſame Pope unjuſtly fined her, for only ſpeaking to the Prieſt of *Ower*: And ſo both kept from their poor Family; the old Man falling ſoon Sick, was only turned out of Priſon to die.

Thirdly, *Richard Sale* of *Hole*, for declaring againſt the Wickedneſs of the *Prieſt* and *People* in *Cheſter*, and demanding *Juſtice* of the *Mayor* upon a rude Fellow of that City, one *Haman Kirks*, who had beaten and bruis'd him, and ſhed his Blood; was by the Command of that inhuman Mayor, *Peter Leight*, put five Times into a Murdering-preſs, which is a Hole hewn in a Rock, call'd *Little-Eaſe*; the firſt Time eight Hours, the ſecond Time three Hours, the third Time four Hours, the fourth Time four Hours, and the fifth Time five Hours: And the ſaid *Richard Sale* being a Man of a groſs Body, could not be preſt in under the Force and Strength of four Men, to thruſt him; inſomuch that two or three of the Times the bruiſed and cruſhed Blood guſhed out of his Mouth and Noſe: The laſt of the five Times was in the Firſt Month, called *March*, 1657, and in the ſixth Month, 1658, he left this Life; during which Time, he was never well in his Body: But thoſe Bruiſes ſo maſh'd his Body, and cauſed ſuch un-natural Swellings, as on his Death-Bed he ſolemnly uttered theſe Words, *My Blood will be required of yonder Bloody City; for* Peter Leight *hath murdered me.*

Fourthly, *George Humble* of *Durham*, an aged Man, for reproving one *George Lilborne*, for perſecuting ſome of his Neighbours for ſpeaking to a Prieſt, was ſent by him to Priſon, and there kept a few Days, and died.

Fifthly, *Jane Ingrum*, for going to viſit ſome of her Friends, who were caſt into Priſon in *Cornwall*, was, by *John Champion*, caſt into Priſon at *Exeter*, and there kept upon Straw 'till ſhe died.

Sixthly, *Richard Aſhburner* of *Gleaſton* in *Lancaſhire*, an old Man, was caſt into Priſon by Prieſt *Shaw* of *Aldingham* in *Lancaſter* Caſtle for Tithes; where after almoſt two Years cruel Impriſonment, in the coldeſt of Winter, he died.

Seventhly, *Rebecca Barnes* and *Elizabeth Holme*, within a few Miles off *Armſchurch* in *Lancaſhire*, in Company of divers others, met *David Elliſon*, Prieſt, *and his Wife*, &c. to whom *Elizabeth Holme* ſpeaking a few Words, the *Prieſt* ſet his *Wife* upon her, crying, *Down with her, down with* Jezebel; and they knocked her down for dead; and when Capt. *Barnes*, and Capt. *Cubbin*, with others, would have preſerv'd her, the Prieſt's Party took Hedge-ſtakes, and fell heavily upon them, ſhedding much Blood; inſomuch that *John Barnes* kept his Bed; and *Rebecca Barnes*, by Reaſon of many Bruiſes upon her Breaſt, and elſewhere, took her Bed, and within ſeven Days died.

Eighthly, *Thomas Broomby*, a poor old Man, and a *Thatcher*, was impriſon'd by *Ralph Holingworth*, Prieſt of *Fillingham* in *Lancaſhire*, for about Six Shillings Eight Pence, *Tithes*; and becauſe the Goaler finding him to be Meek and Harmleſs, allow'd him more Liberty than the Felons; the Prieſt firſt ſent his Son, and then came himſelf, and charged the Goaler to keep him *Cloſe Priſoner*: The Goaler's Mother aſked the Prieſt, what he meant to do with the poor Man? Would he ſtarve him? He anſwered, He owes me Money: She ſaid, What is it? and I will pay it. But the Prieſt, inſtead of regarding her Proffer, petition'd the Judge of Aſſize to have the Goaler fined, for letting the poor Man have Liberty to work for his Family; ſaying, *He deſerved to have Irons put on him, and that he would make him an Example.* The Goaler's Mother, who had kept the Goal Fifty Years, ſaid, She never knew any uſe more Cruelty to a Priſoner, than this Prieſt did to this poor Man; whom he kept a Priſoner above one Year and five Weeks in the Pit, amongſt the Felons, until he died.

Ninthly, *Edward Roberts*, at the Suit of *Lyonel Godrick* Prieſt, was kept cloſe Priſoner for Tithes, one Year and near an half, during which Time, he was ſuffer'd to come forth but once, and then preſently remanded; nor would they ſuffer his Friends to ſee him, not ſo much as his Wife or Children, above twice or thrice during the long Time, till he ſickned: *The Prieſt threatned, he would make* Roberts *an Example to all, that ſhould deny his Miniſtry; ſaying, he ſhould lie and rot in Priſon, and that it was Pity he, and ſuch as he was, ſhould live in a Common-Wealth.* Yet, notwithſtanding, this Ungodly *Phariſee*, had the Man's Body in Priſon, to ſhew himſelf a Thief, as well as a Murderer, *He took four Horſes, worth twenty eight Pounds, for Tithes valu'd at three, and Prieſt-like, return'd nothing again.* (The like Trick he ſerv'd his Brother) and as if he had not given Evidence enough of his Unrighteous and Hireling Spirit, he farther adds, *That if there were not a Law to compel his Pariſh to pay him Tithes, he would chuſe to be their Hogherd, rather* *than their Teacher.* At laſt, *The honeſt Man was thruſt into a cloſe Hole, where he fell Sick, and in few Days dy'd.*

Tenthly, *Elizabeth Fletcher*, a young Virgin, (by the World accounted of a great Family) *for ſpeaking the Word of the Lord, to the Scholars of* John's Colledge *in* Oxford, *was by them dragg'd to a Pump, where they held her Mouth to the Spout, and pumpt until they had almoſt ſtifl'd her to Death: Then they bound a Cord about her Knees, and ſet her upon her Head, and pumpt her again, uſing many brutiſh and obſcene Words, which 'twere a Shame for any modeſt Perſon to repeat; After this, they ty'd her to one* Elizabeth Levenſe's *Arm, and dragg'd them about the Colledge; and as not content with this, drove them into a Pool: And to conclude the Tragedy, flung* Elizabeth Fletcher *with ſuch Violence againſt a Grave-Stone, as cauſ'd her to ſpit Blood, which Uſage ſhe complain'd of to her Death.*

It is worthy of our Obſervation, that this aggravated Inhumanity, (at which a gallant *Roman* would bluſh) was acted under the *Vice Chancellorſhip, of Doctor* John Owen, *and Headſhip of his Name-Sake, one* John Owen, *a great* Independent, *being, as I remember, then Head of* John's Colledge

Eleventhly, *John Caſon*, was in Priſon in *Ipſwich* Goal, for not paying Tithes to one *John Paget* Prieſt of *Oldham*, and one Prieſt *Glanfield*; where being put into a cold, wide, open Room, (much annoy'd with Wind and Smoak) for about three Months, in the coldeſt of Winter, through this cruel Uſage, he dy'd.

Twelfthly, It would be almoſt endleſs to particularize the bloody Sufferings and Cruel Perſecutions, that have been inflicted upon the *Lord's Witneſſes, by that ungodly Generation of Prieſts and Profeſſors*, and therefore I ſhall end my Relation with that notorious, but moſt lamentable Piece of Cruelty, that was inflicted upon our *dear deceaſ'd Friend and Brother* James Parnel, *by the* Independent *Prieſts of* Great Cogſhall *in* Eſſex, *to the immortal Infamy of them, and the reſt of their Murdering Hypocritical Tribe.* The *Prieſts and People of* Cogſhall, keeping a Faſt, againſt the ſpreading of Error, *James Parnell* came into their Steeple-Houſe, and after they had ended, ſpoke a few Words, *and ſo went out again*; but one *Dionyſius Wakering* call'd a *Juſtice*, follow'd and clapt him on the Shoulder, ſaying, *I arreſt you (without, any legal Proceſs)* and by the Inſtigation of divers *Prieſts*, the ſaid *Wakering*, with three more of his Brethren *Injuſtices*, committed him to *Colcheſter Caſtle*; where he was kept cloſe Priſoner in Irons and Chains, Hand and Feet, Day and Night, till brought to *Chelmſford Aſſizes*, at which Time they took off his Chains, to bring him to the Bar, but left his Hands in Irons as before: His Entertainment was like his Commitment, barbarouſly Unjuſt; For Judge *Hill* did not only incenſe and over-aw the Jury, but partially deny'd him that Liberty of clearing himſelf to his Jury, contrary to *Engliſh Rights* and *Priviledges*; to the Pretence of maintaining of which, did theſe *Independent* Prieſts preach up, and abet the Neceſſity of the King's Beheading, and that Blood-ſhed, which went before and followed it: But the falſe Prophet hath ever been wont to ride on the Beaſt's Back, and therefore we do the leſs wonder, that *Pilate* ſhould be ſo ſubject to the *Jews*.

In ſhort, the Judge fin'd him *Forty Pounds*, and committed him cloſe Priſoner till Payment; Requiring the Goaler not to admit any of his Friends to him, though they came with Relief: However, the Goaler deny'd not ſuch Entrance, as came to abuſe, Scorn, and beat him; his Wife has ſet her Man upon him, nay, ſhe her ſelf has not ſpar'd to club him ſeveral Times, ſwearing ſhe would have his Blood: Sometimes they would not ſuffer Victuals to be brought to him; at other Times they would ſet the Felons to take it from him: They would not ſuffer our Friends to bring him in ſo much as a Trundle-Bed, to lie on; but cold Stones were his Bed and Pillow too, that in moiſt Weather, would be covered with Water; and though they extorted four Pence a Night, yet did they threaten, if he did but walk in it; and as if this were a Place too good for him, they put him into one call'd, *the Hole on the Wall*, which was ſo high, that the common Ladder was too ſhort by ſix Foot; and when his Friends would have furniſht him with a Cord and Baſket, to receive his Victuals in, they would not ſuffer them; ſo that he muſt either run the Hazard of his Life, by falling or by ſtarving: At laſt the Lord permitted their murdering Ends, to be in a great Meaſure anſwered; for, after a long ſuffering in this *Hole*, where nothing preſented, but Miſery to his outward Man, there being neither Air nor Warmth, but a perpetual cold Damp (he being very much benummed in his Joynts) as he was climbing up the Ladder, with his Victuals in one Hand, and catching at the Rope with the other, he miſt the Rope, and fell a very great Diſtance upon the Stones; which Fall ſo exceedingly bruis'd and wounded his Head, Arms and Body, that they took him up for dead: But the Way they took to cure him was this, They put him into a little low Hole, call'd the Oven (not ſo big, though ſomething higher than ſome Baker's) where there was not the leaſt Hole or Window, for any Air to refreſh him; nor would they admit of a little Charcoal to warm him: And when he was in a likely Way to recover, (that they might twice murder the ſame Man) they would not let him take a little Air, to refreſh his (almoſt ſuffocated) Body, though Bonds and Bodies were offered for his Security, to have him dead or alive, forth-coming: Nay, he did but once ſtep into a cloſe ſtinking Yard, belonging to the Caſtle; and for his Puniſhment, they ſhut him out all Night, being a cold Winter Seaſon. Their Rage thus encreaſing, his Sufferings being daily added to, by their inſatiable and malicious Thirſt, after his innocent Blood; and ſeeing his Life could not long continue in that Place and Condition, there was not a little Labour and Means, uſ'd to lay it before the higheſt in Authority; yea, more concerning that Man (that his Life might have been ſaved, and they kept from ſhedding innocent Blood) than ever was concerning any (if not all) that were impriſon'd before him; but no Juſtice nor Compaſſion could be found; and though they were particularly told of his Wounds, Weakneſs, and evil Uſage, yet ſuch was the Deviliſh Inſtigations of the Prieſts, they believ'd not till his Death confirmed our Complaints; and then his Perſecutors were as buſie to cover themſelves, as they had been to kill him, as if he had been acceſſory to his own Death, who, to clear himſelf of all Guilt, did, to a Couple of our Friends, that then ſtood by him (for before they admitted none) thus take his Leave of them and the whole World, HERE I DIE INNOCENTLY: This laſt Expreſſion clos'd the Eyes and Mouth of that Valiant and Faithful Young Man of God, who like young *Habbakuk*, dy'd by the Hands of the Murdering Prieſts, for boldly declaring the Word of the Lord againſt their Hypocriſies and Abominations; as his own Book, call'd, *The Fruits of a Faſt*, more particularly manifeſts.

O the Oppreſſion, Envy, Hatred, and Perſecution of that *Hypocritical Generation!* How have they ſtoned the Servants of the Lord, and murder'd his Prophets that he ſent forth in his Power, to declare of his Love to the Nations? The Spoils and Robberies they have committed, and the Innocent Blood which they have ſhed, ſtill cry, how long Lord God, Holy and True, and they yet remain as a dreadful Hand-writing upon the Wall againſt them.

This is that harmleſs Man, whom *Jenner*, in Page 157. Reports to have ſtarv'd himſelf at *Colcheſter*; to whom did that wicked Crew deny, *What they treacherouſly pretended before God, Angels and Men, they only ſought and fought for*; namely, *Liberty of Conſcience, and the free Enjoyment of thoſe Liberties and Priviledges, which are the undoubted Birth-Right of every* Engliſh-Man.

And what greater Teſtimony can any give, of their *Apoſtacy to the nethermoſt Pit of Blackeſt Hell*, than after all thoſe *Vows, Declarations, Remonſtrances, Solemn Oaths, Engagements*, and *Proteſtations* (that the then Rulers and Prieſts made to God and the poor People) among whom *Taylor* and *Jenner* had their Share) to keep no one Promiſe with him or them, *as if it had been both their Duty and their End to break them all.*

No Age ever produc't ſuch *National Gigantick Treacheries*, as theſe; for, ſuch as were once againſt Tithes, perſecuted for them; and thoſe who were for Liberty of Conſcience ſhewed at laſt, *That they only intended it for themſelves*: Thus have theſe poor Nations been the Stage on which the *Mountebank Prieſts and Apoſtatiz'd* Julians, *have acted their ſeveral Parts of Self-Intereſt, Oppreſſion and Revenge.*

'O my Soul! Touch thou not their Secret, neither come within their Dwelling-Place; for they wait, by the Way-Side, in Companies like Robbers, for thy Life; and they are fill'd with Cruelty, their Tongues are like Stings of Aſps, and their Throats as open Sepulchers; they tear off Men's Fleſh with their Teeth, and ſuck out the Marrow from their Bones, and chop them for the Caldron: Therefore it is, when they cry for Deliverance, the Lord God doth not hear them; and when they call upon him for outward Relief, that he hideth his Face from them: For, whilſt they cry Peace, they bite with their Teeth, and againſt him that putteth not into their Mouths, they prepare War.

This farther I would obſerve, that the Lord God purſued ſeveral of theſe Perſecutors, with his Vengeance, particularly *Wakering*; and they were *Spectacles of Aſtoniſhment* to the Countries about them: Nor does *Jenner*'s Damnation ſlumber.

The Concluſion, *by Way of* Exhortation.

THerefore to all you Inhabitants of *Ireland*, or elſewhere, into whoſe Hands this Book may come, am I conſtrain'd by the Word of Eternal Life, to ſend this one ſhort Exhortation, *Obey the Light, that leads out of Darkneſs: Stand in Awe and Sin not; for the Pure and Holy God is Light; and if thou wilt have Fellowſhip with him, thou muſt not walk in the unfruitful Ways of Darkneſs: For, to Fear God, that is Wiſdom; and to depart from Iniquity, that is a good Underſtanding.* Your Notions of God and Chriſt will never ſave you: *It is the Power of an endleſs Life, that muſt redeem you*; and whoever are not by it ranſom'd from the Power of Sin and Satan, *but reſt in the Ways and Worſhips of this wicked bloody World, they have no Intereſt in* Chriſt Jeſus, *the Light of the World; for he is the Power of God, in them that believe, unto Salvation.* And this I teſtify in the Name and Authority of the Lord God Almighty, *That another Way there is not to Eternal Peace, than through the powerful cleanſing Operation of the Spirit of Truth in the inward Parts:* And bleſſed art thou, Man or Woman, who knoweſt Chriſt Jeſus, *the Power, Wiſdom, Virtue, and Life of the Father to dwell in thee, and thou in him.* This was *Abel*'s Faith, and *Enoch*'s Way, where the Tranſlation is known, *from under Satan's Power unto God's.* This is the Day of the Revelation of the Myſteries of God's Kingdom; for the Spirit is pour'd forth, and the Anointing is come, and the Days of Refreſhment from the Preſence of the Lord are known: *Let the Mouth of the dumb Shepherd be ſtopt, and let the Hireling hold his Peace; neither go you out after his Voice any more, that makes a Prey upon you, and eats you as a Man eateth Bread; but know, that the Covenant of the Lord is with you, if you believe and obey; and your Iniquity ſhall be done away, and your Tranſgreſſions remembred no more; and Heavenly Bread will he give you in your Houſes, and Living Waters will he cauſe to ſpring in your own Wells; and great will be your Peace.* But if you will not hearken to the Voice of the True Shepherd within you, that leads out of all Unrighteouſneſs, nor to the Teſtimonies of the Sheep of his Paſture, whom he ſends forth among the Wolves of this Generation, but withſtand the Day of your Viſitation, and Gathering into the Heavenly Fold, *(chuſing rather to wander abroad upon the barren Hills and deſert Mountains, as Sheep without a Shepherd (wherever the Wolf of Perſecution comes) feeding upon Shadows, Notions, and Huſky Profeſſions, which give no Nouriſhment unto a Dominion over Sin, nor ſenſible Aſſurance of Life and Peace Everlaſting; but under all which, Envy, Hatred, Backbiting, Lying, Swearing, Drunkenneſs, Uncleanneſs, the Love of this World, and ſlaviſh Fear of Men do live and reign) your Portion ſhall be with them for ever, who ſaid of Old unto God, Depart from us, for we deſire not the Knowledge of thy Ways; and in your Deſires ſhall you cry, but the Lord will not anſwer; and though you ſeek him, yet will he not be found of you; in that Day ſhall your Peace-ſpeaking Hirelings ſtand you in no Stead, and the Narrow Coverings of your empty Profeſſions, never be able to hide your Nakedneſs from the All-ſeeing Eye of God, the Righteous Judge of Heaven and Earth, who will reward all according to their Deeds done in this Mortal Body.*

O my Friends! That it may never be your Lot to receive the direful Sentence of *Depart from me into Everlaſting Burnings*; but that you may have the *Oil of Righteouſneſs in your Lamps* (even the Anointing within you) that when the Bridegroom comes, though at Midnight, you may enter with him to the Marriage-Supper, fill'd with the Oil of Joy and Gladneſs for evermore.

And as for my own Part, whatever may be the Conſequence of this Undertaking, I am reſign'd to the Orderings of the Lord, having herein ſingly ſought the Glory of His Name, by the Confutation of the *Adverſaries of His Truth*, and *Information of the miſ-led Souls of his Creatures*; that through all the Travels, Labours, and Tribulations, that may attend me, *He only, who made the Heavens and the Earth, and the Fountains of Water, even the God and Father of our Lord Jeſus Chriſt, who hath Redeem'd me, whoſe Glory I behold, and with whom is my Fellowſhip in Spirit; may have the Honour, Praiſe, and Everlaſting Dominion, who is God over all, God worthy to be Bleſſed for ever.* Amen.

From *Newgate* in *London*, where
I am a Priſoner for the Word
of GOD, and Teſtimony of
JESUS, the 28th of the 4th
Month, 1671.

By a Witneſs of His Eternal Power, againſt all
the deceitful Prieſts, and Powers of Darkneſs,

W. P.

An Animadverſory Poſtſcript npon Tim. Taylor's *Preface.*

Firſt, THO' it be no Wonder, that an Old Man ſhould dote, or a *Preſbyterianiz'd Independent be Malicious and Ill-natur'd*, yet that *Timothy Taylor* ſhould turn Prefatorian to ſuch an one, whoſe Politicks he would have us think ſeldom fail him in all his Actions, I confeſs a little ſtartles me: *What, at this Time of the Day, when Co-Diſſenters, and a whole Flood of prophane Impiety is deluging the Nations, to eſſay our utter Subverſion, and what in him lies to render us the Young Cockatrices of the Country, who are only fit to be kill'd as ſoon as we are born:* Preface, p. 1. But he gives us this for his Excuſe (if it be any) *That whilſt ſome are bending all their Forces againſt one Error, they ought to take Heed another more pernicious does not grow up*; (for, ſaith he) *Little did the Religious Emperor* Conſtantine, *and his Godly Succeſſors, together with the Holy Paſtors, imagine, that while they were oppoſing the Hereſies of* Arrius, Donatus, *&c. in the mean Time they were nurſing up Antichriſt*.

But how this can juſtifie his Undertaking, or excuſe the wretched Contradiction of his firſt and ſecond Pages, I leave the ſober Reader to determine.

'Tis ſtrange to me, That the growing up of a New Error, ſhould be a Reaſon for not Warring againſt the Old One, *On whoſe Legs and Shoulders the New One ſtands*; and certainly the Man was not a little beſides himſelf, when he ſays, *That Religious* Conſtantine, *and the Holy Paſtors Nurſt up Antichriſt*; for if they Nurſt him with the Beſt of their Civil and Eccleſiaſtical Power, (as they moſt truly did) they can never deſerve the Titles of *Religious and Holy from any that are ſo*; tho' 'tis Good Reaſon, *That the Antichriſtian Off-ſpring ſhould have kind Apprehenſions of their Fathers Foſterers*.

Secondly, But above all Things, that *T. T.* ſhould dare to reckon *Donatus* with Pag. 2. the Hereticks of thoſe Times, to whoſe very Separation from the then Chriſtians, he and his Brethren moſtly owe the Model of their *Independent Polity*.

I ſhall not make it my Buſineſs to run through his whole Preface, nor needed he to have writ it, but that he would be buſie, though about what was not to the Purpoſe; only I ſhall obſerve the Intent of the whole, and ſuch particular Paſſages therein, as more immediately concern us.

He writes a Preface to a Book (from Head to Tail, if it has either) againſt the *Quakers*, and two Thirds of it are wholly bent againſt the *Romaniſts*, in an Hiſtorical Way of the Riſe and Growth of that *Monſtrous Anti-Religion*, wherein he can deſign but two Things, *Either a ſhewing of himſelf that he can read, and is a little ſkill'd in knowing how to tell a Story*; or elſe, *As an Induction to the Anatomizing of* Quakeriſm; 'tis hard to ſay which moſt wounds his Reputation, for as the firſt ſhews him to be Conceited to no Purpoſe, ſo the other accuſes him of groſs Ignorance: For never yet was there a Religion profeſt, that ſo effectually ſtruck at *the Root of the Superſtitious Splendid Pageantry-Religion of Rome* in this World, as doth our Spiritual Profeſſion. *And that the Jeſuits ſhould ever deſign any Thing ſo remote and averſe from them, to bring People about to them, is a Piece of Ignorance only fit to be credited by ſuch ſilly Women as* Taylor *and his Brethren lead Captive, who are given up to believe a Lye.* However he proceeds thus:

He ſays, *That to raiſe up a New Intereſt to weaken the reſt, is the* Jeſuit's *Maſter-Piece*; *and that this was that Rapſody of the Hereſies of the* Quakers, *which is a proper Medium to the Grand Deſign*; *for they ſtrike at the very Canon of Faith, the Charter of Government.*

I queſtion not, but it is the Deſign of *Rome* to proſper *her Intereſt all the World* Pag. 19. *over*, and particularly in theſe Countries; but that ſhe ſhould endeavour it by *Mediums*, ſo oppoſite to her End, namely, *Converſion to Popery*, as to imploy a People about it, that are as much farther from *Popery*, than *Taylor*; *as that they diſown a ſettled Miniſtry, Tithes, Infant-Water-Baptiſm, Swearing, Steeple-Houſes, External and Viſible Signs under a Goſpel-Adminiſtration, the Complements, Faſhions, and Cuſtoms of the World*; all highly own'd, venerated, and conform'd to, by *Taylor* and his Brethren. In ſhort, if the Way to bring about *Popery*, be to remove fartheſt from it, and the high *Road* to *Papacy*, be to ride faſteſt from it, we are never like to come juſtly under his *Canting, Weak, and Beggarly Imputation*.

And if we hold any Hereſie, 'tis more than we know, *or than he has Wit and Truth enough to prove*; but this we confeſs, *That after the Way which ſuch as he*

1671. *call Hereſie, do we, and will we, Worſhip the God of our Fathers.* But I would deſire all ſober Perſons to take Notice of that one Pedantick, but Dangerous Phraſe, *Of the Canon of Faith being the Charter of Government*; which, if I underſtand any thing, is this, *That* T. T's. *Faith only gives Right to Government, and conſequently where there is not True Faith in* Taylor's *Senſe, he wants but as much Power as ſuch want Faith, to Convince them with the* Romiſh Argument, *of excluding them the Protection (though not the ſevereſt Puniſhments) of Government.* This one Doctrine is not only what *Jenner* charges upon us, pag. 136, but is that very Principle, *for the Promotion of which, the* Jeſuits *are ſo indefatigable and infamous with moſt Princes*; for, if the Charter, Bond, and Right of Government ſtand not on the *Foundation of Common Juſtice, Reaſon and Property,* but upon certain abſtruſe Notions of Faith, *farewel the Security of all States, and Political Societies in the World.* And indeed, the Treacherous Actings of the latter Part of the late Times, did eminently evidence, *How much it was as well his, and his Brethren's Principles to practiſe, as believe, ſuch Murdering Stabs, and Treacherous Steletto's unto Government*; elſe, *What meant that Hide-bound* Scottiſh Covenant, *and* Calviniz'd Common-Prayer-Book, *call'd by the New Name of the* Directory, *and that ſtrait-laced Engagement, and Model of Faith, hatch'd and fledg'd in Eleven Days Time at the* Savoy, *That whoever refus'd Compliance therewith, and Conformity thereto, were to be eſteem'd* Hereticks *to the Church, and* Delinquents, *(if no* Traytors) *to the State*; *to whoſe Door may the Nations lay the* Oliverian Tyranny, *and alſo that Oppreſſion and Perſecution, which Reign'd during his Uſurpation of His Maſter's Authority:* When about Thirty of our Dear Friends were inhumanly murdered, either by Mortal Blows, or Naſty Poyſoning Dungeons (not to ſpeak of the Oppreſſions and Robberies that were then committed by *Taylor*'s Brethren, upon many honeſt Families) for refuſing to pay them Wages, that never ſerved them, nor that they ever hired.

By what other Way was the *Republican Model* totally deſtroyed, than the Treacherous Combinations of the Prieſts, who feared that the Equity of their Deſigns that moſt befriended it, would queſtion their Miniſtry, at leaſt, abrogate, and finally deſtroy their *Tithes*, their *Belly*, their *God?* Therefore it was they, *Boniface* like, *aſſiſted to the Murthering of the* Common-Wealth, *(they had ſo Solemnly Sworn to maintain the Intereſt of) that they might inſtal* Oliver (the Engliſh Phocus) *the mighty Monarch, that he in Gratitude might Eſtabliſh them the Great* Dictators of Conſcience *in his Territories.* This was their *Moſes*, the *Light of their Eyes*, and *Breath of their Noſtrils*; Immortal Oliver. *And his* Son, (when he was gone) *the* Good Joſhua, *that was to lead them to the Holy Land* (whilſt led by the Noſe with every Prieſt-Pedant) *as if like* Solomon, *he were reſerv'd from Blood, that he alone might build the Temple to God.* O the unheard of Hypocriſie of that Age! *Sycophants in Grain, enough to poiſon the whole World with their Flatteries*; *whoſe Intereſt was their Conſcience, and Power their Religion*; *Devotion only ſerving to ſtalk their Stratagems to Promotion:* But the Juſt GOD hath ſwept them off the Stage, and their Sun is ſet, and ſhall never riſe more. And here I ſhall inſert his Diſtich.

He is a Tyrant dy'd in Grain,
Who from the Dunghil comes to Reign.

I Anſwer, *Preſbyterians* and *Independents.*

If He's a Tyrant dy'd in Grain,
That from the Dunghil comes to Reign;
They muſt be Traytors *that have been,*
So acceſſory to the Sin:
A Title very fit for them,
That have been Falſe to God and Men,
As Taylor *and his* Brethren.

Pag. 20. *Fourthly*, Yet he would have us think better of him, than to imagine that he ſhould believe, *One* Quaker *in an Hundred is a Dogmatical-Formal* Papiſt; but he believes, *Many* Jeſuits *are ſtalking under them, and Plowing with their Heifers, that once more they may ſet the Pope's Chair above* Chriſt's Throne, *and his Mitre above the Crown.*

Here he affords us a little better Quarter than his worthy Brother *Jenner*, who, in pag. 164, and 165, accuſes us of a Compliance with the *Papiſts*, which implying a Kind of Contract, or Confederacy, 'tis utterly impoſſible we ſhould do it, *and yet not One in an Hundred of us know it:* But as *Taylor* preſently after ſays, *Like* Abſolom's *Two Hundred Men, we go out in our Simplicity, and we know not where.* 'Tis ſtrange to me, that ſuch a ſimple and in-expert People, ſhould be able to manage the profoundeſt Stratagem of State, that was ever agitated in the World; namely, *The Reverſion and Reſtoration of the Papacy.* Will People ſell their Wits? or rather pay ſuch Impoſtors for robbing them of their Underſtandings? Can any Thing in Nature be half ſo ridiculous? 'Tis ſtrange, that Men have not Wit enough to ſhew their Malice; nor will we accept of his Apology; *we profeſs to know what we ſay and do, and utterly renounce his Fig-leaf Garments of our Ignorance, he, more out of Diſgrace than Friendſhip, would caſt over us.* Theſe idle Dreams have ever attended any Revolution or Separation in theſe Nations, ſince the Reformation: and though Time hath worn them much away, yet *Taylor*'s Reproaches upon us, are but the ſecond or third Edition of thoſe the ancient Prelates flung upon the firſt *Separatiſts*; ſo that he muſt declare himſelf, either a meer Prelatick; or elſe, *for ſhame relinquiſh their Abuſes, and quit plowing our Backs with the Biſhop's Heifers.* But I ſmile at the Man's Folly, That he cannot be contented to endeavour to laſh others, but he muſt whip himſelf too: Who ever found the *Quakers* aſpiring to either *Mitre* or *Crown*? But has not *Taylor*'s reſtleſs Gang done both? *Were not the* Babyloniſh Tythes, *and* Antichriſtian Benefices, *Pleaſant, Good, and* Chriſtian *Conveniencies, when they got them; and that Crown, once of the fourth* Monarchy, *and Image, that was to be deſtroyed, a goodly Ornament upon the Head of a* Private Perſon *devoted to their Intereſt?*

Fifthly, He ventures to tell a Story of a Jeſuit, *That was diſcovered to have preacht at the* Bull-and-Mouth *in* London, *as a* Quaker, *by a Perſon in company with his Friend that told it him; and that the Jeſuit confeſt his Order to him, but conjur'd him Silence*, &c.

To which I ſhall ſay no more but this, That he ſhould either have told us his Friend's Name, that we might have fairly enquired into the Matter; or elſe, have held his Tongue: It being neither Chriſtian nor Manly to ſhoot People in the dark, to accuſe, and not bring the Accuſer forth; I therefore charge him to tell us who they were that made this great Lye, or I ſhall poſt him for a Lyar.

But becauſe that ſcruple may be removed from the Minds of ſimple People, let them know, *That there is not one, who is in the Lord's Work, eſteem'd by us a Miniſter of the Goſpel, that we do not know him, his Family and Dwelling, which ought to ſatisfie all Minds in doubt concerning us.*

Sixthly, He ſays, *That one came from the* Pope, *with perſonal Unction, to preach Notions in* England, *who joyned with the* Antipedo-Baptiſts; *and in his preaching expounded* Luke 17. 21. *The Kingdom of Heaven is within you* (that is) *not without you in Forms and Ordinances.*

To which I anſwer, That (though I have reaſon enough to queſtion the Story, becauſe of the great Lye I ſaw under *Timothy Taylor*'s own Hand, about the River *Band* in the North Part of *Ireland* (repreſenting that as a *preſaging Miracle of ſtrange and proſperous Revolutions* (perhaps to his Dianian *Independency*) which was but an ordinary and cuſtomary Efflux of the River, as well as that the *Antipedo-Baptiſts* are high Denyers of the Doctrine preach'd by the *Jeſuit*; and therefore far from complying with them.) I do not know that it is criminal to hear or receive Truth from any Body, and ſuch I eſteem that Doctrine: For, I boldly affirm, *That the Kingdom of God conſiſts of what can never periſh with the uſing, as all External Things muſt undeniably do:* And till *T. T.* has more *Senſe, Judgment*, and Religion to confute me; I am like to reſt in the ſame Opinion I have of him, and my own Belief.

Seventhly, But he is very angry with *Samuel Fiſher*, *For* (ſays he) *I would fain know of any rational Man living, if any probable Reaſon can be rendred, why the* Pope *and his Cardinals, ſhould be ſo indulgent to Mr.* Samuel Fiſher, *the* Quaker, *(who was formerly a Man well eſteemed of for his Gifts in his Country) he travelled to* Rome, *bore his Teſtimony there againſt them, and yet they would not ſuffer him to be medled with.*

1671. This Story was coyn'd in Hell, by his learned conceited Mr. *Danſon*; for tho' *S. F.* was at *Rome*, yet did he not only leave his own Country to deliver a Meſſage there, (his Voyage extending much farther) and that he bore his Teſtimony at *Rome* is moſt true, which *Taylor* never did, nor dares to do; whilſt he has not Arms for his Succour, or ſome Garriſon to his Relief; a poor white-liver'd Chaplain, that rather knew how to flatter away the Booty of his Regiment after a Prey; and diſſemble them out of the Tythes of their Hard-gotten Spoils, by his hired *Thankſgivings*.

But he adds, *Could a* Proteſtant Miniſter *have given his Teſtimony againſt the Pope in* Rome, *and eſcaped the Inquiſition?* Which he ſuppoſes a great Diſcovery of our Confederacy.

To which I will only tell him, That perhaps the *Pope* was ſatisfied, we intended not his Temporal Kingdom; and he knew his Iniquities had ſo long ſince forfeited his Share in an Heavenly one, as he was not at all ſolicitous to mind that, or thoſe that did; but having well experienced the killing Principle of the *Proteſtant*, and that therein he was a Pig of his own Sow, he ſeemed reſolv'd not to fledge his Young with the Feathers pluck't out of his own Wings.

But I dare undertake, if there muſt be a Pope till *Taylor* and his Fraternity go to *Rome* to convert him or his, their Expectations of poſſeſſing the pleaſant Gardens of *Italy*, will be certainly fruſtrated: No, They have better learnt Self-ſecurity; the *Inquiſition muſt firſt be down, a good Stipend ingaged, and an Army for Security, before they will truſt their Skins in a* Cardinal's *Clutches*. All the Difference I know betwixt them, is this, That *Taylor* and his Gang have the more ſeeming Religious Way of Cheating of the two; the former being grown almoſt out of Date.

In ſhort, *S. F.* eſcaped their Priſons, as he did yours at home, by the Power and Providence of the Lord, that carried him over the Heads of *Pope*, *Cardinals*, *Presbyterians*, and *Independents* too: Had the *Quakers* been *Papiſts*, they had not been put to Death at *Paris* and *Rome*, as they were.

Eighthly, He ſays, Mr. *Fiſher*, *in the Conference with learned Mr.* Danſon, *affirm'd*, That *Good Works are the meritorious Cauſe of our Juſtification, which he calls, the Pope's Chappel Divinity, and a Cockatrice ſpringing out of the Root of a* Romiſh *Serpent*.

But ſuch is our Unhappineſs, that whil'ſt we are deſpiſed for Idiots, and Men altogether ignorant and incult, we meet with ſuch Caviliſts, or down-right Pedants, as that the *very Words we uſe muſt not import their common Senſe, leſt they ſhould miſs of an Objection againſt our cleareſt Truths.*

I would have him know, that the *Learning, Honeſty, and Chriſtian Spirit of our dear Friend,* S. F. *are not to be added to, or diminiſhed from, by all their utmoſt Endeavours* (neither of them being his Match in thoſe very Things that did beſpeak him exquiſitly dextrous in their own Schools.)

The Word *Merit*, ſo much ſnarl'd at, allows a two-fold Signification; the firſt, *A Proportion or Equality betwixt the Work and Wages*, which is the ſtricteſt Senſe, and that which he leaſt of all intended; the ſecond, *Something that may be ſaid to procure*, and in ſome Senſe *to deſerve or obtain, and ſo Good-works do:* Since without them *there is no Acceptance with God, nor Title to Life Everlaſting.*

Ninthly, As for his Compariſon of us with his Country-man, *John Wilſon* of *Cheſhire*, about the Year 1646. *Who* (he ſays) *was bewitched, and after many Exorciſms*, particularly of his Reverend Brother *Samuel Eaton*, (whom God cut off ſoon after his Book of Lyes was printed againſt) his Partner by turns in the Duty of the Day) *was compleatly delivered, when he himſelf was calling upon God.*

But I have this Reaſon to give, why we are not under this Poſſeſſion; *for neither are we guilty of thoſe diabolical Inſtances of Rage and Fury, as he expreſſeth; nor is he able to deliver us (if poſſeſt) but rather turns Devil himſelf; at leaſt, ſtands in need of the ſame Exorciſm to eject that foul Spirit of ſlander, which peſtilentially raigns in him.*

But to paſs by his telling us how much more effectual his Prayer was than all the reſt (nay than his very reverend Brother *Eaton*'s too) which I have great Cauſe to queſtion, whilſt he remains poſſeſt with the filthy Spirit of pleading for Sin Term of Life, Perſecution, Tythes, and the reſt of that Complexion) I would gladly know the *Engliſh* and Senſe of the Gifts of Tongues being the Gift of God, and yet the Gift of the Devil too, as in *Wilſon*, &c. Have they the ſame Gift too? Are we denied by him to have the Gift of Tongues, becauſe God will not work Miracles to confirm our Lyes? and yet can he ſay in the ſame Page, That *Wilſon* ſpoke *Hebrew*, *Greek*, and *Latin* (though unlearned) *by Reaſon of a Diabolical Poſſeſſion*: But beſides, if the Devil has ſuch Power over thoſe Tongues (*the firſt called ſacred, becauſe the* Jews; *and the ſecond not leſs eſteemed ſo, becauſe of the New Teſtament* (ſo called) I would gladly know how *Taylor* can tell when they are given of God, and when of the Devil; or whether the Scripture can give him ſuch an immediate Power of diſcovering, or ſomething more intrinſick and ſpiritual to diſtinguiſh; the Words are the ſame (that is, 'tis *Hebrew* and *Greek* ſtill) of which the Scripture may judge; but by his own Confeſſion, the Spirits are not: and who ſhall judge of their Differences? Certainly this overthrows all the Attempts thoſe Men have made againſt *Inſpiration* and *Revelation*; wherein they forgot, that 'tis a grand Charge that the *Friendly Debate* lays againſt their whole Tribe, as being both Aſſertors and Preachers of the ſame; and that it was that kind of Doctrine which firſt drew from the Church of *England*, into the preſent Noveliſms and Incertainty: 'Tis ſtrange, that what was a main Pillar in the *Independent* Building, ſhould be a rotten Poſt in ours: But as the Things of God knows no Man, but the Spirit of God; ſo the Scriptures not being that Eternal Spirit, *the Spirit, and not the Scriptures, is the Rule of Knowledge in all Divine and Spiritual Things.* 1671.

Tenthly, He prays the Lord, *To anoint our Eyes with Eye-ſalve, that we may ſee our Hereſie is but of Yeſterday, they began in* Lancaſhire *in the Year* 1652. *whereas God hath had a Church and People to himſelf all along, during the Kingdom of the Dragon; and the Gates of Hell, as they have not, ſo ſhall they never prevail againſt it.*

But as the Hope of the Hypocrites ſhall periſh, and the Prayer of the Wicked is an Abomination, ſo is his Prayer nothing but Lyes and Contradiction; for neither was our viſible Beginning (or rather Reſtauration) in *Lancaſhire*, in fifty two: nor can he prove ſuch a Church-Succeſſion as he aſſerts; if there was, I aſk what it was in *Conſtantine*'s Time, and his Succeſſors? *Not the* Arrians, Donatiſts, *&c.* ſays *T. T.* Not *Conſtantine*, and his *Biſhops*, ſay I (unleſs *Antichriſt's Nurſes were the Church of Chriſt and Heavenly Spouſe*) let him in his next tell us how to reconcile ſo much Nonſenſe and Oppoſition.

But where did he find his diminutive *Independency*? How many Years before *Burton*? (whom I name with no Diſreputation (*his Day conſidered*) Was there ſuch a Church-Policy during the *Apoſtacy*? If not, I have Dr. *Owen* againſt Dr. *Caudery* (as they call them) *to prove all others were in the Apoſtacy: And where was this pure Primitive Church then?*

And if *T. T.* did not dread the civil Power, he would ſay (as he dares to think) *That the Gates of Hell have lately prevailed againſt his beloved* Independency.

Eleventhly, But he proceeds to pray, *That leaving our Idol, the Light within, we would try all Principles by the Scriptures; that ſo they may be built upon the Foundation of the Apoſtles and Prophets, Chriſt being the chief Corner-ſtone.*

But what can be more dark and ſtupid, than this Man's Requeſt? (not to eſteem the Scriptures, for thoſe we reſpect, but the Idleneſs of the Man is moſt notorious) *If there be but one Foundation, and that be the Scriptures; then what Foundation had* Moſes, *the Prophets and Apoſtles, that were ſome before the Old, and others before the New Teſtament* (ſo called) *was writ*? Beſides, can Chriſt be the chief Corner-Stone of ſo many dead Letters, in which are no Stones at all, much leſs Living Stones? *But* T. T. *errs, not knowing the Scriptures, nor the Power of God.*

Twelfthly, Says he, *O That he that is the True Light, that lighteth every Man that cometh into the World (that is, Natural Men with Natural Light, and Spiritual Men with Spiritual Light) would enlighten theſe poor deluded Souls, to ſee that 'tis in vain for them to attempt the Subverſion of Goſpel Miniſtry and Ordinances, which, maugre all Oppoſition that Devils and* Quakers *can make, muſt remain.*

One would think he were very zealous, and I ſhould believe ſo too, did but his Zeal run parallel with his Weakneſs: I am aſhamed that any Man ſhould quote Chriſt for a Natural Light; nay, I pity, whilſt I muſt reprove, him for his Blaſphemy; for if Chriſt, as the Light of the World, enlightens with a Natural

tural Light, then *is He a Natural Light*; becauſe ſuch as is the Effect, ſuch muſt the Cauſe be, and no Fountain ſends forth Streams of diſtinct Waters: *In Him was Life:* What? Divine or Natural? Both I grant, as he was God, and as he took Fleſh; yet as there underſtood, It was a Divine Life; for it was his Life, as the Word and Godhead himſelf; therefore an Inviſible, Spiritual and Intellectual Light: Thus the Words following ſhew, *And that Life was the Light of Men*; which if ſaid properly of his Natural Life, were moſt untrue; for he being viſibly withdrawn, all Natural Light would be withdrawn too: but if ſpoken of his Divine Life (as moſt truly and properly it was) then was the Light not Natural, but Divine. Nay, it ſtands farther to Reaſon; for the Diſpenſation then to be erected was not a Natural, but a Spiritual one; and conſequently the Light of that Diſpenſation, not Natural, but Spiritual: Beſides, I wonder with what Confidence any Man can impeach us of Neglect of Scripture, who in that very Reproach, ſtrays from the ſimple Phraſe of it: Does that Scripture ſay, *That is, Natural Men with Natural Light, and Spiritual Men with Spiritual Light,* as he has additionally expreſt? Let him know this, and we will ſtand to it, That there is properly but One Natural and One Spiritual Light; the latter is Chriſt Jeſus, the former the viſible Sun; all other uſes of the Word are borrow'd, and Metaphorical.

Thirteenthly, He concludes thus, *O that God would fill their Hearts with Trembling for their Scoffing at Chriſt, as Mr.* Samuel Clark *did to me, I believe thy* Chriſt *is above the Clouds; and as* Thomas Lawrech *ſaid to Mr.* Caffin.

Indeed I had thought theſe two Petulant Scriblers had agreed better in their Teſtimony; for one ſharply reproves us for Trembling, calling it by a Name no leſs offenſive that that of Witchcraft; and the other as earneſt ſeems to pray, that we might fear and tremble.

As for *Caffin's* Story, it has been anſwered again and again; though I wonder he ſhould quote an *Antipedo-Baptiſt*; for ought he knows, the Man's a Jeſuit (I am confident he has Malice, if he had but Wit enough to be one) beſides, there is no ſuch Man as *T. Lawrech*, his Name is miſtaken.

And for *Samuel Clark,* he has told me himſelf, that no Man us'd more Craft to inſinuate and work upon him, than *T. T.* and when he found he was no Fiſh for his Net, but rebuk't his Hypocriſie, Envy, and Covetouſneſs; then 'twas, and not before, that he broke forth into his Wild and Hateful Accuſations againſt both him, and all that ſeemed never ſo little inclined to the Ways of Truth.

Fourteenthly, To conclude, I wonder with what Confidence he dares to come out in Print againſt us, who, being fairly challenged by Me, (with the Man in the tall black Cloak, and the reſt that beſpatter'd us of all Perſwaſions, as holding damnable Errors;) avoided it, by reſolving rather to run the hazard, of not proving their Calumnies, than Thin their Flocks, and loſe their own Reputation, by the dint and foyl of a fair and open Diſputation: 'Tis true, that *T. T.* and his Brother *Maddir,* would have met me privately (at leaſt, they talk't ſo to me by Proxy) but till I thought it probable, That a Tradeſ-man would be diſwaded from a full Cuſtom, I had no Reaſon to embrace it, and therefore wholly waved any private Conference; knowing how far, in their Reports, they would have ſmother'd and over-lay'd the Truth, to their Advantage, and great Diſcredit of her Friends.

But if he, or any elſe, will pleaſe to give a fair, full, and free hearing of the Points in Controverſie; we never will baulk ſuch an Appointment (though it be irkſome to us, as Men, to combat every inconſiderable Wrangler, that hath no more Wit than to abuſe what he does not underſtand) But through the Aſſiſtance of the Lord's Power, we ſhall maintain our ſo much reproached Principles (to be the Truth, as it is in Jeſus) againſt the quainteſt Stratagems, and fouleſt Imputations of our Enemies. For, whatever ſome are pleaſed to think or ſay of us, we are engaged in God's Cauſe, and nothing but the *Zeal of his Houſe conſtrains us* (beyond our natural Temper, or Regard to this World) *thus boldly to ſtem the Tides of all Oppoſition, and never to turn our Backs upon the Truth, or flee the fierceſt of her Adverſaries;*

For our Reward is Life Everlaſting.

Newgate in London the 29th
of the 4th Month, 1661.

W. P.

THE

Spirit of TRUTH Vindicated;

1672.

Againſt that of

ERROR and ENVY;

Unſeaſonably Maniſeſted in a late Malicious Libel, intituled,

The Spirit of the Quakers *Tried*, &c.

By a Friend to Righteouſneſs and Peace, W. P.

Ever Learning, and never able to come to the Knowledge of the Truth. But Evil Men and Seducers ſhall wax worſe and worſe, deceiving and being deceived, 2 Tim. 3. 7, 13.

But unto you that fear my Name, ſhall the Sun of Righteouſneſs ariſe, with Healing in his Wings: And ye ſhall tread down the Wicked; for they ſhall be Aſhes under the Soles of your Feet, Mal. 4. 2, 3.

To the Impartial READER.

I *Have at laſt, with ſome Difficulty, obtained a ſmall Reſpite, from more ſerious Affairs, to the Examination of a late Diſcourſe, intituled,* The Spirit of the *Quakers* tried, according to that Diſcovery it hath made of it ſelf in their great Prophet and Patriarch, *George Fox*, &c. *And whilſt I was willing to inform my ſelf of the Deſign and Temper of the Author, by a very careful Peruſal of his Book, (at leaſt, expecting ſomething that might pretend to claim a Reputation in Controverſy, excelling all other of our Adverſaries, (who never ſtruck higher than at our Doctrines)* whilſt this Man ventures to tell the World what Spirits we are of) *I find him in Reality filled with nothing, but* diſingenious Reflection, empty Stories, *and* unprofitable Cavils, *about a few Scriptures, he moſtly confeſſeth, that but one of us hath miſ-cited, either in Reference to a diſorderly Quotation of the Words, or an unſuitable Application of them.*

My Judgment I then made of the Man, and ſtill continue in, is this: Had he not wonderfully loved being Somebody in Print, he needed not to have given himſelf or other People the Trouble of ſo many unſerviceable Sheets; nor a ſmall trifling Solicitor for their kind Reception in the World, the Toil of ſo much Inſinuation, even to Nauſeating. *But I deſign not to be long, and therefore ſhall briefly contract my Exceptions againſt the Author, to the Reader, into theſe four Particulars.*

1672. 1. *Then, He hath behaved himſelf the moſt unjuſt of any that ever yet undertook to write againſt us; which ſo ill becomes a Man that would reform others, that it rather incenſeth all worthy Minds, and is Reaſon enough to beget a Jealouſy, both of the Truth of his Cauſe, and his own Honeſty: For who (truly Juſt) would draw a general Charge from a particular Failing (in Caſe it were ſo?) And what good Chriſtian would ſtigmatize an entire Body for the Defects of any individual Member?*

He finds Fault with George Fox, *and, to be revenged of him,* beſpatters a whole Society; *ſo that if I ſhould grant him all he would have againſt that Perſon,* (whom I doubt not to defend from his baſe Abuſe) *yet why he ſhould place his Infirmities (ſuppoſe them ſuch) to our Account, cannot be reſolved me by any that is not willing to ſuffer for other Men's Faults.*

George Fox, *he thinks, has miſcited a Scripture,* Ergo, —— He is an Impoſtor, and the *Quakers* a Pack of Hereticks:

It is after this lofty Manner of Diſputing, he undertakes our Overthrow; but if this be arguing, the Man is Orthodox with a Witneſs, and deſerves the Chair, *Nemine Contradicente.*

2. *My Second Exception is, That if he had been provoked to any hard Thoughts againſt* George Fox, *from the peruſal of his Book, it had been handſome, and well-becoming a* Chriſtian *to have viſited that ſo much miſtaken Perſon (in his Account) and have endeavoured, either a better* Underſtanding *of him, or his better Information in the Scripture; and not (at a Juncture, when he might underſtand him to be at ſo great a Diſtance as* America) *exhibit an angry Charge againſt him in* England. *But his Generoſity here, is much like to his Reaſon elſewhere.*

3. *But why, above all Times of the World, does the Man chuſe the preſent Seaſon, to ſhower down his Diſpleaſure againſt us; juſt when we ſhould make the beſt of an unexpected Toleration,* to the Refreſhment of our afflicted Minds and Bodies, by the late Perſecutions that have been? *What! Is he angry that we have Liberty, or does he think that none deſerve it but himſelf? I wonder what Teſtimony there had been, or how few to have received a Liberty of Conſcience,* if the *Quakers* had ſquared their Carriage in the Storm, according to his ſordid creeping into Holes and Corners, or elſe, to publick Places of Protection.

And if he tells us, that he had no Mind to add to our Troubles, he deals deceitfully; for as it is almoſt impoſſible for him to write againſt us, but he muſt expreſly or implicitly contradict the avow'd Principles of the Church, by his ſcatter'd Seeds of Socinianiſm, *ſo knowing the Danger that would enſue ſuch Undertakings, as well as the Difficulty of Printing, his Self-Safety, and not Charity to us, was the Hindrance.*

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4. *And Laſtly, But why was he aſham'd of his Name? (I cannot but make his own Words good by ſuch an Inquiry* (without concluding him a Prophet) *and great Reaſon there is that we ſhould ask him a Reaſon for it, if we may lawfully ask that which his whole Diſcourſe ſeems to character him a Stranger to; for ſince he tells us, That he declines all Ways of Controverſy with us, but that of Matter of Fact; however able we may be to clear our ſelves from ſuch* Indictments, *yet our Ignorance of his Name* deprives us of that Scope we might otherwiſe have, for producing (perhaps) as large a Catalogue of Doctrinal Miſtakes, in what he himſelf, or thoſe to whom he adheres have writ, *as he hath of verbal Ones out of any Writings belonging to the People call'd* Quakers. *And though he ſeems to excuſe the Abſence of his Name, by that Occaſion he pretends we take to abuſe our Adverſaries: Yet the trueſt Reaſon is a Conſciouſneſs of a diſingenious and unjuſtifiable Practice in himſelf; perhaps he alſo was afraid of ſuch Truth as may be ſeaſonably told of him, to the diſcrediting of his Enterprize: But 'till he had been ſo ſerved by us, it had become him not to have reproached us,* in the Vindication of other Men, in whoſe Opinions he will by no Means allow himſelf to be concerned otherwiſe than to explode them for Heretical: *Thus the Man's for any Game; he cares not whom he defends, if he can but have his End upon the Party he deſigns to miſchief;* ſometimes he will be a Church-man againſt a Non-conformiſt, *and back again;* ſometimes either, againſt a Quaker; then for him, againſt them both; *and laſtly,* a Socinian againſt them all: *His ſeeming Labours againſt us for common Principles, being but a ploughing our Backs with their Heifers,* for the Promotion of his Biddlean or Socinian Cauſe; *which Owl-light Way of ſtabbing Men, or deceiving People under the Livery of every Perſwaſion (whilſt for none of them) is very*

remote from being either Chriſtian or Manly; nor will the Righteous God of Heaven and Earth bleſs or proſper ſuch ignoble, clandeſtine Projects, and maſk'd Attempts, as our Adverſary, and his ſmall Cabal, are plentifully guilty of.

'Tis true, I cannot ſay all are equally concealed in their Endeavours againſt us; for when the Man has writ and printed his Book, there is a ſmall Cryer of his, that like an eager officious Broker, runs to and fro to diſperſe it, moſt commonly known by Smelling; *his Breath ſmelling of ſuch foul Epithets as,* Knave, Puppy, Fool, Raſcal, Loggerhead, Cheat; *which with much more of the ſame loathſome Scent he is pleaſed to beſtow upon* George Fox, *as a* neceſſary Introduction to our Adverſary's Confutation of his Book.

Certainly, Reader, *we have little Cauſe to eſteem theſe Men,* the Reſtorers of Paths to dwell in, Defenders of the true Religion, and Tryers of other Men's Spirits, *who give ſuch little Proof of the Knowledge of their own,* as to be wanting in the very Alphabet or firſt Principle of Common Civility.

But, Reader, *I will not longer detain thee in an Epiſtle, whatever Variety of Matter I may have to invite me; hoping that the enſuing Diſcourſe will abundantly ſatisfy thee in thoſe very Things for which our Adverſary thinks us moſt unfit of all to be believed.*

I have not given my ſelf the common Range that other Writers do; few caring to buy, and fewer to read large Diſcourſes; but as the Matter did briefly and naturally riſe upon every Head, without any other Artifice or Dreſs, it is preſented to thee. I omit more than an Hundred Things, that would engage to perſonal Reflection; for my Soul hath no Pleaſure in ſtriving therein, as knowing the Inconſiſtency of that uncharitable virulent Temper with a Chriſtian Spirit, which I am aſſured is quite another Thing, from what is Verboſe, Abuſive, Cavilling, Airy, and meerly Notional; *which had our Adverſary duly conſidered, he would have found it more his true Intereſt to have liv'd in a daily Subjection to the pure Grace that brings Salvation, and have kept his Mind diligently exerciſed therein, to the perfecting Holineſs in the Fear of the Lord, than thus to exalt himſelf againſt an inoffenſive People; but I leave all with God, whoſe Will be done; recommending thee* (Reader) *to his Holy* Witneſs *in thy Conſcience, to be by that alone Condemned or Juſtified in this Apologetical* Undertaking.

William Penn.

The Spirit of Truth Vindicated, &c.

I Cannot but eſteem it a peculiar Providence of Mercy, from the moſt High-God, *to us his moſt deſpiſed People,* though an Inſtance of great Unkindneſs in our Adverſary; that after our ſeveral Years Preſſure, *under the heavy Calumnies of being involved with a Socinian Confederacy,* he ſhould ſo ſuffer it to come to paſs, that without the leaſt Provocation given on our Parts, *one of that Sort of Men, ſhould become our Compurgator,* indeed our beſt Advocate in Pleading againſt us; for whilſt he goes about to detect the *Quakers* of an erroneous Spirit, *it is to be ſuppoſed that he denies them any Share in his; and therefore no* Socinians. I hope whatever comes of this Debate, we ſhall no longer ſuffer for being what we are not; it would be hard, that we ſhould both be condemned for *Socinians,* and then abuſed for refuſing to be ſo: Let them not be offended with me, if I uſe the Word; *It's not from any Undervalue of the Man they take it from, nor out of any Reproach to them; but only as a Word of Difference to diſtinguiſh Perſons or Perſwaſions by.*

And without any other Prologue or Introduction, I ſhall deſcend to the Book it ſelf.

§. 1. Firſt then, he is pleaſed to allow us, at leaſt, a great many among us, *To be Honeſt-Hearted, yet wonderfully deluded, and very dangerous to Chriſtian Religion.* I confeſs it is no Wonder, when Men will make themſelves Work, and rather than want it, beſtow their Cavils at the Truth it ſelf, that they ſhould fall into ſtrange and impertinent Contradiction; but that any Man pretending ſo highly to Reaſon and Religion, ſhould ſhew ſo little Underſtanding in either, as to conceive that a

1672. Man can be *properly Honeſt-Hearted*, and yet deluded, and dangerous to the *Chriſtian Religion*; I confeſs is beyond my Skill to reconcile.

I deſire, God knows, *to be the Honeſt-Hearted Man, and let him take the reſt to himſelf*: For that which reduces Man (*fallen ſhort of the Glory of God*) to an Honeſt Heart, and a Life good and laudable, as our Adverſary ſpeaks of us, *muſt be the Grace of God, through Jeſus Chriſt our Lord, and not another Thing*; and conſequently, *who has that, is not deluded, nor dangerous to the* Chriſtian Religion.

Pag. 1. §. 2. *If we excel in all Things*, as he confeſſeth; which is to ſay, that there are but few Things wherein we don't tranſcend all others; how poſſibly can we be dangerous and diſhonourable to the *Chriſtian Religion*, among the few Things, wherein we are ſuppoſed wanting, which is the main Thing of all? If ſo, *What are the many?*

Pag. 1. 2. §. 3. It was ill done, and an Aggravation, not only of his Uncharitableneſs and Incivility, but his great Injuſtice and Deceit, to refuſe us his Name, upon a Pretence of avoiding a Subject for our Perſonal Reflection, *whilſt both his Beginning and End is an entire Abuſe, againſt our Perſons and Practices.*

And what he owns Praiſe-worthy in us, is not becauſe he would be honeſt to us; but that he might by paying us our Due, in leſſer Matters, *the more plauſibly rob us of our Right, to what is of more weighty Importance*, namely, *The true Life and Doctrine of* Chriſtianity, which ſhews how little a Share he has of either.

§. 4. Nor does he leſs, than palpably bely us, in telling the World, We condemn all Virtuous Perſons whatſoever, if not of our own Perſwaſion; ſince we never held nor defended any other, than the Principle of Virtue (there is *none good but one, and that is God*) and *ſuch as are in all Circumſpection conformable to him, thoſe we eſteem our beſt Friends*; our Controverſie with the World, not being about dark, abſtruſe, unprofitable Notions, nor Conteſts about Words; *but Men's being ſo rich in Profeſſion, and ſo barren in Obedience; they ſaying, they will go, and they do not; praying, thy Will be done, and they never ſet about to do it; which Will is their Sanctification, through the Eternal Spirit, if they would obey the convincing Light thereof, in their own Conſciences*; ſince it was given, that all might be convinced of Sin; and in being converted and led by it, *they might be adopted Children of God, and Heirs of his Glory.*

Pag. 2. §. 5. Chriſt's Perſon (which he prejudicially ſays we deny) is (ſtrictly conſidered) an unſcriptural Expreſſion; for that Place which ſeems moſt to countenance ſuch a Way of Speaking, viz. 2. *Cor.* 2. 10. Is to be underſtood, and may and ought to be rendred, *for Chriſt, by Chriſt's Authority, inſtead of Chriſt, in Chriſts Preſence, on his Account*, or the like: and it ill becomes a Man to write againſt others, for perverting of Scriptures, whilſt himſelf is manifeſtly guilty of the ſame Defect. We reverently confeſs to *Chriſts Appearance*, both in Fleſh and Spirit; and when called to it, *ſhall be as ready, Hearty and Chriſtian* (God aſſiſting) *in our Confeſſion of the ſame, as to the Beginning, Progreſs and End of that bleſſed Manifeſtation, as the Perſon who accuſes us.* But we dare not ſay, *That the intire Chriſt was that viſible Body that was crucified*; as believing (with the Scripture) moſt ſincerely, *that he that took upon him the Seed of* Abraham, *according to the Fleſh, was, and is, and is to come, God over all bleſſed for ever*: Which Perſwaſion, I know to be moſt Heretical in this Adverſary's Apprehenſion, and no Part of his *Biddlean Creed*.

Pag. 2. §. 6. His Darkneſs, *in reflecting upon our Heaven within us, denying us to have a due Regard to Things above on Chriſt's Right-Hand*, is as thick as *Egypt*'s; for if God's Preſence makes the Heaven, as we have been always taught, and all have believed and confeſt, then, ſince God vouchſafes to *Temple and Tabernacle in Men*, it follows, that his *Heaven is there alſo*: But certainly this Conceited Man fancies with Sottiſh *Reeve* and *Muggleton*, and the vain *Anthropomorphites* of old, *That God's in the Shape of a Man, and that Heaven is a Viſible Place to be liv'd in, bearing ſome Reſemblance to this Viſible World*; which characters him more *Mahometan* than *Chriſtian*; otherwiſe he could never be ſo ſtupid or malicious, as to conceive, that becauſe we aſſert a Divine and Heavenly Enjoyment of God's Preſence within us, *therefore we deny Chriſt the Dignity of his Father's Right-Hand above us*, or that there is no ſuch Thing, *As ſetting our Affections on Things that are above*: What can be more dark and ignorant than this Man's Inference?

Pag. 2. §. 7. But he farther tells us, *That though we are much to be commended for our Courage and Patience, yet we are highly to be diſcommended for our Superſtition and groſs Ignorance.* I dare warrant, the Man is highly opinionated of this fine gingling Phraſe: But it's beyond the Ken of his greater Knowledge (as he thinks) to vindicate his own Expreſſion from Folly and Inconſiſtence, as well as juſtifie his Abuſe of us thereby: For I utterly deny, *That any Man can be much commendable for his Religious Courage and Patience* (Divine Gifts) *and yet be ſuperſtitious and groſly ignorant*; for the Day is not an Effect of Light, *more than Heat, Paſſion, Perſecution, Frowardneſs and Precipitation, are the proper and natural Fruits of Superſtition and groſs Ignorance*: But ſuch as have done the Will of God, have need of Patience: Why, becauſe it works Experience, and that Hope which makes not aſhamed, nor afraid; the want of which, made this Man, with the reſt of his Serpentine Aſſociates, creep and cringe to this and the other conforming Chaplain (friendly to their Faith) as the *Mountains and Rocks that were only able to cover in the gloomy Day of ſevere Inquiſition after, and Perſecution upon the deſpiſed* Quakers; this is the Meaning of his following Words, *Whereby you expoſe your ſelves in great Part to thoſe Labours and Hazards you undergo*; to render which into better *Engliſh*, thus, That becauſe you will walk in a *Way not conformable to the World, too ſeverely preſs a* Chriſtian Life, *as that without which you deny all Poſſibility of Salvation*, particularly in keeping your Meetings, *not forſaking the aſſembling of your ſelves together*; and refuſing to acquieſce in the Obedience of thoſe Laws about Oaths and Tithes, and ſometimes going to hear a Sermon, to prevent Excommunication, and the Brand of Phanaticiſm, or Separation, with the like *Convenient Prudent Actions*, you do unneceſſarily run your ſelves into Sufferings, and bring upon you what you might with Chriſtian Policy and Diſcretion, ſecure your ſelves from.

And if he denies my Comment, I am able to prove it upon better Terms, than he can our Superſtition and Ignorance; for with him and his Brethren, *to think Practice more neceſſary than Notion, is want of Diſcretion; and to be Plain in the Profeſſion of our Faith, and Conſtant, is the Superſtition and Headineſs he chargeth us with.*

§. 8. But he promiſeth for the future to decline this Way of Procedure, and withal, *To avoid the Uſe of both Scripture and Reaſon, in that our Leading-Men have ſo ordered the Matter, that we refuſe our Ear to the moſt demonſtrative Arguments againſt us, and embrace the weakeſt Reaſon on our Side.*

I will not give him the *Lye*, but I hope he will not ſay I am uncivil or unchriſtian, if I tell him, he has already contradicted himſelf, and broke his Word with us; for within eight Lines, he that Promiſed *To relinquiſh all Perſonal Reflection, and proceed to his Buſineſs, in the next Sentence lays to our Charge a greater and more unjuſtifiable Crime, than what he left off with before, by how much it is worſe to refuſe Information when clearly given, than to be ſo groſly ignorant as to need it*: What fair Dealing we may expect from a Man not juſt to us, no, not to himſelf eight Lines together, let the ſober Reader judge.

§. 9. But when did any of our Leading-Men, as he is pleaſed to call them, refuſe this *Idle Boaſter*, indeed a *very Dreamer*, ſuch Sober, Rational Conference, in Publick or Private, by Perſonal Diſcourſe or Writing, as might be to Edification? They were never the Men that deny'd it on thoſe Terms, wherein it might redound to ſuch Chriſtian Advantage, as ſhould be principally aimed at in the like Exerciſes.

§. 10. And for accepting the *Weakeſt Reaſon that is on our Side*, I ſhall only ſay, That ſo very Grateful is the loweſt Degree of Reaſon to us, whereſoever we find it, that we can no more deny it, or occaſionally refuſe our ſelves the Uſe of it, than the greateſt, ſince it's being ſo does not unreaſon it, or render it no Reaſon in it ſelf; though confeſſedly a leſs Degree of Reaſon: Nor is it poſſible that the meaneſt Appearance of Reaſon can withſtand the greateſt, ſince Reaſon always acknowledgeth and owneth her ſelf in what Degree ſo ever ſhe meets: *It is not Stature that makes a Man, nor Magnitude a Tree or Stone, but the Nature and Property of each.*

And truly we are well contented with our weak Reaſon (as he is pleaſed to call it) we know it to be *God's Light, Grace and Spirit of Truth*, that ſince we gave our Minds intirely to be governed and exerciſed by it, *We have found that Mortification of Sin and Corruption, that Renewing of Heavenly Divine Life, that Holy Courage and Patience, and it has brought us to ſo good an Underſtanding of the Myſteries of God's Eternal Kingdom, and Aſſurance (as we are faithful to the ſame) of Everlaſting Bleſſedneſs*; that 'tis beyond the Power of the Ratling of theſe Leaves of Charge and Reproach, to ſcare us from our Standing, or beget the leaſt Queſtion in

1672. us concerning the Certainty of this Pure Unchangeable Way of God, in which we walk; but is inviſible to his Vulturous Eye, who ſo diſdainfully writes againſt it.

I had ſome Hopes he had done with Perſonal Conteſt, at leaſt againſt the Body; but I find him ſtill in his Reflections, *For whilſt you look upon your ſelves as led by an infallible Spirit (though it be indeed nothing but the Fancy of* G. Fox, *or ſome other of your Teachers) you muſt needs reject the cleareſt Light that God hath given to Men or Angels, when it oppoſes your Sentiments.*

Though he could ſcarce ſay any Thing of us more diſingenious and ſcurrilous, rendring us ſuch deluded Sots, and very Idiots, as to captivate our own Underſtandings (if he can think we ever had any) to the Dreams and Fancies of a few illiterate Men, *under an Apprehenſion of being led, not by them, but an infallible Spirit:* Yet ſince in this one Expreſſion lies wrapt up, if not his great Undervalue of an Infallible Spirit, at leaſt, his Diſbelief of any ſuch Thing, as the Guide of Men, and his unworthy Reflection upon us in crediting any ſuch Doctrine, I am more than ordinarily engag'd to ſtate and vindicate that one neceſſary Doctrine, (viz.) *Whether God's Holy and Infallible Spirit be the proper Rule of Faith, Judge of Controverſies, and Guide of a Chriſtian Life, or any other Thing:* This I reckon as the main Hinge on which all turns, and I now make it my *Poſt*, by which in God's Strength I am reſolved to ſtand firm in it's Defence, and that by Scripture and Reaſon, hoping, whatever uncharitable Thoughts he entertains of us, that he is not ſo void of all Senſe of either, as that they may not be uſed with Advantage to him under his preſent Ignorance and Preſumption.

'Tis true, this deſerves an intire Diſcourſe of it ſelf, as that which, above all other Subjects diſputed on in the whole World, deſerves Man's moſt weighty Conſideration; and if the Lord make Way, it may be by ſome or other more diſtinctly and at large handled another Time, in a particular Tract; however, I ſhall ſtate, and briefly defend the Queſtion, I hope to preſent Satisfaction.

The QUESTION Stated.

Whether God's Holy and Unerring Spirit (for I am ſo Charitable as to think he believes God's Spirit to be ſo) *is, or ſhould be the proper Judge of Truth, Rule of Faith, and Guide of Life among Men, eſpecially under the Adminiſtration of the Bleſſed Goſpel of our Lord and Saviour Jeſus Chriſt, or not?* I affirm it, and proceed to prove it both by Scripture and Reaſon.

Firſt, Gen. vi. 3. *And the Lord ſaid, My Spirit ſhall not always ſtrive with Man, for that he alſo is Fleſh; yet his Days ſhall be an Hundred and Twenty Years*, &c.

If God's unerring Spirit has been wont to ſtrive with Men, either to convince them of, and convert them from the Evil of their Thoughts, Words and Deeds; or elſe, to provoke them yet more fully to do the Will of God, ſo as to preſs on from one Degree of Glory to another, then Men have had an Unerring Spirit to be their Teacher, and Judge and Rule, and Guide of that Truth, concerning that Faith, and in that moſt Holy Way which leads to Eternal Life: But the Scripture proves the firſt Propoſition, *That God's Spirit has frequently ſtrove with Men*, and for the Ends before-mentioned; and conſequently, *They have not been without an Holy Unerring Spirit to Teach, Judge, Regulate, and Guide them.*

Secondly, Neh. ix. 19, 20. *Yet thou in thy manifold Mercies forſookeſt them not in the Wilderneſs; the Pillar of the Cloud departed not from them by Day, to lead them in the Way; neither the Pillar of Fire by Night, to ſhew them Light, and the Way wherein they ſhould go.*

Thou gaveſt alſo thy Good Spirit to inſtruct them, &c.

If under the Diſpenſation of the Law, God gave his good Spirit to inſtruct his People, which is to ſay, *that it ſhould teach them, rule them, and guide them* in whatever was neceſſary for them to know or do; otherwiſe God's Spirit would have been lame and defective in his holy Inſtruction (which far be it from any ſober Man to affirm) then will it follow, that *much more ſhould the ſame Eternal Spirit be poured out under the glorious Diſpenſation of the Goſpel:* But all that acknowledge the Divine Authority of the Scriptures muſt confeſs to God's Goodneſs to his People in the outward Wilderneſs, in the free Gift of his Eternal Spirit; *therefore the Eternal Spirit was and is the Teacher, Judge, Rule, and Guide of his People:* Beſides, that State was but Figurative of the Myſtical Travel of the true Church in the Days of the Goſpel; and how is God ſo propitious now as then, *if he be not as a Pillar of Cloud by Day, and of Fire by Night*, I mean Spiritually and Inviſibly, *ſo to illuminate his People concerning the Way he would have them to walk in.*

Thirdly, Job 32. 8. Prov. 2. 6. *But there is a Spirit in Man, and the Inſpiration of the Almighty giveth them Underſtanding.*

For the Lord giveth Wiſdom; out of his Mouth cometh Knowledge and Underſtanding.

If the Spirit in Man, *be not of Man*, as the foregoing Words ſhew, and therefore is that Divine Spirit, by and from which comes the Inſpiration of the Almighty; and if the Underſtanding, moſtly intended, be of Divine and Eternal Matters, as the whole Subject treated on in the preceding and following Chapters, as well as that in which the Words are, manifeſts; *then is it not from the Strength of Man's Reaſon, Memory, or utmoſt Creaturely Ability, that his Knowledge of Religious and Heavenly Things comes; but from the Revelation and Diſcovery of the Inſpiration of the Almighty?* And if by ſuch Divine Inſpirings it be that the Will of God comes to be underſtood, *then certainly muſt God's unerring Spirit be the Judge of what is God's Will from what is not, and the Rule how, and in what we ought to believe unto Salvation, and that Guide which infallibly leads in the Way that is moſt acceptable with the Lord.* Nothing can be more Natural than theſe Conſequences.

Fourthly, Pſal. 139, 7. *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy Preſence.*

If God's unerring Spirit be ſo nigh, and the Senſe of it ſo certain, it muſt either be to reprove for Evil done, or to inform, uphold, lead, and preſerve in Reference to all Good: Now in which of the two Senſes it ſhall be taken, *the Preſence of God's Eternal Spirit, and his being the Saints Inſtructor, Judge, Rule and Guide*, are evidently deduceable from the Words.

Fifthly, Pſal. 143. 10. *Teach me to do thy Will; for thou art my God; thy Spirit is Good; lead me into the Land of Uprightneſs.*

The Queſtion will be, Whether it was *David*'s Intent, and the Scope of his Deſire, that God ſhould teach and lead him by his good Spirit, or ſome other Thing; but methinks it is reſolvable in the Affirmative in two Reſpects,

1. In that *David* is ſo very frequent in his Deſire to the Lord for the Aſſiſtance, Strength, Teaching, and Guidance of God's unerring Spirit; otherwiſe declaring, *How that the Word was hid in his Heart*; and largely ſpeaking of the Force of that Internal Law, Word and Spirit of God, which plentifully ſhews, how much he was an *Enthuſiaſt and Quaker*, in the Senſe this Man eſteems us moſt Heterodox.

2. The very Words imply the Thing we urge them for, and can import no other Senſe, viz. *That God would pleaſe to teach him to do his Will, and lead him into the Land of Uprightneſs by his Good Spirit:* Elſe, what did that Clauſe do there, the Unerring Spirit being that by which God vouchſafes to diſcover his Divine Knowledge, and convey his moſt Spiritual Succour and Conſolation to his People? And conſequently his Saints have ever known, and do, more eſpecially under the Goſpel, *Enjoy an infallible Judge, Rule and Guide in and about Faith and Worſhip.*

Sixthly, Iſa. 30. 1. *Wo to the Rebellious Children, ſaith the Lord, that take Counſel, but not of me, and that cover with a Covering, but not of my Spirit; that they may add Sin to Sin.*

From whence I plainly argue thus:

If they are Rebellious againſt God, and add Sin to Sin, who take not Counſel of him, and are not covered with his Holy Unerring Spirit, *that leads into all Truth, Innocence, Patience, Faith, Hope, Charity, and every good Word and Work.* Then

1. God's Children *have an immediate Councellor, and need not another; and are covered, or encompaſt about by the infallible Spirit of God to all Soundneſs of Mind, and Holineſs of Life.* And

2. They muſt be Heinous Offenders, and obſtinately Rebellious, and Adders of Sin to Sin with a Witneſs, that not only neglect, or refuſe to be ſo counſel'd and cover'd; but diſpute fervently againſt it, as a meer Whimſie, and Effect of an Ignorant, Erroneous Spirit; for beſides that ſuch deprive themſelves and others of the unſpeakable Benefit that comes thereby, they are moſt ingrateful to God, and do certainly incur his fierce Wrath, in their ſo wicked Requital of him for his Heavenly Gift.

Seventhly, Iſa. 59. 21. *As for me, this is my Covenant with them, ſaith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, ſhall not* *depart out of the Mouth of thy Seed's Seed, ſaith the Lord, from henceforth and for ever.*

I think it is granted by all that own the Chriſtian Religion, that this remarkable Place refers to Chriſt, the true Seed and Heir of Promiſe, who bruiſeth the Head of the Serpent, in whom alone all Nations of them that believe come to obtain the Bleſſing: But whether it will be allowed, or another Interpretation alloted (as that the Promiſe was to the Church) to be ſure here is enough to maintain our Poſition, *viz.* That God, in the Days of the Goſpel more particularly, has given his good Spirit for an Inſtructor, Judge, Rule and Guide, in all that concerns the Eternal Well-being of the Souls of Believers, as I proceed to prove.

If that very ſame Eternal, Holy and unerring Spirit, which God poured out upon his only begotten Son, *be in a Way of ſucceſſion ordained to continue with and upon all the Faithful, his Seed, and Seed's Seed, begotten unto a lively Hope by the raiſing of Chriſt Jeſus from the dead, and ſo become Members of his own Glorious Body, then are not the Children of God deſtitute of his unerring Spirit, nor left to their own frail, and fallible Judgments, to determine of what is Right or Wrong, what Men ſhould believe, and what not, how they ſhould walk, and how not.*

But ſo gracious is the Promiſe, and ſo certain is the Performance (as we livingly witneſs againſt all dry cavilling Letter-mongers in the World (who quarrel about the Holy Men's Words, and are Strangers to the Convictions, Judgments, Trials, Tribulations, Temptations and Travels they underwent, in order to that Knowledge they had (and which frets their ſerpentine Natures, whoſe vulturous Eye would in it's unregenerate State of Worldly Wiſdom, that knows not God, fain (without the Death of the Croſs) creep into the Knowledge of the Myſtery of the Reſurrection, which State alone knows the Things that are above, at the Right-Hand of God.

Therefore I conclude, That God's unerring Spirit under the Goſpel, *does attend, aſſiſt, direct, and finally eſtabliſh his Children in the Way of Truth*; and that his ſo doing is but the Anſwer or Accompliſhment of the moſt eminent Propheſies, refering to the Tranſcendent Glory of the laſt Ages of the Church.

Eighthly, Ezek. 36. 27. *And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them.*

Behold a moſt pregnant Inſtance in the expreſs Language of the Holy Ghoſt, brought to the Proof of our Aſſertion, that (with Reverence we would ſay it) ſcarcely could it have been more exactly and emphatically worded, as I proceed to ſhew.

1. That this Paſſage has a relation to the Times of Reformation, or Coming of the Meſſiah, and Days of the Goſpel Covenant; read the whole Chapter. I know not that it was ever doubted, or otherwiſe taken by any, *no not the very Rabbies themſelves*, who from ſuch Places have obſerved the Coming of a Meſſiah, and glorious Times that would enſue.

2. That if it be granted, then the *Unerring Spirit of God was to be placed within the Hearts and Conſciences of his People*, and conſequently they could not be properly and truly under the new Covenant, and be without it, ſince the having of that Eternal Spirit for the Ends and Purpoſes afore-mentioned, is the very Badge, Condition, and Mark of the New and Laſt Covenant.

3. It ſeems to be the Means under the Goſpel, by which *God cauſes his Children to keep his Statutes*, &c. *I will put my Spirit within you, and cauſe you to walk in my Statutes; and ye ſhall keep my Judgments, and do them.*

To conclude (to ſpeak ſtrictly) If in the Days of the ſecond Covenant, which began from Chriſt's viſible Appearance, God put his Spirit within his People, as ſaith the Apoſtle to the *Hebrews*, and that it was thereby he did and doth cauſe them to walk in his Statutes and keep his Judgments; then *God's Children are not without an infallible Teacher and Leader in the Things that appertain to their Eternal Salvation:* But we plainly ſee and read from the very Letter of the Scriptures, that God gives his *Spirit; or Light within, to Judge, Lead and Guide*; and conſequently, the oppoſit Doctrine is both falſe and very pernicious. I might farther argue thus, That if God's unerring Spirit only enables Men to walk in his Statutes, and keep his Judgments to do them, then *ſince all are required to walk therein, none are exempted from a ſufficient Meaſure of that unerring Spirit in order to it.* Much might be argued hereon, but this ſhall ſuffice.

Ninthly, Joel 2. 28, 29. *And it ſhall come to paſs afterward, that I will pour out my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie, your Old Men ſhall dream Dreams, your Young Men ſhall ſee Viſions: And alſo upon the Servants and upon the Hand-maids in thoſe Days will I pour out of my Spirit.*

That this is generally believed, and frequently quoted as a Proof of Goſpel-Times, is well known to moſt who are inquiſitive after Matters of Religion, and how hard it bears upon the Anti-ſpiritual Opinion of our cavilling Adverſary, though very evident; yet we ſhall farther proceed to ſhew,

1. Here is God's Royal Engagement, to effuſe or pour forth of his bleſſed Spirit in the Days of the New Covenant.

2. Here is on whom it is to be poured forth, expreſt in two Words, *All Fleſh*; in more Words, *Young and Old*, *Men and Women*, *Maſters*, and *Servants*: Mark the Univerſality of God's Mercy and Grace. Now from hence I argue,

If God's Unerring Spirit be to be poured out on all under the New Covenant, and that this is the Time thereof, *then has God poured out of his Unerring Spirit*, as aforeſaid; that the Spirit is to be poured out under the Adminiſtration of the Goſpel the Text proves; that this is the Time he himſelf confeſſes, pag. 1, 12, 13, 45. therefore the Concluſion is undeniable, *viz.* That God has poured forth of his Holy and Unerring Spirit.

Again, If the Spirit of God is that, without which none can obtain Propheſie and Viſion, and that Propheſie and Viſion are Chriſtian-Church Gifts, then, *ſince the Church of Chriſt is not to be without Propheſies and Viſion to the End of the World*; it follows, *ſhe cannot be without an infallible Spirit to the End of the World*.

Or thus, If without having the Spirit none can have Propheſie and Viſion, and that Propheſie and Viſion are both to be and to continue in Chriſt's Church univerſally; then it will naturally follow, *that ſhe cannot be without that Unerring Spirit*; and that ſuch as are, cannot in that State be *Members of the true Church*; then conſequently Hereticks, as concerning the true Faith.

Tenthly, Hag. 2. 5. *According to the Word that I Covenanted with you when ye came out of* Egypt, *ſo my Spirit remaineth among you, fear not.*

This Place doth very emphatically prove my Aſſertion, concerning the Judgſhip and Guidance of God's Spirit, two Things ſeem clear.

1. That it was a part of God's Old Covenant, to wit, That his Spirit ſhould remain amongſt them.

2. That the Spirit's ſo remaining was to ſome eminent Service; for ſaid the Lord, *Fear not*; as much as to ſay, don't faint in your Minds, concerning the Work you have to do, neither be ye filled with Doubts or Scruples, who ſhall inform us, who direct us, or we want a Leader in this difficult Matter, ſome one to remove our Objections and Fears, and to preſide or be as Judge among us, how to order and regulate us to the Doing of the Service expected from us; for thus ſaith the Lord, *My Spirit remains among you, fear not*; *He is ſufficient for you, He ſhall teach and counſel you, repair to Him, adviſe with Him*, and you ſhall be ſupplied with all Things neceſſary for you: Don't rebel againſt my Good Spirit, and you are ſafe; it ſhall be well with you. In ſhort,

If it was a Condition of the Old Covenant, That God ſhould accompany his then Children with the Aſſiſtance and Preſence of his good Spirit, and accordingly he teſtified by his Prophet, That his Holy Spirit remained among them, *then much more reaſonable it is to believe, that the Preſence of that Eternal Spirit ſhould continually accompany his Children under the New and Laſt Teſtament*: The firſt part the Place proves, the ſecond is made good by the plain Import of the following prophetick Verſes, where he ſaith, *I will ſhake all Nations, and the Deſire of all Nations ſhall come: And I will fill this Houſe with Glory; and the Glory of this latter Houſe ſhall be greater than of the former, ſaith the Lord of Hoſts.*

How then can it poſſibly be, That God's Evangelical Houſe and Tabernacle ſhould be a dry, empty, barren erroneous Man, always enquiring, but never coming to the infallible Knowledge of the only True God, and Jeſus Chriſt whom he hath ſent, whom to know by the Revelation of the Eternal Spirit is Life Everlaſting?

Nay, who ſo great, who ſo pernicious Enemies to the tranſcendent Glory of the latter Houſe, and Temple of God, *as the cavilling Anti-ſpiritual Men of our Age*, who are ſo angry with thoſe that own a *Conviction, Faith and Worſhip grounded*

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Eleventhly, John 3. 5. *Jeſus anſwered, Verily, verily I ſay unto thee, Except a Man be born of Water and of the Spirit he cannot enter into the Kingdom of God.*

This moſt weighty Scripture, containing the very Work of Regeneration, and, *ſine quâ non*, or that only certain Means, and Condition Requiſit, without which there can be no obtaining of Eternal Life and Salvation; requires our beſt Notice and Conſideration: in order to which I ſhall divide the Place into theſe two Heads, and briefly raiſe my Argument thereon.

1. Chriſt's moſt poſitive Excluſion of all from any Portion in God's Kingdom who were not born again (in anſwer to *Nicodemus* his carnal Conceit of the Impoſſibility of an old Man's entring a ſecond Time into his Mother's Womb.)

2. That the Birth which all ſuch as would inherit God's Kingdom ſhould be Witneſſes of, *was and is the Birth of Water and the Spirit*; upon which I thus proceed to argue,

If none can Inherit God's Holy Kingdom, but thoſe who are regenerated of Water and the Spirit, *then none can inherit God's Holy Kingdom, but ſuch as are cleanſed by Water, and taught, led and guided by God's Holy Spirit.*

The firſt none can deny that own the Scripture, it being a Part of the very verſe quoted; the ſecond I evidently prove thus.

If Water and Spirit be the only operative to Regeneration, and Regeneration the alone Way to the Kingdom of God, *then can no Man inherit God's Kingdom*, that *is not regenerated*; neither can any Man be regenerated, that is not *waſhed by the Water of Life, begotten, wrought, formed, inſpired and acted by that Eternal Spirit to Newneſs of Life.*

That to be begotten, is to be principally guided and acted by that by which any is ſo begotten, I prove.

No Man can live, move, be ſenſible, or act, but from the original Heat, Life, Motion and Action of that which did beget him; becauſe the Nature of that which begets, being conveyed to the begotten, truly renders him begotten, or elſe there were no ſuch Thing; *but every regenerate Man is the Begotten of the Eternal Spirit, ſo far as concerns his Renovation or Regeneration*; *therefore every ſuch regenerated Man was and is led, motion'd and acted by that Eternal Spirit which begot him*; and conſequently, the Saints which are the regenerated, are not left deſtitute of an infallible Teacher, Judge, Rule and Guide amongſt them.

In ſhort, We look upon being born of Water and the Spirit to be, *Our being cleanſed from all Filthineſs, and quickned, informed, ruled and guided by the moſt pure and perfect Dictates and Operations of God's Eternal Spirit*; And how a regenerated Man can be made or continued ſuch, without the daily Guidance of that infallible Spirit, *and the Scriptures kept clear from the Reflection of Contradiction, if not groſs Error*, is a Riddle too hard for me to explain, and a Task I may without Preſumption ſay too great for our trifling Antagoniſts to perform.

Twelfthly, John 14. 16, 17, 18, 20. and 16. 13. *And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever: Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth Him not, neither knoweth Him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs, I will come to you; at that Day ye ſhall know, that I am in my Father, and you in me, and I in you.*

Again, *Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth.*

Upon theſe Divine Paſſages, thus particularly expreſt by the Holy Ghoſt, I offer theſe ſhort Arguments,

1. If the Spirit of Truth, or moſt Infallible Spirit, be God's Gift to his Servants, in Goſpel Times, to abide with them for ever; then *are they accompanied with an Infallible Spirit*: but we ſee the plain Text proves, that God gives his Spirit of Truth to his Servants, that they might be aſſiſted in all their Wants; and therefore they are not without ſuch an Infallible Spirit. And our Adverſary is more to blame to reflect upon the Guidance of an Infallible Spirit, which is ſo conſonant with the expreſs Letter of a Multitude of Scripture-Paſſages, than *we are becauſe we credit* G. F. *upon Conviction*.

And if he tells us, That unleſs we believe what our Eyes ſee of Contradictions (as he pretends) by him collected out of G. F's Book, that he will not believe whatever we ſhall ſay or affirm; we may on much better Grounds conclude, never to believe what he aſſerts, and wholly to decline Writing or Speaking to him (to uſe his own Words) if hereafter he will dare to continue in the Belief of ſo Anti-ſcriptural and Anti-goſpel an Apprehenſion, as that there *is no Infallible Spirit to guide Men in the Way of Salvation*; which is as expreſly evident from many naked Texts of Scripture, as that *God is Truth*; elſe never did any Writing more delude Mankind, becauſe none could be more particular and plain in the Promiſe and Allowance of it: But *let God and his Written Will be true, and our Unſpiritual Adverſary in his confeſt Fallible Judgment of us a very Lyar*.

2. If the not ſeeing and knowing of the Spirit of Truth be the Reaſon rendred by our Lord Jeſus, why the World receives it not, then may we moſt juſtly infer, that they never ſaw it, neither know it; but are of the World, who cannot receive it, but write againſt it, in Reference to it's greateſt Office, *viz. Of being the Saints Teacher, Leader and Comforter*. And indeed, becauſe the Spirit is not ſome viſible Elementary Thing, that may be ſeen by their outward Eyes, and be comprehended by their dark confuſed and diſputative Brains (which is contrary to the Decree and Way of God's manifeſting of his Will from the Conviction of the leaſt Sin, to the Enjoyment of the higheſt Glory) therefore *they diſ-regard it as contemptible, and diſ-believe it as incredible*.

3. If the Ground of the Saints Knowledge of that Infallible Spirit, be the *Spirit's inhabiting them* (for, *He dwelleth with you, and ſhall be in you*) then *were they not without that Spirit*; and conſequently they were attended with an Infallible Guide within them.

4. If the Lord Jeſus would not leave them comfortleſs, but though viſibly withdrawn, yet in a more Spiritual and Inviſible Manner, would come to them again; and that *at that Day they ſhould know, that he was in his Father, they in him, and he in them: Then were his Servants not deſtitute of an infallible Judge, Leader and Guide, becauſe they had him, that was the Way, Truth and Life, to whom all Power and Judgment were committed*.

5. If both the Spirit of Truth, was promiſed to come, and when come, to guide into all Truth; that is to ſay, that whatever they ſcrupled, were ignorant in, or ought to know and practiſe, with what they were obliged to reject and teſtifie againſt, ſhould be by that Eternal Spirit diſcovered unto them, then *undoubtedly they were not without an infallible Spirit, to Judge, Regulate and Guide them, in all that concerned Faith, Worſhip and Converſation*: But the firſt Propoſition is purely Scriptural, and therefore the Conſequent not deniable by ſuch as own the Divine Truths contained in thoſe Writings.

Nor is the Dint of this to be avoided by Saying, that theſe Promiſes were only to the Apoſtles, and no Body denies them to have had all this; *for if we are to walk, as having them for our Examples*; *we are to have the like Sufficiency and Guide*. Nor does Chriſt leave the Matter there; for in his moſt ſolemn Prayer to his Father, he thus ſpeaks, *Neither pray I for theſe alone, but for all them that ſhall believe on me, through their Word, that they all may be one, as thou Father art in me, and I in thee, that they may all be one in me*: Which, how it is poſſible for thoſe, who then believed, and us of after Generations to be, *without being born of and baptized, and drinking into the ſame one Eternal Spirit*, I know not how to believe, neither can any Man, that gives himſelf the Uſe of his own Underſtanding.

Thirteenth. Rom. 8. 1. 9. 14. *There is therefore, now no Condemnation to them which are in Chriſt Jeſus, who walk not afer the Fleſh, but after the Spirit, but you are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you: Now if any Man have not the Spirit of Chriſt, he is none of his. For as many as are led by the Spirit of God, they are the Sons of God.*

1. If to be brought and kept out of Condemnation, Men muſt walk according to the Leadings and Guidings of the Spirit of God, and that it is a State unto which Chriſtian Men ſhould come, then *are they not without God's infallible Spirit, to lead and direct them, in what Way they ought to walk*, and conſequently, *the contrary Opinion is perniciouſly falſe*; ſince ſuch much needs live ever under Condemnation, who are ſo far frow walking after the *Leadings of God's unerring Spirit, that they deny Men to have any ſuch Thing*. Again.

2. If to have the Spirit of Chriſt dwelling (that is, *ruling*) in us, be to live no more after the Fleſh; and not to have that infallible Spirit of Chriſt, ruling in us, be to be none of Chriſt's; then *both Chriſtian Men ſhould not be without Chriſt's Spirit dwelling in them; and ſuch as are without that Spirit are none of Chriſt's*: But we plainly ſee, that the *Apoſtle* aſſerts, that every Man that walks not after the Fleſh, has that Spirit dwelling in him, and is guided thereby; and that ſuch as have not the holy Spirit of Chriſt, are none of Chriſt's; therefore it follows, That Chriſtian Men are led by an infallible Spirit. But,

3. If as many as are led by the Spirit of God, are the Sons of God, as ſaith the Apoſtle, then *both God's Children are led by an infallible Spirit, and ſuch as are not we utterly deny to have any Part or Portion in him, notwithſtanding their Praying, Preaching, Writing, Reading and Diſputing*: But the plain unalterable Words of Scripture teſtifie, that both God has given his good Spirit to lead Men into that holy Life, Nature and Converſation, by which they truly become his Image and Children; and that ſuch (and we may ſay only ſuch) are his own begotten Children, and Heirs of Eternal Glory.

Fourteenth, 1 Cor. 2. 10, 11, 12, 14, 15. *But God hath revealed them unto us by his Spirit; for the Spirit teacheth all Things, yea, the deep Things of God.*

For what Man knoweth the Things of a Man, ſave the Spirit of a Man, which is in him; even ſo the Things of God, knows no Man but the Spirit of God.

Now we have received not the Spirit of this World, but the Spirit which is of God, that we might know the Things that are freely given to us of God.

But the natural Man, receiveth not the Things of the Spirit of God; for they are Fooliſhneſs uuto him; neither can he know them, becauſe they are ſpiritually diſcerned.

But he that is ſpiritual judgeth (or diſcerneth) *all Things, yet he himſelf is judged* (or diſcerned) *of no Man.*

Methinks the bare Recital of theſe Pathetical Sayings of the holy Ghoſt; on the Matter in Controverſie, might be ſufficient Proof for the Affirmative of the Queſtion, did not our Adverſary, under all his Pretences of honouring the Scriptures, either implicitly, deny them their juſt Authority, or by falſe Gloſſes diſguiſe and pervert them, to his ſiniſter Perſwaſions, and ſo I proceed, as before, to offer my Argument upon them.

1. If the bleſſed Things which God hath prepared for them that love him, are not revealable, but by his Spirit, and were then thereby revealed, as ſays the Scripture quoted, and Context, then *ſince there were thoſe at that Time who loved God, and that there be many now who love God, it will naturally follow, That both then and now, the Things that God has laid up for ſuch, both then were, and now are revealed by his Eternal Spirit*; and conſequently, *God's People are not without a familiar Communion with the holy Spirit of God.*

2. If the Spirit of a Man, or humane intelligent Spirit, be that by which Man comes to an Underſtanding of thoſe Things, that ſtrictly and properly concern him, in an humane Capacity; and that the Spirit of God is that only by which Man comes to know the Things of God, becauſe the Things of God knoweth no Man, but the Spirit of God; then *it is utterly impoſſible for our Adverſary himſelf, or any elſe to obtain the Knowledge of the Things of God, or his Kingdom, (but by the pure unmixt Revelation of God's Eternal Spirit) from all the Comprehenſions, Conceivings, or Imaginations of Man's utmoſt Strength or Science (For* (as ſaith the Apoſtle) *the Spirit ſearcheth all Things, yea the deep Things of God.*

3. If the Knowledge of thoſe Things that are freely given of God, is only to be had from the Revelation of his holy Spirit; then ſince in every Age, from the moſt primitive Times, it has behoved every Chriſtian Man to underſtand thoſe Good and Heavenly Things, it follows, *That it has behoved them, and ſtill does all, to wait for the Knowledge and Enjoyment of thoſe bleſſed Advantages which only are revealed by the Eternal Spirit*: And is not that Science infallible? Which the Spirit of this World ever was, and will be a Stranger too, under all its diſguiſed Shews of Religious Worſhip, with which it has deceitfully adorned it ſelf, in a Way of Scorn of

and Oppoſition, to the moſt *Spiritual Appearance of God*, making good the Apoſtle's Saying, *For they are but Fooliſhneſs unto them.* To conclude,

4. If the ſpiritual Man, or that Man in whom dwelleth the Spirit of God, and who is led by it, diſcerneth and judgeth all Things, and is not judged, or cannot be ſeen or diſcerned (he being in the Light, and the natural Man in the Dark) then *is or ſhould God's holy Spirit be the right Judge, Leader and Guide of all, becauſe it alone gives true Diſcerning, ſound Judgment, and leads in the Path of Life Eternal:* For it ſearcheth the deep Things of God, which all natural Underſtanding can never fathom, becauſe they are ſpiritually to be diſcerned.

Fifteenth, 1 Cor. 6. 19. *What? know you not that your Body is the Temple of the Holy Ghoſt which is in you, which ye have of God? and ye are not your own.*

The Apoſtle treating of the great nearneſs that every Believer ſtands in to the Lord, and that bleſſed Union, which the Diſpenſation of the Goſpel brings to, by putting away the Filthineſs of the Fleſh and Spirit, and by the Anſwer of a good Conſcience before God; in winding up this Subject, he thus ſmartly; and as if his Query were enough, to clear up all that he had to ſay to them, as to their Duty, and his Exhortation, aſks, *What? know ye not that your Body is the Temple of the Holy Ghoſt, which is in you*: From whence I draw this Argument,

If Believers be the Temple, in which the holy Ghoſt dwells, as evidently ſpeaks the Scripture, *then are they not left without an infallible Spirit, as Judge, Rule, and Guide to repair to*; but it is apparent to Senſe, that the holy Ghoſt is, by the Apoſtle affirmed, to inhabit, or take up his Abode in Believers; therefore they muſt needs be attended with an infallible Spirit; and for what? if not the End before mentioned.

Sixteenth, 1 Cor. 12, 13. *For by one Spirit are we all baptized into one Body, whether we be* Jews *or* Gentiles, *whether we be* Bond *or* Free; *and have been all made to drink into one Spirit.*

By which Divine Senſe of the Apoſtle, we cannot but allow, that if they were both baptized by one Spirit, into one Body, and made to drink into the ſame Spirit, that the *Saints were not without an infallible Spirit*; ſince ſuch Baptizing and Drinking, do emphatically imply the whole Work of the Spirit in their Regeneration, and their daily Union with, and intimate Enjoyment of it, the whole Courſe of their Lives. And certainly, if by that Eternal Spirit, they were baptized into that one Body Chriſt, *It was as impoſſible for them, as Members thereof to live without the Life, Virtue and Spirit of Chriſt their Head, as for any natural Body to live without the ſame Life, Blood, Heat and Motion, which belongs to it's Head.* And how this Man can be eſteemed a good *Chriſtian*, who would render Chriſt Jeſus the Head of a fallible Body, by diveſting Chriſtians of an infallible Spirit, I leave to Perſons of better Judgment, more honeſty, and greater Moderation than himſelf to judge.

Seventeenth, 2. Cor. 3. 18. *But we all with open Face, beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord.*

This whole Chapter is an admirable Account of the Super-Excellency of the Goſpel Adminiſtration of Life, to that of the Law, how far it did tranſcend it, as to all Spiritual Knowledge, Privilege and Enjoyment, which I deſire the Reader ſeriouſly to read, as well as to conſider what is offered from the Verſe cited.

If a Chriſtian's Change into God's Image, from Glory to Glory, be the Work of the Eternal Spirit in Men, it follows neceſſarily, *That* Chriſtians *can no more be without the Diſcoveries, Leadings and Orderings of God's Spirit, than they can be his Children without his Image*, (ſince whatever they think, ſay or do, in Reference to Religion, ſhould bear a near Relation to that Reſemblance of God, which above all Things they ought to act correſpondently with) but we ſee how very expreſly and profoundly the Apoſtle deſcribes the exceeding Bleſſedneſs of the New Covenant, namely, *A being changed into the Image of God, from Glory to Glory*; not by our own Notions or Comprehenſions, from the Strength of our Natural Reaſon, or any Book without us; but by the Spirit of the Lord operating in us; therefore God's Children *are not without an infallible Spirit*, unleſs he ſhould deny God's Spirit to be ſuch, which methinks I cannot believe him to do.

Gal. 3. 3. *Are ye ſo fooliſh, having begun in the Spirit, are ye now made perfect in the Fleſh?*

If Chriſtians are both to begin and end in the Spirit, or if a Chriſtian throughout the whole Courſe of his Life, from the firſt Step or Meaſure to the Fulneſs and Perfection of his Stature, is to be informed, regulated and guided by the infallible

fallible Spirit of God, as the Apoſtle's Reproof of the *Galatians*, for their declining to be ordered thereby, evidently proves; *then* Chriſtians *ought to begin and end in the Strength, Knowledge, Wiſdom and Guidance of an Infallible Spirit*; and conſequently, that Doctrine which denies ſuch an unerring Spirit to be the Judge, Rule and Guide of Chriſtians, is Anti-chriſtian.

Gal. 4. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts.*

If God ſends forth his Spirit into the Hearts of his Children, *then are they not without an Infallible Spirit*; but the expreſs Letter of the Scripture affirms it: And conſequently, our Adverſary's Reflection upon us, for making it Part of our Belief, is unſound, and condemnable.

Gal. 5. 16. 18. *This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the Luſts of the Fleſh.*

They that walk by the Spirit, *muſt firſt have it*; *and next, be led by it*: But the Apoſtle exhorted the Church ſo to walk; therefore *the Church had, and* Chriſtians *have the Spirit, and ſhould walk in or by it*; that is, according to the Motions, Leadings, and Rule of it.

Eph. 1. 17. *That the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the Spirit of Wiſdom and Revelation in the Knowledge of Him.*

If the Heavenly Wiſdom, and Revelation in the Knowledge of God, be through the Spirit; then, *as without Revelation, there is no Knowledge of God, ſo without the Spirit there is no Divine Wiſdom and Revelation*: And if the Church was attended with that Wiſdom and Revelation, *then with that Spirit from whence they came*; *and conſequently Chriſt's Church is not without that Eternal Unerring Spirit*; as ſaith the Apoſtle in the 5th Chapter, *Be not drunk with Wine, wherein is Exceſs; but be filled with the Spirit*: Which ſignifies the Apoſtle's Mind to be quite another Thing, from the Judgment of our Adverſary, who thinks, *All Men ought to be empty of it*; eſteeming ſuch as are filled therewith, *as the Jews did* Paul, *Drunk with New Wine.*

1. Theſ. 15. 19. *Quench not the Spirit.*

If thoſe could not quench the Spirit, who had it not, *then thoſe to whom he gave that Caution had the Spirit, conſequently the Primitive Churches were not without an Unerring Spirit*; becauſe they were not without the Spirit of God, which is Unerring.

1 John 2. 27. *But the Anointing which ye have received of him, abideth in you; and ye need not that any Man teach you, but as the ſame Anointing teacheth you of all Things, and is Truth, and is no Lye; and even as it hath taught you, ye ſhall abide in him.*

If the Judge of Truth from Falſhood, the Rule of what ought to be received and embraced, and the Guide of Life, be the Anointing, which none denies (that I know of) to be the Spirit of God, *then both the only Way to be taught all Things neceſſary to be believed and performed, is the Anointing, and that Anointing is in Believers reſpectively*; but the Scripture ſo aſſerts: And conſequently, the right *Chriſtian* is not without that Infallible Spirit, to teach and lead him into all Truth.

1 John 3. 24. *And he that keepeth his Commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.*

If the Union betwixt Chriſt and his Children be, that they dwell in him, and he in them; and that they thereby know it, *by the Spirit that he hath given them*; which implies, that they had the Unerring Spirit of Chriſt: *then true believers are not without Chriſt and his Spirit dwelling in them, to Guide, Rule and Inſtruct them in all Things neceſſary to Eternal Life and Salvation*: He that denies the firſt, denies the Scripture, and he that rejects the ſecond Propoſition, had as good deny that Day is an Effect of Light.

Jude 5. 19, 20. *Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit. But, ye Beloved, building up your ſelves in your moſt Holy Faith, praying in the Holy Ghoſt*, &c.

If ſuch as have not the Spirit are ſenſual, *then, becauſe the true Children of God are not ſenſual, it follows, that they have the Spirit*; and that thoſe who have it not, are not the Children of God, becauſe ſuch are ſenſual.

This the Apoſtle farther minifeſts to be his Mind, becauſe, leaving the Senſualiſts, he addreſſes himſelf to the Sanctified of God, exhorting them, *To build up one another in their moſt holy Faith, Praying in the Holy Ghoſt*: Which ſhews, that they performed their Worſhip to God in the Motion of the Eternal Spirit; and conſequently, they could not be deſtitute of an Unerring Spirit in what concerned them, either towards God or Men.

Thus have I briefly run through the Scriptures of Truth, and doubt not but I have made it appear, That God has afforded his People in all Ages ſuch a Meaſure of his Eternal Spirit, as hath been ſufficient to *Inform, Rule and Guide them*, infallibly, in and about thoſe Things which are abſolutely neceſſary to be known or done unto Eternal Life.

It remains, That I evidence the Truth of my Aſſertion by Reaſon alſo, which I ſhall endeavour with what convenient Brevity I can.

That Chriſtian Men *have an* Infallible Principle *to* Judge, Rule, *and* Guide them, *I prove by* REASON.

Firſt, I Shall take it for granted, That no Man, whom either Education or Conviction gives to believe there is a God, can be ſo unreaſonable as to think, That any Man may be farther able to underſtand what this God is, and his Divine Pleaſure concerning him, *than the ſame is diſcovered to him by ſome external or internal Operation from the ſame infinite Being*: This then muſt either be by the viſible Creation, or *that inviſible Taſte or Reliſh the Soul has by Virtue of the Divine Touches, Influences and Diſcoveries, that the Almighty Inviſible God is pleaſed to approach his Creatures by*, as the next cleareſt Way to communicate unto them the Knowledge of himſelf.

Secondly, And as I know not any, who profeſſeth Religion, that makes the leaſt Scruple of this; ſo how is it poſſible, that ſuch Diſcoveries as God himſelf is pleaſed to make, ſhould be fallible, or ſubject to any Defect in themſelves; for, were that admitted (as muſt be, upon the Principles of our Adverſary) then muſt we conclude an imperfect Knowledge; *nay, an uncertain* (not to ſay erroneous) *Knowledge of, and Faith in God*, to be from God's own defective Manifeſtations of himſelf; which however truly deduced from his Poſitions, *is a moſt Unworthy and Falſe Reflection upon the Mercy and Goodneſs of God.*

Thirdly, There is an abſolute Neceſſity, That what it is convenient for Man to know, ſhould be certainly and infallibly diſcovered to him, becauſe of that great Corruption, Idolatry and Superſtition, *which through that miſty and uncertain Proſpect they ſay Man has of the Divine Will, he may be ſubject to fall into*; and like the vain Worſhippers of old, conceit an *Ape, Serpent, or Crocadile to be a Deity*, or ſome other Beings, or Fancies, though leſs Groſs, yet too groſs for a Chriſtian Man.

Fourthly, Upon our Adverſary's Principles, there can be no aſſured Ground of Comfort; for when a Man ſhall think he hath wrought out his Salvation in the Way he conceives moſt acceptable with God, perhaps he hath followed an erroneous Judgment, and unſubjected Affection; and when Repentance may be too late, he is to be fobbed off with ſuch an Award as this, *You had no Infallible Knowledge, and having lived in an erroneous Senſe of your own, you muſt inherit the Diſpleaſure that follows*: thereby making well or ill believing or doing, *a meer Lottery, or doing of Things by Chance*, and not from any certain Knowledge in themſelves of what God required of them: *A Conceit worthy to be diſdained by every ſober Man.*

Fifthly, And were I as our Adverſary, I would never beat my Brain about what is True or Falſe; ſince upon his Principles, when Truth meets me, *I know her not from Error*; and after I ſhould have writ Volumes, *I am as certain of the Truth of what I oppoſe, as of what I aſſert*; ſo that the *Quakers* may be in the Right for ought he knows; nor have they any certain Grounds from him on which to alter, or believe the contrary.

Sixthly, Nor does this Opinion of our Adverſary *(that there is no ſuch Thing, as Man's being now led by an Infallible Spirit)* end there; for it rendereth the Almighty more unjuſt than the worſt of Men; ſince firſt he ſeems to offer Men the cleareſt Diſcoveries of ſo much of his Will as he requires them to live conformable unto; yet, *means nothing leſs, by leaving Mankind to labour under the Perplexi-*

1672. ty *of an uncertain Knowledge:* And ſecondly, Concludes him, notwithſtanding, *under the greateſt Certainty of Eternal Puniſhment.*

Methinks then, If theſe Things ſeem unreaſonable, (though the genuine Effects of a Fallible Guide) our Adverſary ſhould by this Time think fit to allow us,

1. That God cannot be known, *but by the Diſcoveries he makes of himſelf through his Eternal Power and Spirit unto Mankind.*
2. That though ſuch Diſcoveries may be imperfect in Degree, yet *not in Kind.*
3. That ſuch Revelation, Diſcovery or Inſtruction is infallibly true, and that there is nothing wanting on God's Part, *to accommodate Man with a Spiritual, Certain, Infallible Diſcovery and Knowledge of Almighty God his Creator*; *and therefore Man has to rectify and aſſiſt his Fallible Judgment, an Unerring, Certain, Infallible Spirit, Power, or Principle*; *which as Man liſtens unto, and follows, his Underſtanding becomes illuminated, his Reaſon purified, and a ſound Judgment reſtored*; and in all Things is he made a fit Tabernacle for the Glorious God to live in: Thus is he *King of Saints, and will he be King of Nations, who is God over all, Heaven and Earth, bleſſed for ever,* Amen.

There be two Objections, which I foreſee may be made by ſome to the Way I have taken to prove, That a *Chriſtian's* Judge, Rule and Guide is the Unerring Spirit of God; which I ſhall endeavour to anſwer.

Obj. 1. *Though you have ſaid a great deal to prove, that* Chriſtians *ſhould have an Infallible Spirit in general*; *yet you prove nothing diſtinctly*; *but confound a Judge, Rule and Guide together.* To which I anſwer,

Anſw. 1. That to me there is no more Difference, than eſſentially there can be in the *Wiſdom, Juſtice and Holineſs of God*, which are but ſo many Words, that agree to expreſs the Perfection of one and the ſame Being; and ſo that as the one cannot be without the other; but the ſame Eternal Godhead is all, and *that in all:* for he is truly *Wiſe, in being Juſt*, and both, *in being Holy*; and back again, they are ſo interwoven, that the one goes not without the other; thus it is in being a *Judge, Rule and Guide:* for that which gives me a right Senſe or Judgment of Truth from Error, is as well to me *a Rule, what I ſhould believe, or diſ-believe*; *and a Guide, what I ſhould practice, or not practice*; *as at firſt it was my Judge, of what was Truth from what was Error.* So that the ſame Informing Convincing Spirit, is that *Ruling and Guiding Spirit* (and not a diſtinct Spirit, or Medium) by which ſuch as are convinced through the Illumination and Reproof of it, are to be ruled and guided in all they believe and practice, about Matters relating to God and his Worſhip.

Obj. 2. But at this Rate, *you utterly contemn and ſeclude the Scriptures, as having no Part nor Portion in being a Judge, Rule or Guide to* Chriſtians.

Anſw. 2. By no Means; for though we acknowledge it to be our Principle, That the Eternal Spirit, who in ſeveral Generations hath revealed a great Part of the Things contained in the Scriptures, is ſuperior to theſe Writings; yet far be it from us for ever, *to deny the abſolute Neceſſity of our Conformity to ſuch weighty Chriſtian Truths and Principles, as are therein expreſſed, and urged upon the Churches, as what are indiſpenſable to Eternal Salvation:* So that we plead not, that the Spirit of God ſhould be a Judge, Rule and Guide contrary to the Truth declared in Scripture, *not yet excluſive of the Scripture*; but as the Holy Men of old Time were ordered, ruled and guided by that Eternal Spirit, in Reference to thoſe weighty Things, which the Prophets and Apoſtles were moved to exhort thoſe of that Time to preſs after; ſo that it is impoſſible for Men now to come into a right Chriſtian Frame, and keep therein, *but by the Spirit's being their Judge, Rule and Guide, as he was to the Ancients, who truſted in God, and obtained a good Report.*

In ſhort, The Scripture is much like the Shadow of the True Rule, which may give us ſome Ground to gueſs what the Rule it ſelf is; *as a Chart, or Map of a Country, how it lies, yet not be the very Place it ſelf:* and in this Reſpect it may be a Kind of Secondary Rule, carrying with it a Teſtimonial Confirmation, that what we are led by is the *True Spirit*, becauſe the People of God, in old Time, enjoyed the ſame, as the Eternal Spirit firſt of all confirms the Divine Authority of the Scriptures unqueſtionably to us, That they are a Declaration of the Will and Pleaſure of Almighty God to the Sons of Men in ſeveral Ages of the World.

He that is ſo inward with a Prince, as to know, *vivâ voce* what his Mind is, heeds not ſo much the ſame when he meets it in Print (becauſe in Print) *as becauſe he has received a more living Touch and ſenſible Impreſſion from the Prince himſelf, to whoſe Secrets he is privy.* And this the Scriptures teach us to believe is a right Chriſtian's State and Privilege; for ſaid the Apoſtle, *We have the Mind of Chriſt; and the Secrets of God are with them that fear Him; and guide me by thy Counſel, and bring me to thy Glory.*

To Conclude; The Scriptures we own, and the Divine Truths therein contained, we reverence and eſteem, as the Mind and Will of God to Men; and we believe that they ought to be conformed to, according to the true Intent of the Holy Spirit therein; and we know, that all good People will reſpect them, read them, believe and endeavour to fulfil or obey them: And thoſe who trade either *Miniſterially* or *Controverſially* with them, and are out of that Cleanſed, Holy and Self-denying State they teſtify of, and believe it not attainable, *the Plagues therein declared of ſhall be their Portion for ever.*

I know that *Authorities* are of no great force with him, but ſince I write more out of an Expectation of Benefit to others, on whom this Libel has taken any Hold, perhaps it may not be unſeaſonable to ſubjoin a few, and the rather ſince we have not only the Suffrage of ſome, who are called *Socinians*, whom he pretends to follow; but thereby we may juſtly take Occaſion to detect him of Contradiction to their Sentiments, whilſt one of them.

1. Then firſt, Upon that remarkable Place in *John*, where Chriſt promiſed to ſend his Holy Spirit, *Howbeit, when the Spirit of Truth is come, he will guide you into all Truth*, &c. Thoſe two famous Commentators (I mean ſo accounted by the *Romaniſts*) *Tolletus* and *Maldonatus*, and the laſt very frequently, and with great Reſpect commemorated and quoted by *Crellius*, one of the moſt redoubted of the *Socinian Party*. 1 John 26. 13.

Tollet thus, " He ſhall, when he is come, manifeſt all thoſe Things which ye are " not able to bear, and diſcover to you all that Doctrine, that is fit for my " Church to believe and practiſe. He ſhall teach you the compleat Truth; and " to this End God gives it to the Faithful, and to his Church, that in Doctrine, " Life, and Government, ſhe may inerrably be guided. Tol. in 16. c. Joan. com.

Maldonat. Shall lead you into all Truth: that is, ſays he, " Diſcover unto " them, and to the Church of God, all that Truth which is convenient or fit " for them to know concerning Salvation. Thus ſays *Cyril. Theophylact*, *Auguſtine*, and *Beda* too. Mald. in 16. cap. Joan. comm.

Beza tells us, " That *Proteſtants* believe God to have given his Spirit, not only " to his Apoſtles, but to his Church, that by her Teſtimony the World may be " convinced of Sin, that many Conſciences may be compelled to confeſs, that " they have ſinned in not believing on him, *&c.* Bez. in 16. c. 9. comm.

Dr. *Hammond* thus: " But when the Holy Ghoſt comes, whoſe Title is the " Spirit of Truth, he ſhall inſtruct you what is to be done, which he ſhall reveal " to you. And I will aſk my Father, and he ſhall ſend you the Holy Ghoſt, to In- " terceed, Exhort and Comfort; and when he is come, he ſhall abide with you; " that is, all that ſhall ſucceed you in the Faith for ever. As in his Comment on the 28th Chapter of *Matthew*, upon theſe Words, *I am with you always, even unto the End of the World.* " And though I ſhall now ſhortly part with you, yet I " will, by ſending the Spirit upon you, to lead you into all Truth, and by my " perpetual Preſence and Aſſiſtance afforded you, and by that Authority that I have " received of my Father, and now commit unto you, *John* 20. 21, 22. continue " with you and your Succeſſors unto the End of the World. D. H. H. Parap. on Evang.

Now, If we read that Scripture he quotes, as an Interpretation of what he underſtands by Chriſt's being with them and their Succeſſors to the End of the World, we ſhall find it to be this: *Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you: And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt.* What can be

1672. fuller, than that in his Apprehenſion, *Not only the Apoſtles, but their Succeſſors in the Faith, were to have continued unto them the perpetual Preſence and Aſſiſtance of the Holy Ghoſt.*

Hutc. comm. on John.

And ſays no mean *Proteſtant* upon the Place, and very truly: “ It is by the Spirit “ only, that Men who do not profit under outward Means, will be enabled to “ profit; who, when he cometh, reveals Truths clearly, and bears them in with “ Life and Power upon the Heart, and doth renew Men's Spirits to embrace and “ ſubmit to them. *And on the 14th Chapter thus*: “ The Spirit of God in Be“ lievers is not only a Comforter, to apply and bear in the Conſolations of God, “ purchaſed by Chriſt upon their Hearts, but is their Advocate alſo, who pleads “ their Cauſe with God, by furniſhing them with Prayers and Groans that cannot “ be uttered.

I ſhall now produce the Senſe of ſeveral Perſons ſo Great in the *Socinian Way*, conformable to what has been aſſerted concerning the Holy Spirit, that one would think our Adverſary ought to be concluded by it.

Socin. Explic. loc. Script. p. 101.

And the firſt ſhall be *Socinus* himſelf, who in his Explication of the firſt Verſe of the 8th Chapter to the *Romans*, ſpeaks in ſhort thus: “ Neque enim jam carni “ ſed ſpiritui obſequuntur; ſpiritus namq; vitalis imperium, cui & ego, & omnes “ qui Chriſti ſunt ſubduntur, nos a jugo peccati & mortis aſſeruit: *For neither do they now follow, or live after the Fleſh, but the Spirit; for the Power of the Living Spirit (to which, both I and all who are Chriſt's, are ſubdued) hath freed us from the Yoak of Sin and Death.*

Slicht. in Joan. Evang. comm. c. 16.

Slichtingius, who in his Comment upon the Paſſage already mentioned, eſpecially that Part, *He ſhall lead you into all Truth*, gives us his Mind thus,

“ Quando autem veniet ille, nempe Paracletus, ſpiritus ille veritatis, ducet vos, “ nempè, internâ illuminatione, in omnem veritatem, nempè, ad ſalutem æternam “ pertinentem, ita ut omnia ſciatis, & intelligatis quæ vera ſunt & ad ſalutem per“ tinent. That is, *When the Paraclet*, to wit, *the Spirit of Truth ſhall come, by his internal Illumination, or inward Enlightening, he will lead into all Truth, and to the Knowledge and Underſtanding of all thoſe Things which are True and Neceſſary, and do pertain to Eternal Life.*

Now, ſince all are concerned in the End, namely, *Eternal Life*, methinks it is moſt Reaſonable, that all ſhould Share in the Means to it; I mean, *The Teachings and Guidings of that Unerring Spirit.* Thus much for this Place: I will inſtance one Place more, and the Thoughts of theſe Men upon it, I mean this laſt cited, and one not leſs Famous in the ſame Way.

Crell. in Epiſt. Paul. ad Rom.

Crellius, in his Comment upon the *Romans*, Chap. viii. Verſ. 14, and 15. *For as many as are led by the Spirit of God, are Sons of God, for ye have not received the Spirit of Bondage*, &c. ſays, “ Etenim quotquot ſpiritui illi divino ſe regendos tra“ dunt, ejuſq; ductum ſequuntur, quemadmodum ſanè faciunt ij, qui ejus ope “ carnis opera in ſe perimunt, eaq; non admittunt, illi Dei ipſius ſunt Filij: qui “ quemadmodum jam naturæ ipſius ſunt quodammodo participes; ejuſq; ſimiles; “ Ita etiam viciſſim Deo filiorum loco habentur, ab eoq; ſunt adoptati, & in Filio“ rum jus adſciti. Eos autem qui a Deo inſtar Filiorum diliguntur, vitæ ſempi“ ternæ fore participes, quanquam per ſe unicuique videtur patere, mox ta‘ men planum faciam. Certainly then our Adverſary, if he hath any Re“ gard for *Crellius*, will not oppoſe himſelf to the Neceſſity of *Chriſtians* being accompanied by an infallible Spirit, when this Author plainly tells us, *That without that Spirit of God, and the Operation of it to a Regeneration of Soul, there is no being a True Child of God, and Heir to the Poſſeſſion of Glory*, as he farther ſpeaks upon the 17th Verſe.

Slicht. in Ep. ad Rom. com. c. 8.

Slichtingius gives us the ſame Interpretation, differing only in the Expreſſion, *ſays he*, “ Probant illos victuros eſſe, ſi ſpiritu actiones corporis mortificent. *Again*, “ Spiritu Dei agi, ferri, impelli, regi, & ſpiritu actiones corporis perimere. *They prove themſelves to be Conquerors, if by the Spirit they mortifie the Deeds of the Body.* Again, *To be acted, led, moved, perſwaded, governed, ruled and directed, and to overthrow and deſtroy the Works of the Fleſh, by the Spirit of God, this is to be a True Child of God.*

Crell. in prior Epiſt. ad com. cap. 2. v. 12.

Crellius is moſt expreſs upon the 12th Verſe of the ſecond Chapter of *Paul*'s Firſt Epiſtle to the *Corinthians*, “ Sed ſpiritum qui eſt ex Deo, id eſt, qui ex Deo pro“ ficiſcitur ſeu derivatur in homines, ideoq; Dei Spiritus meritò vocatur. But the Spirit which is of God, that is, *which proceedeth from God, or is derived from God into Men*, and therefore is deſervedly called the Spirit of God.

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Crell. Epiſt. ad Cor. com. cap. 2. v. 15.

Crellius, upon that remarkable Paſſage of the ſame Apoſtle, and in the ſame Chapter, *But the Spiritual Man judgeth all Things*, &c. ſpeaks thus, “ Opponit animali homini ſpiritualem, Spiritualis autem homo ille eſt, qui non ſolum ſpiritu Dei præditus eſt, ſed etiam ejus ductum ſequitur, & a ſpiritu ipſo totus pendet.

Says he, The Apoſtle oppoſeth the Spiritual to the Natural Man; that is, the Spiritual Man who is not only endued with God's Spirit, *but is alſo under the Spirit's Conduct, and wholly depends upon it.*

What Man ſpeaks more pathetically for Inſpiration, than *Crellius* doth, in whom our Adverſary pretends to believe.

Slicht. inrer Epiſt. ad Cor. comm. c. 2.

Nor is *Slichtingius* much behind him, who on the ſame Place gives us his Mind thus: “ Spiritualis autem, id eſt, homo divino ſpiritu non tantum præditus, ſed illi etiam totus deditus.

But the Spiritual Man, that is *(ſaith he)* not only the Man, who is endued with (and guided as by his Good Angel,) the Holy Spirit; *but who is alſo rendered or yielded wholly to his Government.*

“ Dijudicat quidem omnia; id eſt, omnia quæ dicuntur cognoſcit, qualia ſint, an divina ſint, an prophana; de omnibus judicandi habet facultatem.

Judgeth all Things, that is, ſays *Slichtingius*, *He meaſureth and knoweth all Things that are ſpoken, of what Sort ſoever they may be, whether they be Divine or Prophane, becauſe he has the Faculty or Gift of Right Judgment concerning all Things.* Thus far *Slichtingius* concerning this Place: I ſhall mention one more of this Kind, and then I ſhall conclude.

Crell. in Ep. Paul ad Gal. comm.

Crellius, upon that Paſſage to the *Galatians*, *God hath ſent forth the Spirit of his Son into your Hearts*, farther obſerves, “ Quia in cordibus hominum vim ſuam exſerat. *Again*, Spiritus iſtius operationis eſt, ut nos ex paterno Dei in nos amore certos reddat, & filialem erga eum fiduciam nobis ingeneret.

What can we deſire beyond this againſt our Adverſary in this Point, to prove, that the *Primitive Socinians*, as they are called, believed God to have given, and ſtill to give his Good Spirit unto Believers, as without which they could not, neither can be Children of God? *It is God's diſplaying his Power in the Hearts of Men, and it is by the Operation of his Spirit, that he makes us acquainted with his Fatherly Love to us, who begets in us a Filial, or Son-like Faithfulneſs towards him.*

Slicht. in prim Epiſt. Joan. c. 2. v. 27.

Slichtingius, on that notable Saying of the Apoſtle *John*, in his firſt Epiſtle and ſecond Chapter, *But the Anointing which ye have received of him, abideth in you; and ye need not that any Man teach you, but as the ſame Anointing teacheth you*, commenteth,

“ Unctio, pro eo quo facta eſt unctio, id eſt, pro oleo cœleſti, qui ſpiritus eſt ſanctus. *Again*, Hic enim erat ſpiritus iſtius ſancti Effectus, qui eo fine dabatur, ut eſſet internus doctor veritatis, & in omnem deduceret veritatem. *Again*, Unctio, id eſt ſpiritus ſanctus, vos de omnibus docet, nempe ad ſalutem pertinentibus. Iu *Engliſh* thus, *Unction ſtands for Heavenly Oil*, that is, *the Holy Ghoſt or Spirit*: And to this End was the Holy Spirit given, *That it might become an internal Doctor, or Teacher of Truth, and lead into all Truth.* Again, *The Unction is the Holy Ghoſt, which teaches you all Things*, to wit, *what pertains to Eternal Salvation.*

Certainly, either our Adverſary ought to relinquiſh his great Opinion of theſe Men, or elſe conclude, That *Enthuſiaſm, or Spiritual Motions, Revelations, Teachings, Rulings, and Guidings, are not Things abſurd, fantaſtical, or inconſiſtent with* Chriſtianity; *but moſt agreeable with, and ſuitable to the Nature of it, as that without which no Man can poſſibly be a* Right Chriſtian.

Crell. of One God the Father, p. 197.

But neither is *Crellius* of this Mind in his Commentaries only, where the Weight of Scripture tends him to theſe Interpretations; but in his Book of *One God the Father*, he frequently takes Occaſion to declare himſelf, I think moſt plainly; I wiſh he had been as Sound and Clear in his Underſtanding of all other Points: “ The Holy Spirit is the Power or Efficacy of God; namely (that we may explain it) which proceedeth from God, and iſſuing unto Men, doth Sanctifie and Conſecrate them, and produce various and admirable Effects in them; which Power and Efficacy of God they are wont to call Divine Inſpiration. *Again*, That the Holy Spirit is given to Men by God, and that Men obtain, receive, and have Him from God by Prayers, as numberleſs Places of the Holy Scripture ſhew, out of which it is ſufficient to have looked into but theſe few, *Luke* 11. 13. *John* 7. 39. and 14. 16, 17. (a Place by me quoted to the ſame Purpoſe) *Acts* 5. 32. and

“ 15. 8.

1672. “ 15. 8. *Cor.* 6. 19. By the Holy Spirit in theſe Places, is underſtood, *Some Divine and Holy Inſpiration, or ſome Power flowing from God; which is as it were* Pag. 205. *breathed into Man.* Again, The Holy Spirit is properly given unto Men, and not Metonymically nor Metalepſically; *that is*, the Gift of the Holy Ghoſt, is ſimply and plainly to be taken as expreſt: Which (*ſays Crellius*) was not un- Pag. 208. known even to the *Gentiles* themſelves; although in the mean Time, they did moſt grievouſly err in the Thing, taking a Falſe Inſpiration for a True One, a Deviliſh for a Divine. It would be tedious to inſtance a fourth Part of what he argumentatively writes on this; only I will produce a few of thoſe Scriptures Pag. 218, 219. which he ſo underſtands, and applies, 2 *Cor.* 1. 22. and 5. 5. — *Epheſ.* 1. 14. here a Pledge and Earneſt are mentioned. “ Next, *ſays he*, all thoſe Places, where the Pag. 221. Holy Spirit is ſaid to be poured out on Men, as *Iſa.* 44. 3. *Joel* (by us cited) chap. 2. 28, 29. *Zachariah* 12. 10. *Tit.* 3. 6. Where (*ſays he*) Men are ſaid to be *Baptized in, or with it.* Again, agrees to it that of Chriſt, who in *John*, inviting Men to the Participation of ſo excellent a Gift, thus ſaith, *If any Man thirſt, let him come to me and drink:* Underſtand it (*ſays Crellius*) of that Living Water, which, it is manifeſt, is the Holy Spirit: Let thoſe Places be added (*ſays he*) in which Chriſt himſelf is ſaid to be *Anointed*, or others are ſignified to be *Anointed with the Holy Spirit*, *John* 7. 37. *Iſa.* 61. 1. *Luke* 4. 18. *Acts* 8. 38. *Heb.* 1. 9. *Pſal.* 51. 8. 2 *Cor.* 1. 21. 1 *John* 2. 20, 21, 27. He proceeds to ſeveral Arguments upon divers other Scripture-Heads, as all Scriptures touching Divine Pag. 222, 223, 224, 235. Participation, not quenching the Spirit, the Holy Spirit being ſent, The Spirit ſearching all Things, *&c.* But above all, I ſhall conclude his whole Diſcourſe with this one Expreſſion, *viz.* “ In this we know that we dwell in him, and he in us, becauſe he hath given us his Spirit, which we have expreſſed, is both perfect, and plainly expreſſeth the Thing given, and ſuch indeed, as may demonſtrate moſt clearly that God dwells in us, in ſome moſt Singular and Divine Manner, and we in him, and that there is a moſt ſtreight Bond of Love and Conjunction betwixt us and him; for how could we be more ſtreightly joyned with him, or he with us, than when he hath imparted to us of his Holy Spirit.

Curcell. adverſ. Mareſ. diſſert. prim. pag. 114. *Curcellæus* ſhall conclude theſe Teſtimonies: “ Nec enim deſinunt fideles eſſe Templum ſpiritus ſancti; nimium quia Deus in ipſis per ſpiritum ſuum habitat. *That is*, Neither do the Faithful ceaſe to be the Temple of the Holy Ghoſt: Why? *Becauſe God by his Spirit dwells in them.*

Thus much for the Firſt Part of this Diſcourſe, I ſhall now apply my ſelf to the Second, which concerns a Vindication of *George Fox*, *and his Citation of Scripture*, from the Reproach and unworthy Dealing of our Adverſary.

A Vindication of *George Fox*, and the Truth by him Vindicated; particularly his *Quotation of Scripture*, from the Calumny and Cavil of this Libeller.

WE ſhall ſay nothing here of the Diſingenuity of the Man, in writing againſt a particular Perſon, to prove a Charge againſt a People, having already pointed at it in another Place; but ſhall fall to the Charge it ſelf, which I will faithfully lay down in his own Words, and the rather, ſince it is one main Part of his Proof aginſt G. F. *That he is an Impoſtor*, becauſe he renders not the very Words of Scripture, though Words importing the ſame Senſe.

Pag. 3. *If you will but allow us Competent Witneſſes to prove that* G. Fox *killed a Man, ſuppoſing we have ſeen him at Noon-Day thruſt him through the Heart with a Sword; Or if you will grant that we can read* Engliſh, *and know that* A. B. *is not* C. O. *then upon theſe Conceſſions we will undertake to prove, that* G. Fox *is a Falſe Prophet, a Lyar, or Impoſtor.*

This *Reader* is the Charge: And doſt thou not think it is rarely drawn up? Well may I ſay rarely, for I dare ſay, it is the firſt of the Sort that is extant in the World.

I muſt confeſs I am at a Stand what he intends with his ſuppoſitory Introduction to it; for I as little underſtand what the Man means by *allowing Us Competent Witneſſes*,

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Witneſſes, (when the *Us* are to ſee the Thing done) as he can pretend Difficulty in the obſcureſt Paſſage in *G. Fox*'s Writings: For either he ſhould have ſaid, *If you will but allow Us* (to be) *Competent Witneſſes*, ſuppoſing we have ſeen him at Noon-Day, *&c.* or if, as by him already phras'd, *viz.* If you will but allow Us Competent Witneſſes (leaving out *to be*) then ſay I, it ſhould be, ſuppoſing They, (and not We) have ſeen him at Noon-Day, *&c.* for as expreſt, they are Competent Witneſſes: But if this be ſo trivial, as that our Time might have been better ſpent, and our Charity have overlookt it, as a Slip of the Man's Pen, or in the Compoſitor's Setting: Methinks he was as laviſh of his Time as Penurious in his Charity, that, without any Juſt Provocation, he ſhould trouble the World with an entire Book, containing little elſe but a Collection of ſuch ſlender (at moſt) Omiſſions, enlarg'd with his own *Malicious Comments.*

Well, but it is now Time, that we ſhould ſee this wonderful Diſcovery he has made of *George Fox*, and that ſo plain, as killing a Man at Noon-Day (which unhandſom Compariſon is no mean Inſtance of his own vexed, baſe, and murdering Spirit) or as his Mathematical Demonſtration, that *A. B.* is not *C. O.* for which peculiar and eaſie Way of well-expreſſing of a Charge, we remain his Debtors.

To prove this Charge (the only Thing we want, for of falſe Accuſers and Accuſations we have enough) he thus goes about it, to uſe his own Words.

> *If* G. Fox, *in Matters of Concernment, not only to Men's Bodies and Eſtates, but alſo to their Souls and Eternal Eſtates, affirm that to be True, which to your own Eyes is manifeſtly Falſe, or that to be Falſe, which is True.* Again, If G. F. *doth belye not an ordinary Perſon, a mortal Man or Prince, but God Almighty, our Lord Jeſus Chriſt, and the Holy Ghoſt. Moreover, If he deal thus through Deſign and Purpoſe, then he is what I have ſaid,* viz. *a Falſe Prophet, Lyar, and Impoſtor with a Witneſs.*

This is but *Petitio Principii*, or a meer begging of the Queſtion, nothing more is proved here than in the Charge it ſelf; nay, it is but the Repetition of the Charge, expreſſed in other Terms; yet to it ſo expreſſed, I return in ſhort thus much.

Firſt, I deny *George Fox*'s affirming Things to be True which are Falſe, and Falſe which are True, to be obvious to our Eyes or Senſes; for we can ſee no ſuch Thing: And ſince we are ſo to ſee them, in order to the Concluſion, it follows, that *He is no Falſe Prophet, Lyar, or Impoſtor, by his own Rule.*

But *Secondly*, I utterly deny, that *George Fox*'s ſo affirming or aſſerting, ſuppoſing as our Adverſary ſays of him, renders him either a *Falſe Prophet or Impoſtor*; ſince he only is a Falſe Prophet, that either runs to inſtruct or teach People, and is not ſent of God, but ſpeaks other Men's Words, not his own Viſions; or who propheſies ſuch Things to come, as never come to paſs, but happen quite contrary, in neither of which Acceptations is *George Fox* proved a *Falſe Prophet*; therefore none. The like may be urged to clear him from Impoſture, ſince he only is an *Impoſtor*, that aſſumes to himſelf the Dignity of an *Extraordinary Ambaſſador* from God, and proves a *Cheat*, as *Simon Magus among the Samaritans and Romans, Mahomet among the Turks, and the late Jew in Italy.* So that if *George Fox* had ſingly affirm'd that to be True which were Falſe, it prov'd him *No Falſe Prophet or Impoſtor*; and therefore our Adverſary ſhews himſelf a raw Diſputant, and meer Novice, in the ſound framing of an Argument; For what Man that underſtands an Horſe from a Cow, would thus argue? If *G. Fox, in Matters of Concernment, not only to Men's Bodies and Eſtates* (then in Matters of Concernment, in Part to Men's Bodies and Eſtates) *affirm that to be True which is Falſe, he is a Falſe Prophet and Impoſtor*; He might as well have ſaid, *If George Fox affirms he gave Ten Pound for an Horſe, when he gave but Five,* then *G. Fox is a Falſe Prophet and Impoſtor with a witneſs*: But I think it will not hurt us, to let him have to himſelf the whole Reputation of this Kind of proving to People's Senſes the Truth of his Charge, who, had he not been void of all Senſe himſelf, and Reaſon too, would never have ſuffer'd ſo much Weakneſs and Untruth to paſs the Preſs without Correction.

Nay, though he could make it appear (which neither his Wickedneſs nor Prejudice will ever be able to do) that *George Fox* has deſignedly, and on Purpoſe belied the Almighty God, the Lord Jeſus Chriſt, and the Holy Ghoſt, as he chargeth him to have done; yet ſtill I affirm, that he could not properly and ſtrictly be term'd a *Falſe Prophet or Impoſtor*, though all, but ſuch, would juſtly conclude him as Wicked as our Adverſary is malicious: For might not a deboiſt Fellow, that mocks at God and Godlineſs, when he kills, lyes, or commits Adultery, ſay in his

1672. Deſence, as the Apoſtle did, on a more ſerious Account, in another Caſe, that his Spirit was willing to have avoided ſuch Things, but the Fleſh was weak, and that it was not he which did thoſe Things, but Sin in him, hereby belying the Holy Ghoſt, which in the Apoſtle intended quite another Thing: Yet I hope, none in their Wits, would count ſuch a Fellow a *Falſe Prophet or Impoſtor, though very impious and prophane.*

And that there are too many, who from *Nathan*'s Words to *David*, in the Caſe of *Uriah*'s Wife, and from the Liberty taken by ſome of the Ancients, have interpreted and concluded, that their boundleſs Luſts are by Scripture irreprehenſible; *thereby making at firſt Sight, the Holy Ghoſt an Acceſſory to their Licentious Practices*, who was the Author of the Truth therein contained, (which is belying him with a Witneſs) I ſuppoſe, our Adverſaries Obſervation in the World cannot but give him to underſtand: Yet how we can properly Character ſuch *Libidinoſo's*, or inordinate Perſons, *Falſe Prophets*, *or Impoſtors*, is left with the ingenious Reader to conſider.

I hope by this Time, the Way he takes to prove *George Fox* what he wickedly ſays him to be, is evidently detected of Inſufficiency, and that upon his own Poſitions, *George Fox* cannot be concluded either an *Impoſtor or Falſe Prophet.* I ſhall now make it appear, that he is as well miſtaken in the Proof of the Truth of his Charge, as in the Way he took to ſtate it, and that no Man in that Compaſs, could well have manifeſted more Weakneſs, Folly, Malice, and Untruth (as well in defending of his own, as in oppoſing our Principles) than this our Adverſary we have in Hand.

To follow him into every Abſurdity, would not only be more than he deſerves at our Hands, or any Man's that loves Time better than to loſe it; but it would needleſly ſwell the Diſcourſe, beyond both my Intention, and the Service it is deſigned to; I ſhall therefore contract and divide his Exceptions to *George Fox*'s Quotation of Scriptures, into theſe three Sorts.

1. Such as may refer to Doctrinal Difference, I mean wherein he oppoſeth us.
2. Such as refer to his *Socinian* Interpretation of the Scriptures, wherein Chriſt's Divinity is aſſerted, where we oppoſe him.
3. Such as are meerly trivial, in which there can be no Pretence for accuſing *George Fox* of any Alteration, as to what himſelf judges generally to be the Senſe of the Places, only perhaps a tranſpoſing of the Words, or the uſing of a Word of equal Force, but not the ſame, no ways detracting or varying from the Mind of the Scripture.

But that a Man ſhould make fifty Doctrinal Cavils, to no ſolid Purpoſe, befits no Man that loves to be profitably employed; but it therefore ſuits him, that is ſo over-run with the Lazy, as I am really perſwaded, he buſies not himſelf in one ſerviceable Work in a Week together; only ſits upon his own Saturnal Dreams till he has with Difficulty hatcht them into ſome ſeeming Conſiſtency, and then they are to flutter abroad upon his Paper Wings (ſcarce Good enough for Waſte) to the Shop, which trafficks in ſuch Kind of Ware) till Perſecution comes, with the Scorch of which they are wont to ſinge and wrap up like a Scrole: But enough of this. Now for his Doctrinal Exceptions.

He begins with what we confeſs to God's Glory to be our Beginning, and ſtumbles at it, as much as did the *Jews* of Old; *I mean Chriſt Jeſus the Great Sun of Righteouſneſs, and Light of the Inviſible and Spiritual World, by which the Inviſible Souls and Spirits of Men come to obtain the Saving Knowledge of God, and what is required from them, in order to their Eternal Salvation.* What can we expect then but Darkneſs, from him that ſeeketh to diſparage the Light. But let us hear him.

The firſt Scripture which I ſhall pitch upon as miſrecited (in his Language (that is *George Fox*'s, perverted and corrupted) ſhall be that in *John* 1. 9. He cites it almoſt as often Wrong as Right. The Scripture runs thus in our Tranſlation, *That was the True Light that lighteth every Man that cometh into the World.* A long Porch, where's the Houſe) ſays he, *in the* Greek *it is coming, (not that cometh) and ſo it may refer to Light as well as Man.* But *George Fox* hath it thus, *John* ſaid, *Every Man that cometh into the World is Enlightned*, and ſeveral Sayings of the like Tendency. But now hath he obſerved that Exactneſs, which he requires in others? *May there be no Difference between Lighteth and Enlightneth; Muſt every Man of Neceſſity be Enlightned, becauſe the Light lighteth him?*

Wonderful Diſtinction! Certainly this Man ſets up for a *New Claſs of Criticks*: I wonder into what Labyrinth he hath travell'd for this Notable Gloſs! A Body would think he had left his Wits (if ever he had any) behind in Exchange. But I anſwer, 1672.

I look upon it as Conceited and Preſumptuous, for any Man to undertake what he cannot prove, and not leſs baſe, to affirm a Man miſcites, perverts, and corrupts Scripture, when he renders the Genuine Senſe of it. And this I briefly prove,

If I grant to this *Pſeudo-Linguiſt that* ἐρχόμενον is a Participle, and not a Verb, as our *Engliſh* renders it, What then? Muſt it needs follow, that it refers to τὸ φῶς and not to πάντα ἄνθρωπον? Has he made no better Uſe of his *Greek Grammar*? 'Tis ſtrange that any Man ſo mean in that Tongue, ſhould undertake to thwart the current of all indifferent Tranſlators, whom he ſticks not to make Uſe of at other Times.

I have taken a View of the moſt and beſt Editions, both of *Greek*, *Syriack*, *Arabick*, *Æthiopick*, and *Latin*, I could at preſent find; beſides, ſeveral other Languages, amongſt others, a *Gothick* and *Anglo-Saxonick Teſtament*, which I ſuppoſe I underſtand as much as he doth *Greek*, or thereabouts, which I ſhall alſo produce for his Satisfaction.

The Greek.	
Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.	*He was the True Light, which enlighteneth every Man coming into the World.*

The *Syriack* Verſion has it, Omnem venientem in mundum; *All coming into the World: Which*, ſays *Druſius*, is ſufficient.

The *Arabick* hath it thus, *That was the True Light, which Enlightens every Man*; making *Coming* to begin the next Verſe, which I ſuppoſe was a Miſtake in the Verſion of it; however, it gives no Force to our Adverſary, ſince he is ſaid, *To Enlighten all Men before his Coming, or being come into the World, is mention'd by the Evangeliſt*, In Him was Life, and that Life was the Light of Men; He was the Light of Men.

In the *Æthiopick* Verſion we find it thus, *And He is the Light of Righteouſneſs, which Enlightens all Men coming into the World.*

Which Luther *renders thus.*	Luther.
Erat lux illa, lux vera, quæ illuminat omnem hominem venientem in mundum.	*He was the True Light, which enlightens every Man that comes into the World.*
Which Eraſmus *renders thus.*	Eraſmus.
Erat lux illa, lux vera, quæ illuminat omnem hominem venientem in mundum.	*That Light was the True Light, which enlighteneth every Man that comes into the World.*
Which Beza *renders thus.*	Beza.
Hic erat lux illa vera, quæ illuminat omnem hominem venientem in mundum.	*This was the True Light, which enlightens every Man that comes into the World.*
Montanus *thus.*	
Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.	*He was the True Light, which enlightens every Man that comes into this World.*
The Italian *Verſion thus.*	Italian.
La vera Luce, era quellach, illumina ogni huomo che viene all mondo.	*The True Light was that which enlightens all Men which come into the World.*
The Spaniſh *thus.*	Spaniſh.
Aquella Palabra era la luz verdadera que a lumbra a todo hobre, que viene en eſte mundo.	*Which Word* was the True Light, that *giveth Light to all Men* that come into *this* World.

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The French *thus.*	French.
Ceſte lumiere la eſtoit la veritable, qui illumine tout homme venant au monde.	*The ſame Light is the True Light, which enlightens all Mankind coming into the World.*
Thus a Tranſlation in 1631.	The Tranſlation in 1631.
La vraye lumiere eſtoit celle qui illumine tout homme, venant au monde.	*The true Light is that which enlightens all Mankind coming into the World.*
Thus a later Tranſlation 1658.	The Tranſlation in 1658.
Elle eſtoit la lumiere veritable, qui illumine tout homme, venant au monde.	*That was the true Light which enlightens all Mankind coming into the World.*
High-Dutch, *or* German, *thus.*	German.
Das war das Warhafftige Licht, welches alle Menſchen erleuchtet, die in dieſe Welt kommen.	*That was the true Light, which enlightens all Men that come into this World.*
The Low-Dutch *thus.*	Low-Dutch.
Dat wareachtige Licht was deſe die allen Menſchen verlicht komende in de Werelt.	*This was the true Light, which enlightens all Men coming into the World.*
Anglo-Saxonick.	Anglo-Saxonick *verbatim.*
Soth leoht wæs that onlyht ælcne cumendne man on thiſne Middan-eard.	*It was the true Light, which enlightens every Man coming (or coming Man) into this World.*

I know not any Verſions or Copies extant but what are of the ſame Import with theſe already cited. That which ſeems farther neceſſary is, what hath been the Judgment of Ancient and Modern Writers in the Point.

Gregorius Nazianzenus, concione de Baptiſmate, is very expreſs in this particular, τοῦ ἀληθινοῦ φωτὸς τοῦ φωτίζοντος πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

Chryſoſtom largely and earneſtly diſcuſſes this Thing, and concludes, that ἐρχόμενον ought to be joyned to ἄνθρωπον and not to φῶς and in explicating this Queſtion, *Whether then is not every one* (ſavingly) *enlightened?* he very truly and to purpoſe ſaith, It is not any defect in the Light, but their Fault who will not admit of it, and yield to it; Ἡ μὲν γὰρ χάρις ἐκκέχυται, πάντας μετὰ τῆς ἴσης καλοῦσα τιμῆς, οἱ δὲ οὐκ ἐθέλοντες ἀπολαῦσαι τῆς δωρεᾶς, ἑαυτοῖς δίκαιοι ταύτην ἂν εἶεν λογίσασθαι τὴν πήρωσιν which is as much as to ſay, The Grace is impartially ſhed abroad (or held forth) unto all; but who wilfully refuſe that Heavenly Gift, muſt impute their Blindneſs to themſelves.

Thus alſo *Lactantius* taught, withal, not only applying the Participle ἐρχόμενον to ἄνθρωπον; but in Honour of that *Light*, aſſerts it to have an ἐνέργειαν, an Efficacy, or effectual Operation in all ſuch as believe in it, and walk up to it.

I ſhall now briefly touch upon the Opinion of ſome approved Men of Learning in this Point.

Eraſmus gives this paraphraſtical Account upon the Place, ‘ Non erat *Johannes* ‘ lumen illud de quo loquor, nam lumen hoc, de quo loquor, erat lumen verum ‘ quod illuminat omnem hominem venientem in hunc mundum. Making, the Evangeliſt thus to ſpeak, John *was not that true Light, of which I ſpeak; for this Light I ſpeak of, was the true Light, which enlightens every Man that comes into this World*: And anſwering the ſame Objection (as our Adverſary maketh) *Ambiguitatem ſuſtuliſſet additus articulus* τὸν ἐρχόμενον: that is, *The* τὸν *not being in the* Greek, *renders the Senſe* too ambiguous.

Beza is peremptory in the Matter, for making the Objection our Adverſary doth, he anſwereth; ‘ Venientem in mundum, ἐρχόμενον εἰς τὸν κόσμον, id eſt, naſ‘ centem, ut explicat Chriſtus ipſe hoc dicendi genus infra 18. 37. Et additum ‘ eſt iſtud partim emphatico Pleonaſmo, partim ut tollatur Judæorum et Gentium

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diſcrimen. *Act.* 10. 35. *Rom.* 11. 25. & *Gal.* 13: 26. Quod autem nonnulli Participium ἐρχόμενον putant poſſe ad τὸ φῶς referri, ut ita convertas; Hæc erat illa Lux vera, quæ, veniens in mundum, illuminat omnem hominem: id, inquam, videtur violentum, & tractationem hujus argumenti, id eſt, manifeſtationes Chriſti confundere; Malo igitur ſignificari, nullum hominem naſci hujus Lucis expertem. *Coming into the World, that is, being born, as* Chriſt *himſelf explains this Manner of ſpeaking below in the 18th Chap. 37 verſ. And that is added partly by an emphatical redundancy, partly to remove that Diſtinction which was between* Jews *and* Gentiles. Acts 10. 35. Rom. 11. 25. & Gal. 3. 26. *But becauſe ſome think the Participle* ἐρχόμενον *may be tranſpoſed to* τὸ φῶς *to be conſtrued thus; This is the true Light, which coming into the World, enlightens every Man: which with me ſeems to confound the handling of this Argument (that is of Chriſt's Manifeſtation) as unnatural and extorted; I had much rather it ſhould ſignifie, that no Man is born void of this Light.*

Maldonatus, whom *Crellius* often cites with great reſpect, ſays; ‘ Quem ſenſum *Cyrillus* et alij quidam ſecuti ſunt, eſtq; non falſus, non abſurdus, ſed meâ ſententiâ non proprius. Nam ut alia non eſſet ratio, nomen hominis proxime adhærens jure ſibi hoc participium vendicaret. Et Chriſtus non ſolum in hunc mundum veniens, ſed et poſtquam venit, et antequam veniret, erat Lux vera quæ illuminabat omnem hominem venientem in hunc mundum. Et alii Auctores omnes ita intellexerunt, ut non Chriſtus veniens, ſed Chriſtus omnem hominem venientem in hunc mundum dicatur illuminaſſe, *Auguſt. Chryſoſt. Beda, Theophylact. Euthym.* That is to ſay: Which Opinion *Cyrillus* and ſome others followed, and it is neither falſe nor abſurd, but in my Judgment not proper: For, though there ſhould be no other Reaſon, *Man, being the next Noun, ſhould of right challenge this Participle to himſelf.* And *Chriſt* was, not only *when he came into this World, but before and after he came, the true Light, that enlightneth every Man that cometh into the World*, And all other Authors, as *Auguſtin, Chryſoſtom, Beda, Theophylact, and Euthymius, &c.* underſtood it thus; It can not be ſaid, that Chriſt coming into the World enlightens all Men, but *that Chriſt enlightens all Men coming into the World.*

And of this Mind alſo is *Druſius*, upon the text, ‘ *omnem hominem venientem in mundum*; Satis erat omnes venientes in mundum. Sed homo dicitur antequam in mundum venit: in mundum venit cum naſcitur. Igitur homo veniens in mundum, non eſt homo ſimpliciter, ſed homo natus, aut qui naſcitur. *Ebræi* tamen באי עולם vocant omnes homines. *Lib. Muſar. c.* 5. Si congregarentur omnes venientes in mundum, ad creationem pulicis & ad infundendam animam, non poſſent. In *Munere novo* (Liber eſt ejus nominis) videbunt omnes venientes mundi, i. e. in mundum, 78. 2. & alibi ſæpe. *Pheſictha* 2. 1. Teſtimonio ſunt omnibus venientibus in mundum, quod inter eos ſit Divinitas. That is to ſay: *Every Man coming into the World*, ſays he, *All coming into the World, had been ſufficient. But he may be called Man before he comes into the World: he comes into the World when he is born; Therefore Man coming into the World is not ſimply a Man, but a Man born. But the* Hebrews *call all Men* באי עולם *that is, coming or being born into the World.* Lib. Muſar. c. 5. *If all that come into the World, ſhould meet to make a Flea, and to infuſe a Soul, they could not do it:* *In* Munere novo (a Book ſo called) *All coming of the World, that is, into the World ſhall ſee*, 78. 2. *and often elſewhere.* Pheſictha 2. 1. ‘ All coming into the World have a Teſtimony, that there is a Deity among them. Thus much concerning the Senſe of Learned Men upon the Place controverted, which if it doth no good, will I hope do no hurt, though a Man would think that ſo many able to teach him *Greek*, might conclude him, unleſs he has more to tell us, than in his Libel.

Overlooking then ſome other Authors, I ſhall, as I am able, give my own Reaſons, why ἐρχόμενον more properly belongs to Man than Light.

Firſt, If Chriſt be that true Light by way of Eminency, which not only the Scriptures moſt plainly character him to be, but all Criticks and Interpreters agree to be the import of the Place, then will it neceſſarily follow upon their Notion, who generally make *coming* the Participle of *Light* rather than *Man, that true Light never ſaw the World, or rather the World true* Light, *till the Meſſiah's viſible coming, and that conſequently all Antecedent Livers to his External Appearance, however good and holy Men, were deſtitute of the true or ſaving* Light, *as having never roſe upon them, nor they been illuminated or refreſht with the Divine Light*

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To which agrees that of Chriſt himſelf, Job. 8. 56, 58. *before* Abraham *was I am*; Abraham *ſaw my Day, and was glad*; And that of the Apoſtle 1 Cor. 10. 4. for they drank of that Spiritual *Rock that followed them, and that Rock was Chriſt. The Way of the Juſt is a ſhining Light.*

2. Beſides, what ſhall we ſay upon their Tranſpoſition of the Words, as to the Time then preſent? I mean when the Light after their Senſe, *was coming into the World*; for that the Scriptures will be moſt falſe, methinks they themſelves ſhould ſee; ſince it is notorious, *that neither whilſt he was coming, nor come, one quarter of Mankind was any whit extraordinarily enlightned, much leſs ſavingly by him*; but they remained Infidels as before.

3. Nor is this all, for at this rate, *We*, ſince his Departure, are left as deſtitute as they before his Coming, and as they who heard not of him, when he was come were wholly ignorant; for how is it poſſible, upon their Interpretation, that we ſhould have any ſaving Light? Chriſt, in whom was that excellent Light and Power, is gone, ſay they: The Scriptures in many Points are left dubious, as *Peter* teſtifies of *Paul's* Epiſtles, ſay I: neither is there any unerring Interpreter or Guide to be obtained at this Time, ſay they again: *Certainly then, there can be but little true Knowledge, ſound Faith, or well-grounded Comfort in ſo ill-founded a Religion, whoſe Belief is a kind of Fiction, and their Hope but a better Sort of Deſpair.* To conclude.

4. We therefore think it a wrong done to the Text, becauſe of the Participle's unſuitableneſs to Light, and it's natural Agreement to Man; for Men are continually coming into the World, and *as ſuch enlightned*, which cannot be ſaid of Light in their Senſe. The Meſſiah don't viſibly appear as formerly; That Light is eclipſt, as he himſelf ſaid it was convenient to be, or the Comforter would not come; *but that Divine intellectual Light, which was moſt excellent, he promiſed ſhould endure with his to the End*; by a Degree of which alſo the Holy Patriarchs of old ſaw the Glory of his Day, and Evangelical Diſpenſation, though as to the then State of the World, it was altogether unfit for it; wherefore it is ſaid, that they deſired to ſee his Day and ſaw it not; How? *Did they not ſee it as to themſelves? By no Means*; for many of them ſaw it, *but they never ſaw it break forth as God's Diſpenſation to the World* (though they much deſired it) becauſe of the World's Incapacity to receive it.

What ſhall I farther ſay? If *coming* cannot ſo properly be ſaid of Light in their Senſe, as of Man in ours, (ſince ſo every Man in all Ages comes to have the Benefit of that Light offer'd unto him, which in the other Senſe muſt be loſt to Thouſands, or they loſe the Advantage of it (being not then born in that Age, in which that Sun (though for a little Seaſon) was pleaſed to viſit the World) then let it not be *Light coming*, but *Man coming into the World*. In ſhort, take it in their Senſe, *and one Age is hardly befitted*, take it in ours, *and all Mankind is illuminated.*

As to the Drift of our Adverſary in his Tranſpoſition of the Participle, *viz. The Diveſting Chriſt of all Right to Eternal Divinity*, (which is the *Snake in the Graſs*) I ſhall anon ſufficiently, I hope, vindicate that great Truth; though I cannot but wonder, ſince we without damage can allow him, that the Words may be true both Ways, as I have already, and may yet farther demonſtrate, that he would deſire only to receive them in one, as if on purpoſe he had a mind *to dethrone Chriſt from the Seat of his Eternal Majeſty*; For what if *John* had chiefly intended a *Deſcription of the Heavenly Structure of the New World, and Chriſt to have been the*

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Enlighner of all that come into it ; and farther, that the Meſſiah, then coming, was Author of that moſt excellent Creation ; muſt it needs therefore follow, *that he was not antecedent to that Work, that he never enlightned the Fathers and holy Men of Old, with a ſufficient Meaſure of that ſame Light*, which, without Meaſure, appeared in him, and far greater than before, to the Sons of Men? *I appeal to any modeſt intelligent Man, if this be not Ingratitude, nay Sacrilege in the higheſt Degree.* Certainly, therefore it can be no Injury to the Scripture, if we ſay, that He who enlightned the Patriarchs and Prophets of old, *hath, in a more excellent Manner and ſuitable to the Spirituality of his own Divine Nature, revealed himſelf in this Goſpel-Adminiſtration*, the which may aptly be compared to a well-built Temple, which has been of old begun, but left to theſe latter Days of Chriſt's more eminent Manifeſtation, to ſuperſtruct, compleat, adorn and fit for him the eternal Light of Life and Righteouſneſs to be worſhipped in ; ſo that there is a great Difference, as *Grotius* in other Words doth well obſerve, between the Beginning of an Adminiſtration, and of the Author of it, *That might be the Beginning of thoſe large Diſcoveries, but not the Light that gave them* ; and conſequently, notwithſtanding *John* ſhould have intended a Divine Creation, yet it will not neceſſarily follow, that the Light, which is that Creator, *was not in being antecedently to that Divine Creation* ; and ſo God, both by *Pre-exiſtence*, and *Omnipotency*. But I ſhall ſay no more of this, I mean the Tranſpoſition of the Participle ἐρχόμενον, till our Adverſary ſays more to the contrary, if we may then think it worth our Notice.

But it may be fit to obſerve, that the Man ſhows a wavering in his own Judgment, which is not only manifeſt from his Saying, *it may as well be referred to Light as Man*, but in a Manuſcript to a Friend of ours, he affirmed it to be unreaſonable, to refer *Coming* to *Man*, and not to the true *Light* ; all we can ſay is this, that though it ſhow him to be unſettled in his own Thoughts, yet he was willing to be a little more modeſt in Print, than in his Manuſcript.

For his Diſtinction between *Lighteth*, and *Enlightneth*, I confeſs my Self troubled, not at his great Skill, but Folly ; It ſhows, he would ſay ſomething, if he could tell what, and to uſe a familiar Proverb, The poor Man will be playing at ſmall Game, rather than ſtand out. Then, let's to the Word, ſince he would be thought a *Critick* φωτίζει we read in the *Greek*, in the *Latin* Illuminat, and ſhould in the *Engliſh* Enlightneth ; the Defect is not in the *Original*, or *Latin Verſions*, but our *Engliſh* only, I perceive, whether it be Original, or Tranſlation, which makes moſt for him, that is the infallible *Text*, till it happens to contradict him, and then, *if in the Original, the Word is foiſted in, or thus to be tranſpoſed, or rendred* ; if in any of the *Verſions*, then *it is not ſo in the Original, it is lamely rendred*, and the like. But this Challenge I make to the Man, that if he can find one Verſion in three, (and three to one that's odds) which renders it different from what we underſtand by it, I ſhall acknowledge him a *Critick*, and our ſelves ignorant in Words. All the Greek Copies and Latin Tranſlations, I ever ſaw or heard of, import no other thing than *Illumination or Enlightning*. All that I have hitherto mention'd, ſo give it us, *quæ illuminat omnem Hominem*, &c.

That this is the conſtant Uſe of the Word, throughout both the Old and New Teſtament (ſo called) is evident : It is ſaid, of *Jonathan, that after he had taſted a little of that honey, into which he put his Rod, his Eyes were enlightned*, כי־ארו עיני quia illuminati ſunt Oculi mei. See, *ſaith* Jonathan, *I pray you, how mine Eyes have been enlightned.* The *Chaldee* Verſion hath it, illuxerunt Oculi mei, *how my Eyes ſhined* ; The *Syriack* thus, *my Eyes have received Light* : The *Arabick* thus, quomodo illuſtrata eſt Acies mea, *how is my Eye-Sight clear'd* ; but the *Septuagint* expreſſeth it thus ; Ἴδε διότι εἶδον οἱ ὀφθαλμοί μȣ, *Behold how my Eyes have ſeen* ; which in a myſtical Senſe is the ſame now, for that eternal Light or Word of Life, *is that Honey out of the true Rock, and Milk that the Prophet exhorteth the Jews to buy without Money, and without Price* ; And who taſte of that in Faith, receive that bleſſed Effect, namely, true Illumination, Thus *Job, to bring his Soul from the Pit*, that is from Darkneſs, Death and Sin, לאור *ad Lucendum in Luce viventium*, to be enlightned with the Light of the Living, The *Chaldee* has it after this Manner, *that my Soul may ſhine by the Light of the Living* : The *Syriack* and *Arabick, that it may ſee the Light of Life* ; Job. 33. 30. and upon v. 28. which ſpeaks to the ſame Purpoſe, ſays *Vatablus*, De Luce illâ Cœleſti intelligit, fruetur Dei conſpectu, which is, *He means by that heavenly Light, he ſhall enjoy the Preſence of God*. Likewiſe *David* moſt emphatically uſeth the ſame Verb, and that to our Purpoſe undeniably.

1 Sam. 14. 22.

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כי־־אתה תאיר נרי יהוה אלהי יגיה חשכי

Pſal. 18. 28. 29. Quoniam tu illuminabis Lucernam meam, Deus meus illuminabit Tenebroſitatem meam: *For thou wilt light my Candle; the Lord my God will enlighten my Darkneſs.* The *Chaldee* has it thus, *becauſe thou wilt enlighten the Candle of Iſrael: The Lord my God will bring me out of Darkneſs into Light*: A notable Addition, at leaſt Explanation of the Place, yet this is in the *Chaldee Verſion.* The *Syriack*, *Æthiopick* and *Septuagint* are the ſame; the *Arabick* differs only in Tenſes, thou doſt enlighten, for wilt enlighten, and he hath enlightned my Darkneſs, for he will enlighten my Darkneſs. And if the Spirit of Man, be the Candle of the Lord, and that God only can light it, then certainly, ſince Man's Spirit is within him, it is not more unſound, nor any more violating the Scripture Senſe, to ſay, *that God enlightens*, than that he lightens every Man within, by communicating of his own Light to Man's Spirit, which receiving it, becomes lighted by it, to all right Knowledge and good Works. Farther, if *David's* Darkneſs was within him, in his Soul and Underſtanding, as certainly he meant it ſo, when he ſpeaks of it, *then muſt that Light which was to ſhine there, ſhine in* David's *Soul and Underſtanding.* And what falſe Doctrine or Engliſh it is, or Perverſion of Scripture, to ſay that Man is then enlightned, let ſober People judge.

Ep. 1. 18. Bez. in nov. fæd. It is thus expreſt in the Greek Copies of the new Teſtament alſo, and the Latin Verſions of them, witneſs the Apoſtle *Paul* to the *Epheſians*, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν &c. *Illuminatos Oculos Cordis Veſtri.* *Beza* has it in his Copy and Verſion, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας μου illuminatos Oculos Mentis meæ, The *Syriack* has it, *that the Eyes of your Hearts may be enlightned*, The *Arabick* thus, *enlightning the Eyes of your Hearts*: The *Æthiopick* thus, *and may enlighten the Eyes of your Hearts*; all agreeing in the Word *Illuminating* or *enlightning*, only one ſays of the Heart, and the other of the Mind, τῆς διανοίας, from διὰ & νόος νοῦς that is, *Mens*, or the *Mind* of *Man*, which indeed are but ſo many Words to the ſame Purpoſe; certainly then this Word, *Enlighten*, is not of ſo dangerous Conſequence nor inconſonant to Scripture Language, as this idle and ignorant Perſon would render it.

Heb. 6. 4. The like we find in the Epiſtle to the *Hebrews*, *for it is impoſſible for thoſe being once* φωτισθέντας, *Illuſtratos*, or *inſhined*: But, ſayes *Beza*, Illuminati, *Enlightned*, if they fall away to renew them again, &c. they change in their Caſes and Words, but not Senſe; for to ſhine in the Underſtanding, or lighten the Underſtanding, or enlighten it, are the ſame with me, that love Time better, and my own Reputation, than to loſe both by vain conceited Diſtinctions, that only ſhow the Emptineſs of the Head from whence they come.

Heb. 10. 32. The like we may read in the tenth Chapter of the ſame Epiſtle, but call to Remembrance the former Days, ἐν αἷς φωτισθέντες, *in quibus illuminati*, in which ye were enlightned, ſays *Montanus*, quibus poſtquam illuſtrati fuiſſetis, by which ye were ſhined into, ſays *Beza*, that is, *enlightned*, *ſay I.* To which, agree moſt of the Verſions, made Uſe of in this Diſcourſe, whether Oriental, or any other; Alſo *Zegerus*, *Druſius*, *Grotius* and others, are wont to give this Interpretation upon it, both in their Places before mentioned, and elſe where, that φωτίζω imports as much, as to *enlighten the Eyes of Men's Underſtandings unto the Knowledge of Chriſt*, alſo to *indoctrinate or baptize* them into the Knowledge of Evangelical Truths.

Crell. in Epiſt. ad Heb. c. 10. verſe. 32. comm. *Crellius* ſhall conclude the Matter, who in his Comment upon that Place of the *Hebrews*, ſaith, ' *Illuminati*: Luce nimirum Evangelicâ, per quam, ut Apoſtolus " loquitur, Vitam & Incorruptibilitatem Chriſtus illuminavit, per quam omnes er- " rores, omnem mentis caliginem & cæcitatem expulit. The *Engliſh* Conſtruction is, *Enlightned*, that is to ſay, *with the Goſpel Light, by which (as ſaith the Apoſtle) Chriſt brought Life and Immortality to Light, and by which he expelled all Error and all Darkneſs and Blindneſs of Mind.* Certainly he was for Illumination, and ſuch too as is infallible, (a Stumbling-block to our *Erroneous* Adverſary, and his Brawling Aſſociate, *T. F.*)

By which it evidently appears, that not only the word φωτίζω in the Text controverted, whether as *Verb*, *Adjective*, or *Participle*, ſignifies, and is uſed to expreſs what *We* underſtand by *Illumination* or *Enlightning*, and ſo rendred by *Tranſlators* and *Commentators*; but alſo the Holy Pen-men have employed it to that very Purpoſe, in moſt of thoſe Places throughout the New Teſtament, (ſo called) wherein they have treated of Divine *Enlightnings*, *Inſpirings* or *Illuminations.* But after what hath been urged in Defence of our Uſe of the Word, and for which he impertinently reflects upon G. F. What, if I ſhould grant him his two empty Exceptions, (that are like Waſps without Stings) *viz.* *Coming* to refer to *Light*, and that *Lighteth* and *Enlightneth* are different Terms. Firſt, As for *Coming*, it's referring to *Light*, it would amount to no more than this, that being to give an Account of the Evangelical Teſtament, and Goſpel Adminiſtration, he might tell us, *that the breaking forth, Appearance or Coming thereof gave Light to, or illuminated all Men*; or, God was now fulfilling his Promiſe by his Son; namely, *that he would pour out his Spirit upon all Fleſh*, that is, *every one ſhould be enlightned with that bleſſed Sun of Righteouſneſs, who then roſe in a more extraordinary Manner than before.* Now, this being the beſt Uſe that could be made of referring *Coming* to *Light*, and not to Man; What great Matter ſhould *We* loſe by it. O, ſay theſe Followers of *Biddle*, and Mungrel *Socinians*, *but We ſhould get by it*; *for We ſhould thereby be in Hopes of ſhutting Chriſt out of all Pretences to an Eternal Divinity*, by reſtraining *his Beginning to Chriſt's being born of the Virgin.* By being with God, We ſhould have it, *that he was bodily taken up into the higheſt Heavens, and there perſonally taught by God, upon ſolemn Conference betwixt them, what He ſhould do on Earth, where He received his Verbal Commiſſion, and deſcended.*

And by the Words, being God, *that upon his doing what was commanded him, here in the World* (for his Faithfulneſs) *he was godded*; that is, *not a God by Nature, but by Office, by Favour, and Acquiſition.* O ſtrange Imagination! Be theſe the Men that are not for *Meanings*, *Allegories*, and *ſtrained Gloſſes*, but the *Punctual, Literal, Rational Scripturiſts*, whoſe Maxim is, *Non credimus quia non legimus*, We don't believe becauſe we don't read it. If *G. F.* or any *Quaker* in *England*, had undertaken to have impoſed ſuch an Interpretation upon the World, in Favour of his Belief, how inflamed would our *Adverſaries* have been againſt us? and *that this Fancy ſhould be the firſt Corner and Foundation-Stone of their Building*, is very unhappy: And I heartily pity ſome of the firſt Inventers of this Notion, (indeed a very Fiction) that being ſo very rational in ſome other Principles, eſpecially againſt *Infidels, Jews, Papiſts, and Atheiſts, they ſhould notwithſtanding draw a Cloud over the Brightneſs of their other Labours*, by the unjuſtifiable Scandal *this one Conceit brings upon them*, which I verily believe to be *buoy'd up* in the Opinions of ſeveral, by the Reputation that may be due to ſome other more ſcriptural and truly rational Doctrines.

Secondly, What if it ſhould, contrary to the Current of almoſt all Verſions, be allowed, that φωτίζει is *Lighteth*, and not *Enlightneth*? For my Part, I ſee no other Loſs in it, than that it is not ſo forcibly expreſt; For Man being compoſed of Soul and Body, the Soul is the Interior, the Body is the Exterior Part of Man; ſo that when the Body is lightned by the Sun, or, any other Fire, we may ſay the External Part is lighted about it's Buſineſs or Occaſions; and when the Internal Part, the Soul, is lighted, *We may in Reference to the whole Man ſay, He is enlightned or lightned within*, becauſe the Soul may properly be ſaid to be *Internal* or *Within*, or *the moſt hidden and Spiritual Part of Man.* Behold then the Redoubtableneſs of this *Adverſary*, his Will is *good*, I mean bad, as the Apoſtle ſaith in a more ſerious Caſe, *To will Miſchief to us was preſent with the Man, but how to perform he knew not*; yet this pedling Controvertiſt will be doing, though as little to Purpoſe as need be: Witneſs one material Part of his Obſervation againſt G. *F. if it hath any Matter at all in it, viz.* that he changed the Phraſe, and Tenſe or Time. Alas, poor Man! And what then? *Ergo*, ſaith he, G. *F.* is a *Falſe Prophet*, *a Lyar*, and *an Impoſtor*: Boldly ſaid; but prove it, who can, or will, for him. But what then will become of the Man that would have the Text controverted thus rendred, *Hæc eſt Lux illa vera quæ venientem in mundum illuminat omnem hominem*: This were as ingrammatical altogether, but we ſpare him, though we muſt remember him; for we cannot eſteem it Doctrinal Error for a Man to miſs a Tenſe, and would have him and all Men know, that *our Religion ſtands not in Grammatical Tenſes*, but *the Fear of God, and Faith in Chriſt Jeſus, whoſe Blood cleanſeth from all Sin ſuch as walk in his Light.* Nor did the *Prophets* and *Apoſtles* ſtand upon Tenſes, eſpecially *Jeremiah* and *John*, whoſe *Hebrew* and *Greek* don't much exceed the *Quakers Engliſh*. G. F. was not ſent to preach up Propriety of Speech, *the World is but too curious and proud in ſuch Human Science* and Acquiſition; *But like a Faithful Miniſter of God, by his Eternal Spirit and Power to turn People from*

Darkneſs

1672. *Darkneſs to the Light (in which the Ranſomed walk, with Everlaſting Joy upon their Heads) and from the Power and Kingdom of Satan, which ſtand in the Luſt of the Eye, Luſt of the Fleſh, and Pride of Life, unto God, and his Holy Kingdom, which ſtands in Righteouſneſs and Peace, and Joy in the Holy Ghoſt*, Rom. 14. 17. And as ſuch it is that G. F. is owned and reſpected with other publick Labourers amongſt us, *who ſeek not Honour from Men, as our Adverſary and moſt of the reſt of Men do; but that which is from God and his Wiſdom, which is firſt pure, then* John 5. 44. Iſaiah 3. 17. *Peaceable, Gentle, and eaſy to be entreated; which is not of this World, but by the Children thereof eſteemed Fooliſhneſs and meer* Enthuſiaſm, *and that in a Way of Deriſion:* and we know that we are of God, and the Generality of the World lies in Wickedneſs, either of Fleſh or Spirit.

Having, I hope, ſufficiently prov'd, that the Participle ἐρχόμενον, *Venientem*, or *Coming*, is to be referred to *Men*, and not to *Light*; and that φωτίζει is properly *Illuminat*, and that *Enlighten:* Nay, in Caſe they were not ſo, that it would prove little prejudicial to our Senſe (as the Difference hath been already explained) I am now willing to make appear, that the Light, of which we have been ſo treating, is no natural nor created Light; but, *a Supernatural and Eternal Light*, which done, we ſhall conclude, at leaſt on this Subject, the Controverſy.

John 1. 1,2,3. 1. If Man be enlightned by that Word, which *was with God, and was God, and that before the World was*; then Man is enlightned by a *Supernatural* and *Eternal Light:* but the Scripture in the firſt, ſecond, and third Verſes of *John*'s firſt Chapter, proves Man to be ſo enlightned, and that Light to be ſuch, as before ſaid; *therefore Man is illuminated by a Supernatural Eternal Light.*

If he object another Senſe of theſe Verſes, than the Words ſimply and nakedly ſeem to import; for Inſtance, that the Beginning, there mentioned, relates not to the World, and viſible elementary Creation, but the inviſible Creation, as I know is their common Refuge. I reply,

Verſe 3. 2. If all things were made by him, and without him nothing made that was made; then, either *John* ſpake Equivocatingly, not meaning what he ſaid; or elſe, plainly and properly, and conſequently all Things (of which the World is the greateſt Part) were made by him; and therefore *He muſt needs have been before all created Things.*

Verſe 9. 3. If he were that true Light, *by Way of Exemption to all others*, (as the *Socinians are wont to interpret God to be true God*, *John* 17. 3. and there is no Reaſon to the contrary) *then was he Light in himſelf*; and conſequently, did not illuminate by a receiv'd or borrow'd Light, from another; *but ex ſe, out of himſelf, and from himſelf only, and therefore God*; as ſaith *John* in his firſt Epiſtle, *This then is the Meſſage which we have heard from him, That God is Light*, &c. The firſt Pro- 1 Jo. 1. poſition is Scriptural, and needs no Proof; and the ſecond I prove thus,

Verſe 4. 4. If the Divine Life of this creating Word be that True Light by Way of Excellency and Excluſion of all others, *with which he enlightens every Man, coming into this World, then muſt he be Light in Himſelf, and from Himſelf; unleſs he can be Himſelf without that Divine Life which is in Him*; which becauſe he cannot, it will follow, that he is ſuch a true Light as hath been aſſerted; and conſequently, muſt be God, *inaſmuch as he, who is the Fountain of true Life, is God.* Which I farther prove thus,

Verſe 7. 5. If he, who is eminently that true Light, by whom only all Mankind is enlightned, neither is, nor can be that Light, as any Part of Mankind, however immaculate (*ſince ſo he would be a light unto himſelf*, which is both abſurd and impoſſible) then that Creating Word, which is that Divine Life, which is evidently that true Light, by which all Men are enlightned, neither is nor could be a *Mortal Man, however Holy*; *and properly therefore it was not Chriſt, as Man, but as God, that was and is eminently the Light of Men.* Which I farther prove.

If that Light, *in which all Men ought indiſpenſibly to believe for Salvation*, be the Light, with which Men are enlightned; *then are all Men ſavingly and ſupernaturally enlightned:* But the Scripture here quoted proves the Light in which all ſhould believe, and which illuminates all, to be the ſame; and conſequently, the Light, wherewith Men are enlightned, is Saving and Supernatural.

7. If that World was made by him, in which he was, and which knew him not; *then, becauſe this Elementary World was the World in which he was, and Mankind then in it, thoſe that knew him not, it follows, that this viſible Elementary World, and Mankind in it, were made by him*; and if made by him, *then neceſſarily he muſt have been before them:* aud ſince this Word is that Light, by which Men are enlightned, it followeth, that they are illuminated by a Supernatural and Eternal Light.

8. If to as many as receive him, (the true Light enlightning all) to them he gives Power to become the Sons of God; then the Way to be a Son of God is, *to obey the Light*, or to receive and obey the Light is the Way to be a Child of God; *not born of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God*; but the Scripture plainly teſtifies that to be the Way: *therefore the Light is Saving and Supernatural.*

Thus much in ſhort from Scripture: I have a few Arguments to offer from Reaſon.

It is, I think, granted on all Hands, That God has enlightned Mankind with ſome Light or other; the Queſtion then will be this, What Nature this Light is of, Saving or Inſufficient, Natural or Supernatural? I prove it to be Supernatural and Saving thus:

1. If the Light, with which God has enlightned Men, were natural, then could it inform Men only in and about natural Affairs; but we ſee that Men do thereby in Meaſure *know and diſcern Things that are Supernatural*; therefore this Light is not Natural, but is Supernatural, and conſequently Saving.

2. That it gives Men ſome Knowledge of Divine Things, I ſuppoſe all believe; however, I thus prove it: God gave it for ſome End, or no End; for no End we cannot, we dare not ſuppoſe; if for ſome End, then not in Reference to Natural Things, becauſe they are knowable by the Spirit of Man as ſuch; *conſequently it muſt be in and about Things relating to Man's Duty to God and his Neighbour*, in which conſiſts the Salvation of his own Soul: If ſo, then I prove it's Sufficiency thus:

3. Whatever God gives to any Man for any End, *is ſufficient for that End for which he gives it him:* But God has given his Light unto Men, in order to their Duty to Him and their Neighbour, in which conſiſts the Salvation of their Souls; and conſequently that Light is ſufficient to that End.

That what God Gives to any End is ſufficient to compaſs it, I thus prove;

4. God requires all Men ſtrictly to ſerve and obey him, and to work out their Salvation with Fear and Trembling; or elſe, their End ſhall be Deſtruction: But this the Almighty (with Reverence I ſay it) could not juſtly do, unleſs the Light with which he enlightens Men, were ſufficient and ſaving; *therefore, unleſs our Adverſary will impeach him of manifeſt Injuſtice, or deny that he thus requires Men to fear him, and work out their own Salvation, he muſt grant, that not only God hath illuminated all Men, but that the Light, wherewith he hath illuminated them to that great End, is Saving and Supernatural.*

Object. I know the Objection that is on theſe Occaſions frequently ſtarted, *viz. How cometh it then that all Men have not a clearer View of this* Light *whereof you ſpeak?*

But Men muſt have a Care of concluding the Light ever the leſs Divine in it ſelf, becauſe of that dim and imperfect Sight their own Infirmities cauſe them to have of it; perhaps ſome are as incapable to behold the Light as it is, as an Infant to make a true Proſpect by the Natural Day: Others are grievouſly infeſted with *Rheums*, *Bloodſhed*, and many other Diſtempers; whilſt not a few either wilfully cloſe their Eyes, are blinded with Motes and Beams, run into obſcure Places, or by their continued Obſtinacy in Wickedneſs, come at laſt wholly to loſe both the Light, and their Capacity of ſeeing it. Such are thoſe on whom the Night comes, in which none can work; and this was impenitent *Jeruſalem*'s Caſe, which is too too frequently and lamentably parallelled in our Days. Men muſt not think to ſee all at once; and becauſe their inquiſitive, impatient and wand'ring Mind is not anſwered by whole Heaps of glittering Diſcoveries; *therefore, in a* *brittle unſubject Nature, fling off all Regard to the Light of God, and vainly think to compaſs Salvation in their own unwarrantable Strivings.*

Let Men conſider ſeriouſly their own dark State, how long the Light hath ſhined there uncomprehended; and ſince it has pleaſed the Eternal God to viſit them with ſuch a Miniſtry and Teſtimony as turns them unto that bleſſed and unchangeable Light, diligently adhere to it, and be humbly contented to Practiſe what they know, (for, to that only End and Purpoſe does God cauſe it to ſhine in their Hearts) before they look after other Diſcoveries, *from that graſping, ravenous, comprehending Spirit in Man, which would know the End before it practiſeth the Beginning*, which is curſed of God, and is for Eternal Judgment; this loſt *Adam* his *Paradiſe, and obſtructs Thouſands from entring into the Way of God at this very Day.*

Wherefore bleſſed are they, who knowing their own Weakneſs, wait diligently upon the Lord, for ſuch daily Dawnings of his own ſaving Light, as ſuit their own States, *as to their daily Temptation, Preſervation and Increaſe, in the Experimental Knowledge of the Way of God:* Such are not wiſe above what's written in their Hearts, by the Finger of God; and ſpeak and declare of God, and his unchangeable Way, according as they have felt and handled; I mean, *as he hath revealed himſelf both in Judgment and Mercy,* through the In-ſhining Light of his Son.

And this I publiſh to the whole World, *That I never knew God truly and heartily, to be of purer Eyes than to behold Iniquity, I was never conſcientiouſly convinced of any Evil, I never was brought into true Repentance, I never experienced real Atonement, I never had right Faith in Chriſt, nor did I ever inwardly come to feel a Cleanſing from any Sin, and a being juſtified by his Blood, by which to know him my Mediator, Saviour and Redeemer, but by the Reproofs of that Light, wherewith Chriſt has enlightned me, and by turning to it, and walking in it with all Godly Fear and Subjection, according to it's Bleſſed Diſcoveries and Requirings.* Wherefore I boldly call it, *A Sufficient, Saving and Supernatural Light*: And according to the Truth of this, *ſo let my Soul find Mercy with my God by Jeſus Chriſt.*

I ſhall ſum up my Senſe briefly thus:

All Mankind have been *Benighted*,
All Men have *Degenerated*;
In that State, *all are Ignorant*;
In that State, *all are Corrupted*;
And in that State, *all are Damned:*
And this Certainly.

God would have *all Men be ſaved*;
But they can *never be Saved*,
'Till they be Regenerated:
To be that, *they muſt be Waſhed*;
To be Waſhed, *they muſt Believe*;
And to Believe, *they muſt Repent*;
And to Repent, *they muſt ſee why*,
And to do this, *they muſt have Light:*
And all this Certainly.

This *Light* muſt give true and *right Sight*;
This *Light* muſt be *ſufficient*;
Then this *Light* is *infallible*;
Then this *Light* muſt needs be *Saving:*
And all this is True.

This, by their own Principle, cannot be deny'd, as well as that it is true in it ſelf.

I conclude, therefore, That all Men of themſelves want Light; that God, ſince he would have all be ſaved, has given all Light; that this Light muſt give a certain Diſcerning; and that ſuch as are guided by it are conſequently certainly led. In ſhort, The Light is both Univerſal, Supernatural, and Infallible.

That

That this is not our Judgment only, I ſhall mention a few of many, that aſſert it to be a SAVING LIGHT.

1. Thus believed *Origen*. Φῶς δὲ Ἐθνῶν ἐν τῷ Ἡσαΐᾳ ὡς προείπομεν παρατιθέμενοι τό Ἰδοὺ τέθεικά σε εἰς φῶς Ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς —— ὁ δὲ σωτὴρ ἐλάμπων τοῖς λογικοῖς, καὶ ἡγεμονικοῖς, ἵνα αὐτῶν ὁ νοῦς τὰ ἴδια ὁρατὰ βλέπῃ, τοῦ νοὸς τοῦ κόσμου ἐστὶ φῶς. He is truly called the Light of Nations, or the *Gentiles*, by *Iſaiah*; *I have given thee for a Light, to lighten the* Gentiles, *and for my Salvation to the uttermoſt Parts of the Earth* — But truly, our Saviour is the great Light of the intelligible World, enlightning thoſe in the moſt excellent Parts of their Souls, who are capable of Reaſon, that the Mind may diſcern and perceive to it ſelf thoſe Things that are moſt proper and worthy of Men's Purſuit after. Orig. in Joan. c. 1. v. 9.

2. *Chryſoſtom* poſitively declared his Judgment in the Matter, as we have obſerved before.

3. *Eraſmus*, upon the ſame Place tells us, "That it's Import, ſo far as concerned "the Nature of the Light, lies here; Illa lux, erat Fons Luminis, unde ipſi quoq; "Johanni ſuum fluxit Lumen: That Light was the Fountain of Light, *from whence* John *himſelf received that Light he had*. If ſo, then a *ſupernatural and ſaving Light*, then *God*, and conſequently *more than a Man*; becauſe as ſuch, John *was before him*, and could not be enlightned by him. Eraſm. in prim. cap. Joan. comm.

4. *Beza*, though he reſtraineth that Light to a particular Number, which is not the Point in Controverſie, yet he confeſſeth it to be a *Saving Light*, at leaſt, to as many as God hath deſtinated it: "Quaſi de regenerationis gratiâ hic agitur, "quæ Filiis Dei peculiariter eſt deſtinata. Bez. in nov. fæd.

5. *Tollet* ſpeaks very notably on this Occaſion: "Sunt vero tres illius lucis "proprietates: antiquitas, veritas, & communitas, quæ cum Johanni non inſint, "rectè concluditur illum lucem illam non eſſe — quæ illuminat omnem hominem "venientem in Mundum; non in Judæos ſolum, ſed et in omnes gentes Lumen "ſuum diffundit — Dicitur autem Lux illa omnem hominem illuminare, ſicut & "Sol, qui ſufficiens lumen expandit, & omnes illuminat & omnibus propoſitus eſt, "ut videant: quod ſi qui non vident, defectus Solis non eſt; ſic *Chriſtus* in hoc "Mundo, omnibus quidem hominibus, quantum eſt in ſe, & ex efficaciâ Lucis "ſuæ lucet. *That is*, There be three Properties which are peculiar to the Light; *Antiquity*, which (ſays he elſewhere) is Eternity; *Truth*, by Way of Excellency; and *Community*, in that all Men who are born into the World partake of it, or are enlightned by it. — *But that Light, like unto the Sun, is ſaid to enlighten all Men; who ſtreams forth Light ſufficient, that it may give Light to all; and He is ſet before all, that all may ſee. Thus doth Chriſt on his Part, illuminate all Men with His Efficacious Light.* Toll. in prim. cap. Joan. com. pag. 39.

6. *Maldonatus*, to the ſame Purpoſe thus: "Nonnulli hoc de naturali rationis "lumine intellexerunt. Sed minime dubium eſt de ſpirituali lumine intelligendum, "de doctrinâ, de fide, de gratiâ, de vita illâ de quâ dixerat; & vita erat Lux ho"minum, *Cypri. lib.* 1. & *Chriſtus* non ſolum in hunc Mundum veniens, ſed & poſt"quam & antequam veniret erat Lux vera quæ illuminabat omnem hominem venientem in hunc Mundum. *Which is to ſay*, "Some have underſtood this Place "as treating of the Light of Nature or Reaſon; but, *ſays he*, there is little Doubt, "*But it is to be underſtood of a Spiritual Light, of Doctrine, of Faith, of Grace,* "*and of that Life, concerning which he* (viz. John) *had ſaid, and that Life was the* "*Light of Men*, as ſays *Cyprian*, lib. 1. — And not only at Chriſt's coming, but both "before and after he came, *He was the True Light, which enlightens every Man* "*coming into the World.* Maldon. in prim. Joan. cap. comm. p. 411, 412.

7. *Vatablus* has it in the ſame Senſe with *Eraſmus*, He was the Fountain of Light it ſelf, "Unde etiam Johannes quicquid habebat Lucis. *From whence* John *received what Light he had.* Vat. in prim. cap. Joan. comm.

Zegerus, though not on theſe very Words, yet to the Context, *In him was Life*, &c. ſpeaks thus: "Et Vita erat Lux hominum, & Lux in tenebris lucet; illa in"quit, vita per quam condita ſunt omnia, illa vita quæ eſt Verbum, imo quæ "Deus omnis Vitæ Fons, ipſa ſemper fuit, & eſt Lux omnium hominum, quæ om"nibus impertit naturalis luminis & gratiæ beneficium: & hæc Lux in tenebris "animarum noſtrarum lucet, quas animas obſcurârat Princeps iſte tenebrarum Diabolus. *And that Life was the Light of Men, and the Light ſhines in Darkneſs*, &c *That Life*, ſays he, *by which all Things were made*; *that Life which is the Word, yea,* Zeg. in prim. cap. Joan com.

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Com. in Joan. cap. 1. com. *Cameron* alſo is not foreign in his Expoſition, but ſeems to conceive the ſame Thing: "Etſi verum eſt omnem humanæ mentis Lucem eſſe ab illo Sole, attamen "intelligendum eſt præcipuè de illa Luce quæ eſt ad ſalutem, & quâ fit ut tenebris "peccati & mortis liberemur. *And though it be True, that what Light Man hath, it proceeds from that Sun, yet it is chiefly to be underſtood of that Light which leads to Salvation, and by which we may be freed from the Darkneſs, or Grave of Sin and Death.*

Thus much as to the Judgment of theſe *Grandees* (in the World's Account) as to their concurrent Expoſition of this Place, by which it may be ſeen, that Men famous for acute Learning, have had that Senſe of the Truth of the Letter of the Scripture, *which we have been reputed Hereticks, indeed what not, for maintaining as an Article of Chriſtian Faith:* It is to be hoped, that People will accept of Truth from them, if their Prejudice will not admit them to embrace it from us; but ſince it is not our own Praiſe we ſeek, but the Glory of Him that made us, and the Salvation of others, *We ſhall not be diſpleaſed if they receive the Truth at any Hand, ſo they receive it as it is in* JESUS.

Here I would fain break off, but that I feel my ſelf ſomewhat preſt with a few Paſſages which refer to the *Light*, towards the Concluſion of the Libel, that may not improperly be conſidered under this Head.

Certainly it would be thought very ſtrange, and that I have ſpent my Time as unprofitably as the Emperor that would be all Day a killing of Flies, if at laſt I ſhould make this Man ſpeak the *Language of the Light*, nay, to be a *Defender of it too*, againſt whom I have been all this While defending it; but who can help it, if Men will ſelf-contradict, and put Weapons into their Oppoſer's Hands, to diſarm and conquer themſelves?

Tho' in one Page he tauntingly ſays, *He is perſwaded that ſome of us have ſuch an Opinion of the Light, our Great Fundamental, that though an Angel from Heaven ſhould Preach any other Doctrine, than that which* G. F. *hath preached, they could not give Ear to it* (which ſaying one would think abuſive enough of the Light) yet he makes amends in the next, where he thus addreſſeth himſelf to us, *Or rather that ſo much reproached Light; I appeal to the Light in every one of you, whether he is not guilty himſelf in a much higher Degree of ſuch Things as he condemns in others.* Monſtrum horrendum! What Man of tolerable Senſe would thus write his own Reproof, and in leſs than two Pages give himſelf the Lye? But it is Juſt with God that ſuch Men ſhould be ſtrongly infatuated. Is it not ſtrange that he ſhould mock at our deſiring to be informed by the Light at the Bottom of one Page, and make his own Appeal unto it at the Top of the very next? Is it fit to direct us in, and about what he writes, and not concerning the Writings of other Men? Or, Is it a true and approved Light when it concurs with him, and *but a weak, deluſive, and what not Light, when it leads us to oppoſe him?* But out of his own Mouth let him be judged. I ſhall therefore contract the Benefit I make of his own Appeal into theſe Two Arguments.

1. That unto which he makes an Appeal muſt be capable of giving an infallible Judgment, and ſo *A True Judge, or elſe he appeals fooliſhly.* But the Light within, is that unto which he makes his Appeal, and we would not think him to do it to a Thing not fit to give to a certain Judgment; *therefore the Light is an infallible Judge by his own Appeal.*

2. If it be appealed to by him as competent Judge; nay, that by which we ſhould ſatisfie our own Conſciences, touching the Things he lays to G. F's Charge, namely, *Impoſtor*, &c. and ſince thoſe Things are of the higheſt Nature in Religion, or againſt it, then will it follow, *That the Light is to be the Judge of* George Fox, *and not only of him, but concerning thoſe weighty Points of Religion wherein he is abuſively charged by the Libeller;* And if ſo, I would both tell him, That G. F. *is pronounced not Guilty by the Verdict of that* Light, *from which there is no Appeal; and himſelf firſt Guilty of charging him with what he has not proved; and ſecondly, of abuſing, degrading, and contemning the Light;* and then, contradictorily to himſelf, *of making his Solemn Reference and Appeal to the* Light, *as the moſt Impartial and Unerring Judge,*

Tell me now, what could we have ſaid more in Praiſe of the Light, ſo far as meer Words go? And what could he have ſaid more againſt himſelf? 1672.

He farther adds, *That 'tis the* Proteſtant *Principle, as well as ours; that it is evident by their Diſſent from the Church of* Rome, *who pretends to be the Infallible Guide in Religion.* No, ſays the Proteſtant, *Every Man is Judge for himſelf.* Farther, *That God has for that End, endued every Man with ſuch a* Light *of Common and Certain Principles, written in every Man's Heart, that if a Prophet ſhould come, and give them a Sign or Wonder, to draw them away from the Obſervation of that* Light, *and thoſe Principles, they ought not to adhere to that* Prophet (ſee Deut. 12. 1, 2, 3.) *Moreover, God,* they ſay, *has promiſed His Holy Spirit to thoſe that humbly implore it, in the Obedience of that* Light. Farther, *That we have entertained it under New Names; that the Contention between us and our Adverſaries, is about Words; Natural Light,* ſay they, quoting that of the *Romans,* For when the *Gentiles,* that have not the Law, do by Nature the Things contained in the Law, they having not the Law, are a Law unto themſelves. *Divine Light, ſay you,* John 1. 9. *Is not the Difference betwixt you and others about Names; for whether God hath given it Men by Nature or not, it is of God in reſpect of it's proceeding from Him, and tending to Him.* Thus an eminent Preacher, in a great Aſſembly of late upon the Text, “ *And ſo far the* Quakers *are in the Right, That every Man* “ *hath the Motions of Good and Evil within him; which, in plain Caſes of Good* “ *and Evil, Right and Wrong, will tell him what he ought to do, and what he ought* “ *to avoid, by which he ought to be directed; and that his Conſcience will acquit and* “ *excuſe if he do the one, and accuſe and condemn him if he do the other.* Thus far our Adverſary and his Eminent Preacher.

To the firſt I ſhall ſay, that taking it for granted, he is as *Orthodox as a* Proteſtant, whoſe Cauſe he would ſeem to vindicate, yet he groſly contradicts himſelf, compared with his ſeveral leſſening Expreſſions of the *Light:* But I hope, now he has told us that both the Proteſtants and himſelf receive and aſſert the *Light* to be the right Judge and Guide, *that both will never more be angry with the poor* Quakers *for being of that Mind;* And that our Adverſary will particularly retract his Manuſcript to *G. W.* in Defence of the Scriptures being the Judge, Rule, and Guide, or to that Effect.

As for his refuſing us the Reputation of having ſhown them the Way to ſuch Belief, ſaying, *It was always theirs;* We are contented to ſit down without the Glory of being ſo much as Inſtrumental to ſuch Convictions. In ſhort, *If the Light within be a more certain Ground than very Signs and Wonders;* Nay, *that excellent Gift, with which God has endu'd Man in order to the ſafe Conduct of his Life,* as our Adverſary hath plentifully confeſt, then have we obtained our Poſt (*viz.* that the Light is an Infallible Guide) and need no more contend about what is ſo expreſly yielded to us, and the accord *confirmed by the Conceſſions of an Eminent Preacher too,* whom I wiſh as Eminent a Practitioner, and not leſs ſound in his Life than Pulpit. But alas! ſuch is our Man's Uncertainty to himſelf as well as others, that it ſeems Impoſſible with him, to write two Pages, and they not quarrel with each other, *and both Mutiny againſt their Author;* for after his Elogies beſtowed upon the Light, he is once more come to unbeſpeak them, like the Sullen Cow, that ſpills the Milk ſhe gives.

And that which is more to be wondred at, this miſerable Man begins to except againſt the Sufficiency of the *Light,* from thoſe very Reaſons, for which he ſeems to have aſſerted it in an high rate, thus; *And this helps me to ſhew in the third Place, that you extend the Doctrine of the Light in every Man farther than you ought; for it is not to be extended to all Caſes whatever, as if every Man that attends to the Light in him, did certainly know, what is good, what is Evil, Right or Wrong in every Caſe.*

I heartily pity the Man, and am really afraid he has overcharged the Strength of his Brain, for with me ſuch manifeſt Contradiction is but a ſmaller Degree of Diſtraction; I would fain have a rational Anſwer from him, if he be yet capable of one. How can the Light be *Judge of Good and Evil,* and yet *not be ſo,* and all within the Space of ten Lines? If the Light, as by him acknowledged, be a Judge of Good from Evil, and the contrary, *then in all Caſes, where Good and Evil, Right and Wrong make up the Queſtion, the Light cannot be ſecluded as wanting in true Judgment, becauſe Good and Evil are part of the Queſtion, in the granted Propoſition;* Deny that the *Light* is ſufficient in any Caſe of Right or Wrong, and deny all. But to me it ſeems very ſtrange, that the very ſame Light, which was

1672. at t'other Side of the Leaf the great Judge of Doctrinal Truth, and with which God had endu'd Men to their ſingular Benefit, *ſhould at laſt be denied the Ability of giving Right Judgment in Matters that ſtrictly belong to Good and Evil.* What is this but to ſay, it is a Judge of Good and Evil; *But is not a Judge of Good and Evil* God's Gift, to guide us, yet in many Things it may err? Well, but what are all theſe Things of Moment into which this Light is unable to wade? O! many Difficulties, *even Good Men differ in their Judgments about them, ſo we ſee among the Saints at* Rome, *to whom* Paul *wrote, One* (ſaith he) *believes that he may eat all Things, another who is weak eats Herbs; One Man eſteemeth one Day above another, another eſteemeth every Day alike,* Rom. 14. 2, 5. O ſtupendious Folly! This Way of Reaſoning well becomes him; for what is it but to ſay, This Light of which I ſpeak, hath Sufficiency in it to diſcover the Nature of Things of greateſt Concernment, but not theſe minute and trivial Matters, ſhe can judge of Doctrines, but not of Ceremonies, and can try Spirits but not Infirmities, whether they be ſuch or not. But I hope that Men in their Wits, and I write to no other, will never abandon their Reaſon ſo far, as to think thoſe Perſons not being as yet ſo clearly diſentangled from the *Jewiſh* Ceremonies and needleſs Obſervations of that exterior Worſhip, ſhall be interpreted a defect in the *Light* about difficult Matters; for neither are ſuch Things difficult, but diſcerned to be ſometimes the needleſs Scruples of Weakneſs, ſometimes the Dotage of Superſtition, many Times Will-Worſhip: nor can any Blame be caſt more upon the *Light*, or the *Light* juſtly ſuffer the Imputation of Deficiency, than the External Sun, *becauſe ſome People have ſuch ſore Eyes that they cannot ſtrongly behold the Light.*

'Tis true, perhaps Abſtinence may be both beſt, and often enjoyned ſome Perſons, either by Way of Teſtimony againſt Exceſs in others, or having been too apt to give themſelves an undue Liberty, and *on all, that they may eat and drink in fear,* as ſaith the Apoſtle; *I keep under my Body, and bring it into Subjection, leſt having preacht to others, I my ſelf ſhould become a Caſt-away.* But what then? Muſt the *Light* be no whit concerned therein becauſe of the great Difficulty in the Point? By no Means, the *Light* dictates and requires theſe Things in their Times and Seaſons; for whatever our Adverſary does, no ſober Man can believe that the *Light* is ſufficient to the moſt weighty Things that concern Man's Salvation, and yet unable to judge of thoſe Differences mentioned by the Apoſtle, *which were ſuch Weakneſſes as needed Chriſtian Charity to bear with them.*

Nay, it was by the *Light* that their Weakneſs was ſeen, neither could it have been born, or they ever have grown ſtronger than to Place Diſſents in thoſe trivial Things, *but by walking up to the Light*, which was alone able to give them Right Diſcerning in the Caſe. I conclude therefore that in the Inſtance made by our Adverſary, there could be no Difficulty too great for the *Light*, nay that *the Inſtance is ſo trivial in Compariſon of the excellent Knowledge, and Judgment, which are received by the Light*, that it makes but the more for us to the Diſparagement of him that hath alledged it.

And thus much (though a Knock to himſelf, even whilſt he thinks us under his blow) when he ſays, *And where is the Infallibility you ſpeak of in particular Perſons, in all Caſes? I am perſwaded if you conſider this well, you will perceive that the Light in every Man (eſpecially in thoſe whoſe Judgments have been prepoſſeſs'd into falſe Notions, as many of you have been before you were* Quakers) *doth not teach him all Things whatſoever, but all Things that are neceſſary for him to know in order to an Holy Truſt in God, and ſincere Obedience in the general Courſe of his Life.* Well! before I would undertake Controverſies, and thus give away my Cauſe, nay ſo wofully, yea, frequently contradict my ſelf, I would never write while I live. But to make my Advantage of this too;

Infallibility of Perſons, any farther than as they are joyned, and conformed to the Light of God, we never affirmed; and *Fallibility of the Light, becauſe of the Fallibility of Perſons, We never owned*, and now deny as a moſt Ridiculous and Falſe Conſequence.

He tells us of Contrary Judgments in our Aſſemblies of Buſineſs, and from thence queries, Where is the Infallibility of Perſons? What then, in Caſe that were true, as we diſclaim it? *Why I am perſwaded the Light in every Man doth not teach him all Things.* This New Way of Demonſtration I am a Stranger to; What is it but to ſay? *You ſometimes differ, therefore the Light is fallible*; or thus, Every

Man that ſins is enlightned, *therefore the Light in every Man ſins*; If this be Abſurd and Wicked, let our Adverſary purge himſelf if he can.

Well, *but Infallibility in all Caſes* doth ſuppoſe, that though not in all, yet in many, at leaſt in ſome Caſes, Man may be infallible; If ſo, I aſk, in what? Surely in thoſe *wherein they walk conformably to the Light*: If ſo, then what's the Conſequence but this; *When Men live up in all Things to the Light, they are Infallible*, but when they go from it, they are not. Surely then the Man has but hitherto beat the Air.

And why may We not make the moſt of what he ſays for us, and infer, If that before We were *Quakers*, and come to live under the Holy Conduct of this *Light*, we were poſſeſs'd with falſe Notions, he means (or at leaſt the Expreſſion will bear it) that ſince we *were Quakers we came to be poſſeſs'd with true ones*. Well, but the extent of the *Light* is not to all Things, yet, (ſays he) what is it to, ſay I? Why only to *all that is neceſſary for him to know, in order to an Holy Truſt in God, and ſincere Obedience in the general Courſe of his Life*. Very well, I would now fain underſtand the Difference, *of knowing all, or Right or Wrong, in all Caſes wherein a Man is concerned*; *and knowing all Things neceſſary for him to know*, unleſs he will confeſs, when he ſaid the *Light* was not ſufficient to determine the Right and Wrong of all Caſes, *that he meant of Caſes that did not concern Men to know*; and then we will with him conclude ſo too. But if the *Light* be ſufficient to diſcover unto Man all that is fit for him to know, in reference to God, and his own Soul, *and yet in ſome Caſe it cannot determine the Right from the Wrong, in which Man's Good is concerned*, it is manifeſt to all the World, that this will be the direct Conſequence, the *Light* is not ſufficient to give Men the Knowledge of all that is fit for them to know, but *the Light is ſufficient to diſcover unto them all that which is neceſſary for them to know*.

But he is wonderful Jealous that We neglect the Means the *Light* doth dictate unto us the great need and uſe of; namely, *the Scriptures, and other diligent Study*, and here he falls down right upon us: *Muſt God be bound with his Divine Light and Inſpiration to ſupply the Defects of our Idleneſs and Pride? for when other Men count it great Mercy in God, that he is pleaſed through the vileſt Means that may be, and through their earneſt Study and Diligence, to grant them the Knowledge of his Will, enlightening their Mind by his Holy Spirit; You muſt have it like the Angels that always behold his Face by immediate Revelation, and without Labour and Induſtry.*

Methinks he is both Angry, Uncivil, and Irreverent. *Angry*, that others ſhould enjoy through their *unfeigned Repentance*, and humble conſtant walking with that *Holy Light*, which convinced them, through daily Diſcoveries from the Lord, of their Duty towards him, and all Men, with renewed Refreſhment and Conſolation, *which he by all his poring, beating of his Brains, and daily ſtriving can never obtain*; But the Scriptures are herein fulfilled, *the Holy Way the Vulturous Eye did never ſee. Some would have the Kingdom of God by Violence, and many ſtrove to enter, but could not; And that ſame Ravenous Spirit after Knowledge, our Adverſary muſt come to know judged, and caſt out of himſelf, as what rob'd Man of Paradiſe at firſt, and keeps Thouſands out at this Day*, and ſee himſelf to be Low, and Empty, and Poor, and Naked, *before he be exalted as Full, Rich, and wanting nothing*.

Uncivil, that he ſhould fall in that rough and reflecting Manner upon us (who neither knows us to be Idle, or Proud, and leaſt of all in any Thing which concerns him) but if our diligent waiting to receive from God Strength, Knowledge and Comfort *(and not running in our Own Wills)* be Idleneſs, *in that Senſe We evermore deſire to be Idle*. It is by the ſame Figure that we are Proud, namely, We rejoyce with Boldneſs in the God of our Salvation, declaring to the World what God hath done for us, not flinching in Times of Tempeſt, *neither ſuffering ſuch Creeping Spirits as his to be owned by us, as Men walking in the Light, and ranſomed from this Ungodly World by the precious Blood of the Lamb of God that takes away the Sin thereof*.

Irreverent, in that he makes God to convey the Knowledge of himſelf *through the vileſt Means*, Vile had been more than enough, *he might have kept Vileſt to himſelf*. I have not read in all the Scriptures of Truth any ſuch Expreſſion; 'Tis true, *David* in anſwer to thoſe who counted his ſerving of God a Vile Thing, *ſaid then, He would be Vile ſtill*: but that is no Warrant. And God's Judgment pronounced upon *Eli*'s Houſe, much leſs, *becauſe his Sons made themſelves Vile, and he reſtrained them not; therefore have I ſworn to the Houſe of* Eli, *that the Iniquity* *ty of* Eli*'s Houſe ſhall not be purged with Sacrifice nor Offering for ever.* And the Apoſtle *Paul* uſeth the ſame Word in the ſame Senſe, *For this Cauſe God gave them up to vile Affections, &c.* Now for any Man to expect that God by vileſt ways ſhould make himſelf known is an unſcriptural and irreverent Saying: but this may ſhow how dark and vile the Man is in the uſe of ſuch unſuitable and unſavory Expreſſions.

However, He once more hopes to make amends, *if his laſt Will and Teſtament may ſtand*; I mean his laſt Account of his wavering Belief of the Light, then the Light is what we have ſaid it to be, viz. *Supernatural and Saving.* Hear him:

So now my Friends, I deny not that there is a Light in every Man, which he is obliged, under Pain of the diſpleaſure of the Almighty, diligently to eye and follow; that ſo doing, it will lead him by Degrees into all neceſſary Truth, and at length to Eternal Life.

A large Confeſſion to the Light, and as large a Contradiction to pag. 38, 40, 41. which becauſe we have already obſerved and improved to the Benefit of our own Belief; let this ſuffice, that at laſt we have obtained what we have ſought for, viz. *That the Light is a Saving Light*: I ſhall conclude this Subject with this friendly Caution, That they will ever hereafter do exceedingly well to remain conſtant to their own Grants, and not through any diſguſt at the uſe we have made thereof, *in re-handling the ſame Controverſie, like Children, firſt give and then take away again.*

And now let none be diſpleaſed that I have been ſo particular in handling this Point of the Controverſie, which concerns the Light, ſince I confeſs it to be the moſt eminent Article of our Faith, *Chriſt the true Light enlightening every Man that comes into the World with ſaving Light*, and therefore deſerves of ſuch as ſo believe, *to be defended with all the Circumſpection and Advantage they are capable of; and I am not conſcious to my ſelf of any neglect in the Caſe.* For what concerns the remainder, though I eſteem it leſs worthy, yet not wholly unworthy our Notice, and therefore ſhall briefly conſider it, I hope to Satisfaction.

His ſecond *Doctrinal Cavil*, or that part of our Faith which he ſeems to ſingle out for Combat is, *Not Swearing*, and that upon Occaſion of G. F's Complaint of the Tranſlators in thoſe Words. G. F. ſaith, 1 Cor. 15. 31. *I proteſt by your Rejoycing, &c. now I proteſt is added, for there is nothing for it in the* Greek, Καθ ἡμέραν ἀποθνήσκω: To which, that I may paſs by his Reflections upon G. F's Greek, or rather the Overſight of ſome Tranſcribers, to be ſure no Doctrinal Error, and therefore might have eſcaped ſo much inſulting Reproof: He thus anſwereth, *My* Greek *Grammar ſaith, that* Μὰ ma *and* νὴ ne, *are Adverbs of Swearing,* & Scapula*'s* Lexicon *ſaith,* νὴ *is a Participle of Granting and Affirming, and with an Oath.* The *Grammar gives for Example,* νὴ Δία, *ſo it is, by* Jupiter; *neither may any one excuſe him by ſaying, that* ne *ſignifies* by, *and not* I proteſt; *for* νὴ *being a Participle that imports Swearing*; and *by* is ſometimes uſed when there is no Swearing, *it ſeems to have been neceſſary for the Tranſlators to put in* I proteſt, *or ſome other Word equivalent:* How very trivial this Objection is, and with what Weakneſs and Deceit he manageth it, I hope very evidently to make appear.

'Tis granted to him what his Grammar tells him, that Μὰ & νὴ both are Adverbs of Swearing, or have been frequently uſed among the *Greeks* in their Oaths; though νὴ had been enough for him to inſtance, *unleſs he would have us think him learned in Adverbs*, at leaſt, ſuch as concern Right Swearing; alſo *Scapula* intimates as much; but what then? Becauſe *by* is often uſed to expreſs an Oath, muſt it neceſſarily follow, that whereever *by* is uſed it is to import an Oath, or *Swearing is implyed?* And herein he dealt unfairly with us; for, though out of his own Words we might well infer as much, viz. that νὴ is a Participle of Granting or Affirming, *and with an Oath*; yet that is, both beſide and with, not always with an Oath; he ſhould have told what *Scapula* ſaid a little lower, Νὴ *particula eſt, interdum indirectè ponitur, nullâ præcedente interrogatione, pro utique, equidem, profectò*: Νὴ, ſays *Scapula*, is a Particle, and is ſometimes placed indirectly, with never an Interrogation before, for *verily, indeed, truly, &c.* I will not inſiſt upon the ſuitableneſs of ſuch a Signification in this Place; but ſhall tell the Man, that allowing it to be anciently in the beſt Copies (which Chryſoſtom, *if not* Theophylact, *does more than doubt)* yet it can have no other Force or uſe in this Place than to render the Verſe thus (viz.) *Upon the Account of your Joy, or for the Sake of your Encreaſe in Chriſt, which is the Ground of our Joy, I dye daily*, or rather, *I am daily ready to be offered up*: And indeed unleſs Men by Zeal or Prejudice have vailed their own Underſtandings, the Place it ſelf, and context plainly intimates ſo much. For firſt, it is abſurd to ſuppoſe, that the Apoſtle ſhould Swear by what is not a *real Ens* or *Exiſtence*; and ſhould we grant, that all Swearing was not by Chriſt prohibited, (as we never can) yet our Adverſaries conclude, *That all Swearing by any other Thing than God Himſelf is prohibited*: now the *Corinthians* rejoycing was not Almighty God, by whom alone they ſay *Men ſhould ſwear.* Beſides, let the Context be weighed, and it has reference to the *Glorious Kingdom, which all Men, who are Partakers of the firſt Reſurrection, come to inherit*; of which ſays *Paul*, If there were any doubt, *why are any baptized for the Dead, and why ſtand we in Jeopardy every Moment?* But as if he ſhould have ſaid, *So far am I from doubting or fearing, that upon the Account of your farther Sufficiency or increaſe* (in Chriſt the Ground of Rejoycing) *I dye, or am ready to dye daily*; that is, *I am ready to ſeal it with my Blood*: an hearty Encouragement to the *Corinthians* to go on, *and not that they ſhould think there was no Reward for all their Faith and Tribulation.* Let this be well weighed with our common *Engliſh* Verſion, and I perſwade my ſelf, that not only this will ſeem very Conſonant, but the Vulgar very abrupt and incoherent; and however improper the Man is pleaſed to be himſelf, I caution him hereafter of rendring the Apoſtle ſo.

See Orig. in Mat. p. 487.

Now for the Right Senſe of the *Greek* COPY, with the Confirmation of ſome other Verſions, and Judgment of both Ancient Fathers and Modern Criticks.

Καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

It is vulgarly rendred thus, *Per diem morior, Per veſtram gloriationem quam habeo in* Chriſto Jeſu *Domino noſtro.*

That is,

I dye every Day, through (or *upon the Account of*) your Joy, which I have in Chriſt Jeſus our Lord.

In the Latin Interpretation of the *Arabick Verſion*, it is thus render'd.

Et ego quidem ſingulis diebus morior per realitatem Gloriæ veſtræ, quam habeo in Jeſu Chriſto Domino noſtro.

In Engliſh thus.

And I indeed dye every Day, through (or *by Means of*) the Reality or Truth of your Joy, which I have in Chriſt Jeſus our Lord.

The *Æthiopick Verſion* thus Latined; wherein *I dye daily*, is omitted.

Et quare igitur nos laboramus, omni hora & trucidamur? & propter gloriationem noſtram, Fratres noſtri, quæ in Domino noſtro Jeſu Chriſto *eſt.*

In Engliſh *thus.*

And wherefore do we labour, and are ſlain every Hour? even *(our Brethren)* for our Rejoycing, which is in our Lord Jeſus Chriſt.

This laſt ſeems to carry with it ſomething of Difference from the *Greek Copy*, and other Verſions; yet if the Senſe I have given of the Place be received, the Alteration will be only, the Omiſſion of *I dye daily*, and *our* for *your Rejoycing?* Which is not much to Purpoſe, it being truly the Joy of both: For, Whether *your Rejoycing* relates to the preceding Queries, or *I dye daily*, it ſtill remains firm, that all thoſe *Jeopardies, Sufferings and Deaths*, were on the Account of that Truth, Hope, Rejoycing and Glory mentioned, or implyed in the Text; where let it be obſerved, that *ſlain*, and *dye daily*, which ſtrictly would ſignifie a Time paſt, as well as preſent, are to be accepted in this Senſe, *That they were daily in Hazard of their Lives through grievous Sufferings; and were freely and daily given up for their Teſtimony unto Death it ſelf.*

I forbear to inſtance in many of the preſent uſed Languages, deſigning to be ſhort; and ſhall therefore haſten to give the Senſe of ſome of the Ancient and Modern Writers in the Point.

Jerom, who lived about the Year 383, thus rendreth the Words in Controverſie, *Propter veſtram ſalutem*; not through your Rejoycing, but for your Salvation; which is yet more emphatical than I have rendered it, though to the ſame Purpoſe.

Jerom. on the Place.

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Chryſ. on the Place.

Chryſoſtom obſerves upon this Paſſage to the *Corinthians,* "Profectum ideo dic "gloriam, ne videretur exprobrare quod tam aſpera paſſus eſſet ob Evangelium, "cum ob hæc non ſolum non doleret, ſed duplici nomine gauderet, & quod ea "paſſus eſſet ob Evangelium Chriſti, & quod ea quæ paſſus erat ceſſerant in pro-"fectum *Corinthiorum*; That is, *Chryſoſtom* believes *Profit* therefore to be called *Rejoycing,* that he might not ſeem to upbraid for ſo hard Things as he ſuffered for the Goſpel, *Who was not only not troubled, but in a double Senſe rejoyced, both that he had ſuffered thoſe Things for the Goſpel of Chriſt*; and that thoſe Things which he did ſuffer, *turned to the Profit, or Spiritual Benefit of the* Corinthians. He therefore accounts, *Per veſtram Gloriam mendoſè ſcriptam,* not ſo expreſſed in the ancient Copy, but corruptly written.

Amb. on the Place.

Ambroſe alſo took it in that ſame Senſe with *Chryſoſtom,* not Νὴ, or by; but διὰ, *propter,* or for the Sake of your Joy.

Theophy. on the Place.

Theophylact is more peremptory and clear in the Matter, that is, Διὰ ὑμετέραν καύχησιν, *Propter veſtram Gloriationem*; or rather thus, *Veſtri profectus gratiâ*; for the Cauſe of your profiting, or on the Account of your Increaſe in the Knowledge of the Truth, which adminiſters True Joy.

Zeg. in 1 Cor. c. 15. v. 31. Ann.

Zegerus is of this Mind upon the Place, and takes not a little Pains to confute the other Notion.

Grot. in prim. Epiſt. ad Cor. c. 15. Ann.

Grotius, although he does not altogether ſeem to acquieſce in that which I have already urged, yet is he very remote from the common Tranſlation, and ſo near to it, that it may not be amiſs to offer him: "Quam verè *(ſays he, in the Perſon of the Apoſtle)* "ego gaudeo de veſtro profectu in Chriſto, ita verum eſt me quotidie "paratum mori. As I truly rejoyce at your profiting in Chriſt, *ſo True it is that I am daily ready to dye (for it* is wanting, but may be underſtood.) To this of *Grotius,* a conſiderable, but nameleſs *Engliſh Annotator,* does agree.

Var. Lect.

And let me farther add, that the various Lections have it by Way of Correction, *propter,* not *per*; *for,* and not *by.*

And now it may be Time for me to tell our *Adverſary* in general, and *mine in particular,* that though I don't bluſh to read his Impertinencies (perhaps I am not ingenious enough, for ſuch he ſays will) *he ought at leaſt to be aſhamed of writing them:* And I am truly in Pain for him, that he ſhould both afflict himſelf, *(for the poor Man has an irkſome Way of telling his Tale, and is fain to Churn long before any Thing comes)* and alſo diſturb others with any Thing ſo meanly inviting, and little profiting the People.

To Conclude, If any would in ſhort know the plain and honeſt Reaſon of our refuſing to *Swear,* (to omit the many Arguments that might be urged (what Gloſſes might be given, or Authorities produced) 'tis this, *That as Chriſt Jeſus is the Author of ſo perfect a Religion, that the leaſt Affirmative or Negative, be it but* Yea *or* Nay, *is compleatly and unqueſtionably True*; *ſo it is below His Evangelical Righteouſneſs, and ſuch as are gathered not only to the Belief, but Poſſeſſion of it, to ſo much as admit of an Oath, as being fitter to be enjoyned equivocating Phariſees, than Honeſt-Hearted Diſciples, with whom it is the ſame Thing to Lye as to Forſwear: For, an Oath having been made from the Diſtruſt of Honeſty in Him that was to take it, where the Cauſe is removed* (Lyes, Equivocations, Mental Reſerves, *&c.*) the Effect, or that extraordinary and ſcrupulous Way of Evidence would ceaſe. And if any object the Law of the Land, or the Ignorance of Magiſtrates of our Truth and Innocency, I anſwer, *The Law is either anſwered by Truth being ſpoken, or ſatisfied by an Infliction of the ſame Penalty upon the Lyar that is incurred by a Perjured Perſon*; *we need no Fines, Racks, nor heavy Imprecations, to ſcare us into Truth-ſpeaking, who Believe in, Fear and Worſhip the God of all Truth, and that in Spirit and Truth.*

Pag. 31. Mat. 23.

The next abuſe of us, ſo far as concerns our Belief, belongs to reſpecting of Perſons; he calls it, our *Great Doctrine,* in a Way of Reproach, and often cavilling, not without his wonted Folly, at G. F's *Wo unto them that are called of Men Maſter* (in which he only ſays what is certainly imply'd in Chriſt's Prohibition (which he ſhould have firſt confuted) he undertakes the Refutation of it thus:

True indeed, ſays Chriſt, *Be not ye called Rabbi*; *for one is your Maſter, even Chriſt, and all ye are Brethren,* &c. Now I will take the Liberty to argue a little, becauſe the Text ſeems to be ſo plain on your Side: *Firſt,* You do reſtrain it from excluding all Men from being called *Maſter,* whilſt you allow your Servants to call you *Maſters,* becauſe you are their *Maſters* (which Exception is not in the Text) why may not another call you Maſters, becauſe you have Servants, and are Maſters?

I anſwer, Firſt then, he has broke his Word with us, which in plainer *Engliſh* is, he has told us a Lye, in aſſuring us at the Beginning, He would deal with us neither from Scripture nor Reaſon, and yet undertakes both: Certainly he is ill able to maintain Right Swearing, that is wanting in True Speaking, or writing at leaſt. We may well ſuppoſe his Evidence, ſo much boaſted of, has left him now, that he betakes himſelf to Scripture and Reaſon for Defence; but conſidering how little they will prove friendly to his Cauſe, he is no otherwiſe to be complained of for Breach of Word, *than that the Will may be accepted for the Deed.*

But next, The Text alſo muſt be blam'd; Why? May an honeſt-hearted Man ſay, *Becauſe upon our Adverſary's Principles it ſeems to be againſt Men's being call'd* Rabbi, *and yet is not:* Strange Irreverence to Holy Writ. What, make it ſay one Thing in moſt expreſs Terms, as much as, *Thou ſhalt not Steal,* and yet mean the quite contrary: Who makes it their Rule now, We or our Adverſary? But let's examine his Meaning: and he is ſo abſurd, that I am confident I have heard a better Argument out of *Bedlam*; however, let us once more repeat it, *If you call Men Maſters, that are really your Maſters, why may you not call your very Servants Maſters, if they have Servants?* which is as much as to ſay, *If you call Men Maſters that are really your Maſters, why ſhould not you call other Men Maſters, tho' they are not really your Maſters?* O! but they are other Men's Maſters; Are they? *Then let other Men call them ſo:* For there is no more Reaſon that we ſhould call other Men Maſters, that are not our Maſters, becauſe they are really ſome bodies Maſters, then that *we ſhould call other Men Fathers, and Servants, and other Women Wives, that are not our Fathers, Servants, nor Wives, becauſe they are really Fathers, Servants, and Wives to other Perſons.*

We can call *Him* Maſter, Father, Servant, or *Her* Wife, who really is ſo to us; but in doing it otherwiſe, we believe we ſhould Err. A Maſter and Father, of Old, I confeſs to have ſignified a *Religious as well as Civil Honour* (I mean, *Sect-Maſters) among the Jews*; but ſince both are as well repugnant to common Truth, as the Chriſtian Religion, we renounce the Title; and are the rather ſo to do, becauſe of that great Thirſt, which this Age, as well as that in which our Lord ſo ſeverely reproved it, has after that very Vanity, Deceit and Wickedneſs; and this ſimple honeſt Practice, and Zeal for it, we are not aſham'd to have weighed in the Ballance of God's Sanctuary, againſt all the flattering, cringing Cuſtoms of Perſonal Reſpect, whether by Word or Geſture, now practiſed in the World.

Well, But he is of the Mind, that the Scripture is not a little for him, *ſince the Apoſtle, both in his Epiſtle to the* Epheſians, *and in that to the* Coloſſians, *exhorts Fathers not to provoke their Children, and Maſters to give what was equal to their Servants:* In which the poor Man is as much beſide himſelf, at leaſt the Matter, as in all the reſt; for, he might as well argue againſt what he takes for granted, *viz. That we refuſe not to call ſuch Maſters, as really are our Maſters*; as to ſuppoſe we deny, that an *Apoſtle or Miniſter of Chriſt might exhort the Fathers of Children to be tender to them, and Maſters of Servants to be juſt to them.* Certainly none can be ſo ſtupid as to imagine, that the Apoſtle called them *Fathers and Maſters in a Way of Title, or upon ſingular Reſpect:* We may as well ſuppoſe, that becauſe he doth reciprocally exhort *Children and Servants,* that therefore he ſtiled them ſo *in a ſingular Reſpect.* Either let our Adverſary deny that particular Homage and Reſpect intended by the vulgar Titles of *Maſter, Lord, &c.* or elſe prove, *That the Apoſtle had the ſame Intention with theſe of our Times, in their Titles of Reſpect to one another, when He wrote to* Fathers, Children, Maſters, *and* Servants.

But let it ſuffice, that he was laying down a general Rule for both, as in Reference to ſuch Relations, without having any particular Perſons or Titles in his Eye; and unleſs he had known and mentioned all the Names of thoſe that then were, and hereafter ſhould be *Fathers and Children, Maſters and Servants,* he could not otherwiſe have expreſſed his Mind.

But why ſhould I farther contend with ſo much Weakneſs! yet he ſeems to have a little *Greek* for his Ignorance; let's hear what it ſays, Κύριος, Διδάσκαλος, Ραββι, Επιστάτης, Καθηγητὴς, Δεσπότης, are all rendred *Maſter: But that which is uſed by Chriſt in this Text,* Mat. 23. 10. *is,* Καθηγητὴς, Katheegeetees, *which ſignifies (as the Learned tell us)* a Leader of the Way, *or* Guide; *but as for the Word* Κύριος, Kyrios, *which the Apoſtle* Paul *uſeth to the* Epheſians *and* Coloſſians, *and is tranſlated ſometimes* Maſter, *and ſometimes* Sir, *moſt often* Lord; *we find that the Apoſtles, both*

ſingu-

1672. Page 31. *ſingularly and plurally ſuffered themſelves to be called by it, as the* Greeks *called* Philip, Sir, we would ſee Jeſus, *John* 12. 21. *and the Jaylor came Trembling, and fell down before* Paul *and* Silas, *and ſaid,* Sirs, *or* Maſters, what muſt I do to be ſaved? I Anſwer,

This makes nothing for the Buſineſs, though it makes Buſineſs; for none queſtions the Uſe of ſeveral Words upon ſeveral Occaſions in Scripture, as the Apoſtle to the *Epheſians* and *Coloſſians* doth, *Father*, *Maſter*, *&c.* which I have already explained, and proved nothing to the Matter in Hand. Κύριος may ſignify a *Lord* or *Maſter* thus, becauſe it properly imports Authority, or One having Power, a Governour, or the like; But this makes for us; *ſuch as are our Governours we do diſtinguiſh by Titles that plainly expreſs their Authority, though not with all thoſe gaudy Flatteries, that Men in Deceitfulneſs invent, and uſe to gratify the Proud Part in any Man.* But what is this to calling Men Maſter; ſince we deny not the Uſe of *Maſter*, *Father*, *Son*, *Servant*, &c. where they are ſignificantly, and not improperly and Sycophantly uſed? And for the *Greeks*, that deſired *to ſee Jeſus*; and the *Jaylor*, that tremblingly cry'd out, *Sirs, What ſhall I do to be ſaved?* They are no Inſtances of Advantage to him; unleſs we ſhould be ſo very ridiculous as to think, that *becauſe any Man cuſtomarily calls me* Maſter, therefore *I muſt call him or other Men* Maſter, *And that I thought it well done in him to call me ſo*; or, becauſe any Man commits an Evil, and our Adverſary does not immediately reprove him, therefore *it is no Evil in it ſelf*, and he commits the like: So, What if *Philip*, *Paul* and *Silas* were called *Sirs*, (not either to *Tempt*, *Jeer*, or *Flatter* them, but in a cuſtomary Manner, in which many ſcarce think what they ſay) muſt it follow, that the Practice was not after the Proud Faſhions of the *Gentile* Nations; or that they were guilty of the ſame Practice, becauſe they did not juſt then reprove it, when the *poor Greeks* look'd for a Saviour; and God's heavy Judgments had taken hold on the *Jaylor*, cauſing him to poſſeſs the Sins of his Youth, which made him a *Quaker* indeed (for he came fearing and trembling unto them) No, no, the Matter was then of greater Moment, the *Salvation of Souls*: had they talked to them of the Title Maſter, or Maſters, that would have been no Anſwer to their weighty Queſtion, nor any Allay to that earneſt Enquiry and deep Agony the Queriers were under, *Shew us the Saviour*; *O! what muſt I do to be ſaved?* So that how Reproveable ſoever that had been in it ſelf, or at another Time, yet it did not ſeem then to the Holy Ghoſt to be the Time; the Matter in Hand was how to bring them to the Light and Knowledge of that Jeſus which was given for a Saviour; and when they had found him, and he had diſcipled them, *to call no man Maſter, nor to look for it, becauſe One was their Maſter*, would all naturally follow, as relative to that Evangelical Religion?

p. 33. John 20. 13, 14, 15, 16. Well, but ſays he, *Mary Magdalen called Jeſus Sir, (ſuppoſing he had been the Gard'ner) and you will not ſay that Jeſus ſuffered her to Sin in his Preſence without reproving her* (which I abhor to think.) Yet this won't ſerve his Turn; for firſt, that *Sir* was not of that Force and Emphaſis, which *Maſter* was (the Title moſtly inſiſted on) the next Verſe tells us, where Jeſus ſaid unto her *Mary, and ſhe turned her ſelf, and ſaid unto him* Rabboni, which is to ſay *Maſter*, as if ſhe had firſt recalled her ſelf, and then *ſtyled him by a more reverent Title than ſhe gave him as the ſuppoſed Gard'ner*. Next, We know that 'till the pouring out of the Holy Spirit *(which was to bring all Things to their Remembrance, that Jeſus had at Times ſaid unto them*, and to lead them into all Truth) the *Diſciples*, among whom ſhe was not the *leaſt*, were in the Practice of more Cuſtoms than that, which after they grew up in a more mature Knowledge of Chriſt and his inviſible Kingdom, they declined and finally rejected. Nor doth it follow that ſhe therefore did well, becauſe ſhe was not reproved of Jeſus (where the Streſs ſeems to lie) or did that which in the true State of Chriſtianity was ſo much as allowable: for Chriſt never particularly *check'd* Peter *for denying him*, that we read of, and I ſuppoſe all grant *Peter* did amiſs; yet by our *Adverſary*'s inconſequent Way of arguing, *he either would make* Peter *not to have done ill in denying the Lord*, or *Jeſus ſo, in not reproving for doing it*, which let me tell him, we alſo abhor to think.

But now he doubtleſs pleas'd himſelf with the Conceit of having irrecoverably caught us in that Paſſage of *Stephen*'s, where he ſaith, *That He, a Man full of Faith and Power, ſaid to the Council of the Jews, Men, Brethren and Fathers, They were not his Fathers, but they were Fathers.* In which his Good-will is ſeen, but how to effect what he would have, is as difficult as before; for the *Jews* being a People

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People peculiarly ſeparated from all other Nations in Compariſon of others, might not unfitly be called a great Family, as being lineally deſcended of Twelve Brethren, ſo that it was frequent among them, inſtead of *Anceſtors*, to ſay, our *Fathers did ſo and ſo*; And this Way of Speech *Chriſt* himſelf uſed, when he ſaid, *Your Fathers eat Manna in the Wilderneſs*; *wherefore what* Stephen *ſaid, might be both allowable and true.* They were *Men*, that is not diſputed; They were *Brethren*, as being of the ſame Blood, and *Fathers*, as Elders of the Tribes under that particular Conſtitution. Beſides, both his own and (if Married) his Wife's Fathers and Grandfathers might be then living, and either of the Council; or concurring with it.

In ſhort, We therefore refuſe the Style of *Maſter*, and are very Cautious of being in the leaſt laviſh in Titles of Worldly Honour, becauſe We with Lamentation behold, through the *Illumination* of God's bleſſed Light, the Spoil, Cruelty and manifold Evils that *Proud, Flattering, Honour-ſeeking and Honour-giving Spirit has made amongſt the Sons of Men*, which to compaſs unjuſt Dominion, *hath ſacrificed the Blood, Wealth, and Peace of Nations to it's ambitious Aims, and eſteem'd it no ſmall Acceſſion to the Magnificence of her Exploits, that almoſt in all Ages ſhe hath led the Rights, Properties, and Perſons too, of Millions as Captives in Triumph after her, and through the Gulph of Rapine and Blood lanch'd into the vaſt Ocean of unlimited Power*, What Impiety is there in the World that may not in ſome Senſe be reſolv'd into that of Pride or Covetouſneſs after Honour, as it's proper Center; *Men's over-value of themſelves, and their Diſpleaſure againſt ſuch as have not the like Thoughts of them, beget Revenge*, which taking it's Opportunity, *breaks forth into Blood and Murder*: O! let Men learn to dread the Living God, and fear all their Days before him, and that will ſweep the Mind of theſe vain Thoughts, and bring it from ſuch exalted Conceits, and it's inſatiable Thirſt after Honour, *and will eſtabliſh it in the Humility and Lovely Plainneſs of a Meek and Quiet Spirit, which is of great Price in the Sight of the Almighty God*; which becauſe the World is not adorn'd with, but doth both ſeek and give worldly Honour, and Perſonal Reſpect, whilſt perhaps ſuch entertain deadly Hatred againſt each other, and reſolve one another's Ruin for outward Ends, *we are conſtrained by the Meek and Lowly Spirit of Chriſt Jeſus our Lord to teſtify againſt the World's Vain Honours, and to hold forth an Example to them, what they muſt all expect to come to, before they can receive that Honour which is from God.* And this is that honeſt Reaſon, why *We* of this Age, do with *Elihu* ſay, *We know not (how) to give flattering Titles, for in ſo doing, our Maker would ſoon take us away.* Thus much in Anſwer to his Cavils, whoſe Emptineſs might have been enough to ſound out their own indeſert of any: but for the Sake of the Honeſt-Hearted I have ſaid ſomething, enough for the Place and Occaſion; If any deſire farther Satisfaction, they may pleaſe to peruſe a Book entituled, *No Croſs, No Crown*, and the *Serious Apology for the Principles and Practices of the People call'd Quakers, Page* 139, 140, 141, 142. which with ſeveral others, ſufficiently vindicate both our Principle and Practice in this particular, as alſo others of the ſame Nature and Tendency.

His fourth *Fling* at us is about *Women's Speaking in the Church*, in which Point he would ſeem to Triumph not a little over G. F. *Let your Women keep Silence in the Churches, for it is not permitted unto them to ſpeak; but they are commanded to be under Obedience, as alſo ſaith the Law. And if they will learn any Thing, let them aſk their Huſbands at Home; for it is a Shame for Women to ſpeak in the Church*, 1 Cor. 14. 34, 35. *Here if the Apoſtle* (ſays he) *doth not command Silence to Women by Sex, in thoſe Caſes, wherein he allows Men by Sex to ſpeak, I underſtand nothing that is written*; But G. F. *Page* 380, ſays, —— 'Now the Woman 'here hath an Huſband to aſk, and not uſurp Authority over the Man; but Chriſt 'in the Male, as in the Female, who redeems from under the Law, and makes 'free from the Law, that Man may ſpeak, &c. *Now if we may take Liberty to expound the Scripture thus, it will be a Noſe of Wax, that may be turned which Way we pleaſe: Beſides, it ſeems to be built upon a Miſ-reading of Huſband for Huſbands, becauſe Chriſt, who is but One, is made the Huſbands that muſt be aſked at Home. So one of your Authors ſaith,* "But what Huſbands have Widows to "learn of but Chriſt? And was not Chriſt the Huſband of *Philip*'s Four Daugh-"ters? And may not they that learn of their Huſbands ſpeak then? P. 30.

But before I go any farther it may be obſerved, how very ſlight his Return is to G. F's Senſe of the Place; and eſpecially, that though he quotes another

Friend's

1672. *Friend's* Query on the Matter, he never offers to give it any Anſwer, and I am really perſwaded, he was confounded by it.

However, Why is it ſo abuſive of the Scripture, to ſay that which the Scripture ſaith it ſelf? Are not the Spirits of Believers properly the Lamb's Bride, as being the True Church, to which he is a Bridegroom, and of which he is the Head? Methinks he muſt never have read, or at leaſt have forgot what he read in the Scriptures of Truth, who denies this: If ſo then, Why is it improper or abuſive as he calls it, to ſay, that when Men's Spirits of themſelves, eſpecially in the unlearned State, ſpeak, *it is that Woman, which is forbidden to ſpeak of her ſelf*, ſince the Context ſaith, that though they may all ſpeak one by one, yet it is if any thing be revealed to them, which becauſe that cannot be without Chriſt reveal it, whom the Father hath ordained to be his Eternal Word, by which to declare to Man the inviſible Things of his Kingdom; *it follows, that it is Chriſt the Bridegroom and Husband of his People, who by his Power ſpeaks through his People, to the Edification of his Body?* And as the Woman is the Weaker Veſſel, ſo is Man in Compariſon of Chriſt; and therefore may not unfitly be accounted a Woman, from his *comparative Imbecillity:* So that as Chriſt Preſides or Governs in the Aſſemblies of his People, it may be rather ſaid, *the Man, that is, the Bridegroom and Husband of his People ſpeaks in them, and by them, than they themſelves*, who without him, *are but as the Strength of a Woman*, and it being her Place to yield to the Sovereignty of her Lord and Husband, to whom is ordained the Rule, *ſhe ought to receive the Law from his Mouth, who is the Everlaſting High-Prieſt, and Prophet of his People.*

But now, Suppoſe I ſhould yield it to him that the Apoſtle chiefly intended the Words in a literal Senſe, and not ſo myſtically, as we have already diſcours'd, will it therefore be untrue myſtically? By no Means; *it is frequent to find both a myſtical and literal Senſe in the ſame Paſſage*, as when the Evangeliſt alludes to *Iſaiah*'s Prophecy, *Chap.* 5. 3. proving it to be fulfilled by Chriſt's bodily Cures; which is true in that Senſe, yet hath one more inward and myſtical. But to be ſhort, I utterly deny from the literal Text, that Women are prohibited to preach, *ſingly as Women, or of that Sex*, and for no other Reaſon, and conſequently that ſome Women may preach, I prove thus: Mat. 8. 17.

If the Apoſtle had Companions and Fellow-Labourers in the Goſpel that were Women, then we ought to believe, that all Women, as Women only, were not by him denied to ſpeak in the Church: But the Apoſtles had Female Fellow-Labourers in the Goſpel; therefore not all Women, but ſome Women only, are excluded. That he had ſuch Companions, he himſelf is Witneſs; I commend unto you, *(Romans)* Phebe, *our Siſter, which is a Servant of the Church which is at* Cenchrea. *Greet* Priſcilla *and* Aquila, *my Helpers in Chriſt Jeſus.* Again, *Salute* Tryphena *and* Tryphoſa, *who labour in the Lord: Salute the Beloved* Perſis, *which labour'd much in the Lord:* who were all Women, *Aquila* excepted. Rom. 16. 1. 3.

Next, If the Prophecy of *Joel* refer to the Times of the Goſpel, in which God promiſed, *To pour out of his Spirit on all Fleſh; and your Sons and your Daughters ſhall Prophecy*, &c. as is remembred, and ſo applied by *Peter*, when the Holy Ghoſt was poured forth at *Jeruſalem*; *then Women were not exempted, as Women, from the Gift of the Holy Ghoſt, and Prophecy thereby:* But it was never yet queſtion'd by any that I know; and therefore *Women, as Women*, are ſo far from being excluded, *that they are to partake of the Promiſe as well as Men.* Joel 2. 21.

Again, If *Anna* preached to the People in the Temple at *Jeruſalem, the Glorious Day of* Iſrael*'s Redemption*; as may be read in *Luke:* and *if* Philip*'s four Daughters were Propheteſſes:* and *if* Priſcilla *expounded to* Apollos, *as well as her Husband, the Way of God more perfectly*, even at that Time, *when he was a Preacher among the People*, as may be read at large in the *Acts*; then, ſay I, with good Reaſon, *Women, as Women, are not denied by the Apoſtle to teach and inſtruct in the Ways of God.* But the Scripture evidently proveth, That ſuch Women there have been; and conſequently, *Women, as Women, are not prohibited.*

And methinks the Place, urged by him, againſt it, clearly intimates as much; For, the Apoſtle is not treating in that Chapter, who, or what Sex ſhall propheſie, and what not; *but of that Order and Decency, which ſuch as propheſie ought to obſerve:* For when he ſaid, *You may all propheſie one by one*, if it had been aſked, *Who, Men or Women?* Doubtleſs he would have anſwered, *All, or every one, provided any Thing be revealed to you:* So that then this Prohibition of the Apoſtle, extends only to their Diſorder in the Church, *occaſioned by their Ignorance, which* *put them upon the propoſing of their Doubts, and Scruples unſeaſonably*; that is, ſuch of them as were unlearned, and not an *Anna*, a *Priſcilla*, a *Tryphena*, a *Tryphoſa*, or a Beloved *Perſis*, *who preached* Iſrael's Redemption, *and expounded the Way of the Lord, and were Fellow-Labourers in the Work and Goſpel of Chriſt*; So then the Words are to be read thus, *I permit not an unlearned, or Ignorant Woman, to ſpeak in the Church; and if ſhe will learn any Thing, let it be at Home of her Huſband; for 'tis a Shame, that ſuch a Perſon ſhould be ſuffered to trouble the Church with her unſeaſonable and unlearned Queſtions.*

And to this Senſe, *Grotius* himſelf does more than incline, as may be read in his *Annotations* upon this very Place; ſays he, *Intelligendum verò cum Exceptione afflatus Prophetici, ut diximus ſupra:* It is always to be underſtood with an *Exception to Prophetick Motions or Inſpirations*, as we ſaid before, which implies a plain Contradiction to the Opinion of our Adverſary, who vainly ſuppoſeth, *That Women, as Women, are exempted.* Again he tells us, *That ſuch Women are the Subjects of the Apoſtle's Diſcourſe, who being Ignorant, and not well underſtanding what may have been ſpoken by the Teacher in the Congregation; were not to interrupt the Speakers:* Ne interrumpant Loquentes, ſed Mares Domus ſuæ interrogent, qui aut reſpondebunt ex ſe, aut conſulent Peritiores: *But aſk their Huſbands at Home, who will either anſwer themſelves, or conſult thoſe who may be more experienced.*

Thus much on this particular, and I believe enough to reconcile all ſober Minds to the ſerious Exhortations and Reproofs, *as well of good and holy Women as Men*; who are alſo Witneſſes of his Reſurrection, *who was dead, but is alive; and lives for ever.*

Scriptures Socinianiz'd.

I Shall not attend his Sophiſtication of ſeveral Scriptures, in which his Diſpleaſure againſt G. F. comes not from his ardent Love to any common Principles, which he has hitherto ſeem'd to militate for; but his great Regard to *Socinianiſm*, both againſt G. *F.* and them.

Page 9. Col. 3. 10. The firſt is, his Exception to G. *F's* Citation of that Scripture, *And have put on the New Man, which is renewed in Knowledge after the Image of him that created him*; where G. F. puts *Them* for *Him*, making the Saints the antecedent to *Them*, whereas the *New-Man* is the antecedent to *Him*, and ſhows, that the New Man is created, *which* G. F. *is not willing to allow; for he corrects his Adverſary for ſaying*, The Light is a Creature, which is to ſay, *Chriſt, who is called the Light, is here called, a New Man, and ſuch a one as is created; and conſequently is not God, but a Creature:* A Doctrine that well becomes our *Adverſary*.

Col. 3. 8. 9. *To which I anſwer,* That the New Man, who is there ſaid to be created, is put in Oppoſition to the old Man, mention'd in the Verſe before, who is thus deſcribed by the Apoſtle, *But now you alſo put off all theſe, Anger, Wrath, Malice, Blaſphemy, filthy Communication out of your Mouth: Lye not one to another, ſeeing that ye have put off the old Man.* Which ſhews, he meant by the Old Man, thoſe Habits and Cuſtoms of Evil (which were almoſt become natural) that they were before addicted to; and conſequently, that the New Man was the inward Regeneration, or New Creation of the Soul, Mind and Spirit, with the Inclinations and Affections thereof; ſo that the Image of the New Man, may be created or begotten in Believers, and on that Account be call'd the New Man; but not that Chriſt Jeſus is the created New Man: For, it is he, by their own *Principle, That creates all Things in the Heavenly World of the Goſpel,* who having all Power, begets his People into a new State, *renewing them in all Divine Knowledge after the Image (or that they may be the Likeneſs) of him that created him*; that is, *that Image*: For nothing can be renewed that was not loſt; but Chriſt was never loſt (to ſpeak properly) in our Adverſary's Senſe, as well as ours; but the Image of Chriſt has been loſt, almoſt from the Foundation of the World; *Therefore it is not Chriſt, but his Image, that is renewed, and anew created*; So that if G. F. did put *Them* for *Him*, it is not falſe; *for to create them anew in his Image, or a new Image in them, is all one*; and the Words will bear it, that Chriſt creates new Men after his own Image; in which Senſe, *the Image of Chriſt is by him renewed and created in right Believers*, and they made new Creatures by bearing his Image. Read John 1. 16.

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Page. 11. 12.
John 2. 17. 5.

His next Perverſion of Scripture is that in *John*, which he ſaith, *G. F. often uſeth, and always abuſeth, as he remembers*: I doubt his Memory much; but let's hear it, *And now, O Father, glorifie thou me with thine own ſelf, with the Glory which I had with thee before the World was.* Thus the Scripture, but *G. F.* thus, *Chriſt, who was glorified before the World began.* On which read his Comment. *You will ſay perhaps, his Words and Chriſt's are the ſame in Senſe; but doth God give* G. F. *his Infallible Spirit to correct his Son Chriſt's Words.* Sottiſh Ignorance, and Enmity with a Witneſs! What, is every Variation of a Word or Syllable, a *Wrong done to the Meaning of the Scripture?* And did ever Chriſt, his Apoſtles or any ſober Man living, chide or reprove a Perſon, if through *Defect of Memory*, or for *Brevity*, or in a Way of *Paraphraſe he did leave out, or put in, or change a Word, not in the leaſt perverting the Senſe?* So uncharitable a Perſon I know not ever to have heard of, fitter to be ſeverely reproved, than anſwered: And to whom Silence had been the beſt Confutation, had it not been more for the Sake of others than his: To dare to conclude a Man a *Lyar, Impoſtor, Falſe Prophet, and I know not what more, becauſe he expreſſes the ſame Matter with a ſmall Variation in the Words*: But I ſhall ſay more of this elſe-where.

He proceeds, ‘Nay doth not *G. F.* take his Phraſe in a divers Senſe, from what ‘Chriſt intended by his; for (ſays he) it is manifeſt that Jeſus prayed now to ‘be glorified with the Glory, wherewith he was not then glorified, but God was ‘glorious before the World was, therefore Jeſus intended by the Glory he had ‘with the Father before the World was, the Glory he had given him in Decree ‘before the World was.

The Clinch is fooliſh, and his Conſequence falſe and pernicious. For what if Chriſt was not then glorified, *muſt it therefore follow, that he was not in being, much leſs glorified before the World was?* Can he be ſo great a Stranger to the Apoſtle's Doctrine, delivered in his Epiſtle to the *Philippians*, where we find him firſt *Equal with God*, as being in his very *Form* or *Eſſence*; next, making himſelf of *no Reputation*; then appearing in the *Faſhion* or *Likeneſs of Men*, and laſtly, that he *humbled himſelf, and became obedient unto Death, even the Death of the Croſs*, which ſhews that he was in an exalted and glorified Eſtate, before he humbled himſelf, *elſe how was he humbled?* And it is a Piece of Sacrilege and Ingratitude, I almoſt tremble to think on, that becauſe he was pleaſed to deſcend in the Likeneſs of Men, in Order to the Salvation of Mankind (in which *our Adverſary may alſo have his Share, if he unfeignedly repent)* he ſhould unworthily rob him of all *Pre-exiſtence in the Form of God*, whilſt he himſelf thought it *no Robbery to be equal with God*; So that though in his humble Eſtate and Faſhion of a Man, *He could not properly be ſaid to be glorified, and therefore prayed to be ſo*, yet it is no right Conſequence, that therefore he never was before; For that would be to ſay, becauſe an Earthly *Prince*, may for a certain Time debaſe himſelf, and take upon him the Condition of an Inferior Perſon, for ſome great Benefit, that he thereby deſigns to do his Country, if after having affected it, he deſires to be received again, into that Glory and Splendor he enjoyed before, *that therefore he never had any before, only in Decree*; if this would be both falſe and abſurd, the other is much more. This is the great Myſtery of the *Socinians*, indeed the Rock on which they ſplit; they do not diſtinguiſh betwixt the *Form of God* and *Likeneſs of Men*, that which came into the World, *to do the Will of God*, and the Body *he took*, in which to perform it.

Phil. 2. 6, 7, 8.

John 7. 39.

Nor does this Scripture at all make for his Opinion; *for Jeſus was not yet glorified*, ſince it might as well have been ſaid, he has not yet died the Death of the Croſs, neither is riſen and aſcended, which *was the Period of that State, unto which he has from the Form of God Humbled Himſelf*, even to the being of no Reputation, which he thus expreſſeth himſelf: *I have glorified thee on Earth, I have finiſhed the Work thou gaveſt me to do*: And in another Place thus, *I came forth from the Father, and am come into the World.*

John 17. 4.

John 16. 28.

Again, *I leave the World, and go to the Father*: Where is the ſame Reaſon that we ſhould believe he was with the Father before he came into the World, *as that he did come into the World, and afterwards go to the Father again*, elſe, why is it *again going to the Father.* But now let me aſk him, if he can be ſo brazen'd as to think, that God allows him, not only to correct *his Son Chriſt's Words*, but the very *Subſtance* of his Prayer? Was it ſo great a Crime (in his Account) for *G. F.* to

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1672. ſay * *who was glorified before the World began*, inſtead of, *glorifie thou me with thy own ſelf, with the Glory which I had with thee, before the World was?* And is it no Ways reprovable in him, inſtead of the laſt Clauſe, to turn it thus, *Glorifie thou me with thy own ſelf, with the Glory which I had with thee, not actually, but in Decree only, before the World began?* That ever any Man ſhould undertake to correct others in that, which doth not deſerve it, *whilſt the Beam is in his own Eye*, and he is himſelf moſt guilty! My Soul bleſſeth God, that our Religion is above theſe ſlight *Shiſts*, and pitiful ſtarting Holes: I would tell the Man in his own Words of us, though more ſeriouſly, that he, whom *G. F.* and all of us call Chriſt, by Way of Excellency, was, in the Senſe aforementioned, glorified before the World began: And if what he calls Chriſt, was not, it is to us a Proof, that he was not that True Chriſt, which both appeared to the Fathers of old (for the Rock followed them, and that Rock was Chriſt) and in the Faſhion of a Man in theſe latter Times, humbling himſelf to the Death of the Croſs. Thus much in the clearing of this Place.

3dly He is very angry with G. F. that he makes Chriſt ſpeak theſe Words by the Prophet *Amos*, *Behold I am preſſed under you, as a Cart is preſſed with Sheaves*, which ſays he, *belongs to the Lord* * or *Jehovah.* Grant it, does it not therefore belong unto Chriſt, *who is God over all bleſſed for ever*; that ſaid, *before* Abraham *was I am?* But he gives us no Reaſon to the contrary; and till he does let this ſuffice, that as Chriſt has been a Lamb ſlain through Sin and Iniquity, ſo alſo has he been preſſed thereby, as a Cart is with Sheaves, and that ſince the Foundation of the World. Page 15.

4thly, He quotes G. F. thus, ‘ The Promiſe is to the Seed; the Seed is Chriſt; ‘ and Chriſt is all: *To which he ſays, the Apoſtle has it thus*, And when all Things ‘ ſhall be ſubdued unto him, that God (*not Chriſt*) may be all in all: He could ‘ not have done a greater Injury to the holy Spirit's Words, than to put Chriſt ‘ for God. Page 15.

It will not be hard to clear this Miſtake in our Adverſary, and that to his great Shame; For who will think him fit to manage Controverſies, that is ignorant in the very Letter of the Scripture? It is evident, that he denies Chriſt to be all, and in all; and that *G. F*'s ſo aſſerting him to be, is the Cauſe of his Cavil at him: Now hear what the Apoſtle ſays in the Matter, Col. 3. 11. *Where there is neither* Greek *nor* Jew, *Circumciſion nor Uncircumciſion*, Barbarian Scythian, *Bond nor Free; but Chriſt is all and in all*: And if Chriſt be all, and in all, and he that is all, and in all, be the true and Living God; then, *becauſe Chriſt is all, and in all, Chriſt is the true and living God.*

Now, who has done the Injury to the Holy Writ, *G. F.* or this obſtinate and peeviſh *Adverſary* to Jeſus Chriſt, the only Lord of Glory?

5thly, His next *Socinian* Claſh at *G. F*'s. Citation of Scripture, is in the ſame Page with the former, and it is at his Saying *God is the Word*, inſtead of, *the Word was God*, adding, *That though the Word was made Fleſh, (or was Fleſh) yet no conſiderate Man will ſay, that Fleſh is the Word.* A great Deal of do, for Fear Chriſt ſhould be God; but from this notable Diſtinction of his, we are not without a Relief: If the Word was God, and the Word be God, *then God muſt needs be the Word*; that is, if he that is called God, be the ſame Being with him that is called the Word, as the Word may be called God; for Inſtance, if Chriſt and Jeſus agree equally to one and the ſame Being, what is the Difference betwixt ſaying, *Jeſus* was *Chriſt, or Chriſt* was *Jeſus*? Certainly we may juſtly ſay of him, what he in a Way of Reflection ſays of *G. F.* Methinks he is more Nice than Wiſe. And for his Inſtance about the Word's being made Fleſh, that is, (ſays he) *was Fleſh*: I deny his Paraphraſe; for it is neither properly to be read, was made Fleſh, nor was Fleſh; but rather, *The Word took Fleſh, and pitcht his Tent or Tabernacle in us*: Thus *Clarius*, and almoſt all agree it to import a more ſpiritual Signification; ſo *Eraſmus* and *Grotius* eſpecially; and for the Ancients, they were poſitive, *Ireneus, Juſtinus, Tertullianus, Origen, &c.* but above the reſt, *Tertullian adv. Praxeam*; but this is not ſo very material to the Point. However, if the very Word had become very Fleſh, I mean viſible to carnal Eyes, it would not be inconſiderate in Page 15.

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* *Remember the Prophet* Micah, *Chap.* 15. 2. But thou *Bethlehem Ephratah*, though thou be little among the Thouſands of *Judah*, yet out of thee ſhall he come forth unto me, that is to be a Ruler in *Iſrael*; whoſe Goings forth have been from of *Old, from Everlaſting.*

* *Read* Mal. 3. 1. & 4. 5. *and obſerve that Chriſt is called Lord by Way of Excellency.*

1672. any Man to ſay, the Fleſh is or was the Word: And if our Adverſary underſtood himſelf, he would perceive, that there would be only a Tranſpoſition of Words, and no material Alteration: *For that which is now Fleſh, or* (as the *Hebrews* have it) *Man, is the Word*; as that which is God, *is alſo the Word*. But enough for this, only we may obſerve by the Way, that the Man is not ſo hearty an Enemy to Tranſubſtantiation as he would have us believe, pag. 44. who can think the Word was properly made Fleſh.

6thly, His Objection againſt *G. F.* for joyning Chriſt with God, ſaying, *His Father and He are greater than all*, is Irreverent and frivolous; For, who dares deny it? and what abuſe is it to Scripture? Sure I am his ſaying ſo, and that without any Reaſon, ſhews him to be a Man of unreaſonable Confidence.

7thly, He is angry that when *G. F.* mentions this Paſſage, *To whom every Knee muſt bow, and Tongue confeſs to the Glory of God*, that he adds not *Father*. I could not have believed, that any Man, who loves Seriouſneſs, ſhould beſtow his Time ſo idly: *Is this the earneſt and deep Study he talkt of, by which he hopes to obtain Divine Knowledge?* But, ſays he, Why did he not add the Term Father to God, *nor inſert, that Jeſus Chriſt is Lord?* But the Truth of this Scripture, that the Father and Son are one, conſiſts not with their Doctrine. I confeſs it is ſomewhat hard to underſtand what he would be at; but let it ſuffice, that he who is called God, is called Lord above an Hundred Times, therefore one; to which Chriſt Himſelf bears Record, *I and my Father are one, my Father worketh hitherto, and I work; for, whatſoever Things he doth, thoſe doth the Son. To us a Child is born, to us a Son is given, and the Government ſhall be upon His Shoulders; and his Name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace*; the ſame Power, Spirit, Light, Life, Wiſdom and Being for ever.

8thly, His next Antichriſtian Cavil is at G. F's making the Holy Spirit as well to proceed from the Son, as from the Father: The Scripture runs thus, ‘But ‘when the Comforter is come, the Spirit of Truth, whom I will ſend unto you ‘from the Father [*even*] the Spirit of Truth, which proceeds from the Father, ‘He ſhall teſtifie of Me: *But, ſays he, according to* G. F. *thus*, Chriſt is in the Fa‘ther and the Father in Him, and He will ſend them the Comforter, that proceeds ‘from the Father and the Son: And for this quotes an Epiſtle writ by *G. F.* and *J. S.* and prefixt to *G. W*'s Book of the Divinity of Chriſt. It is paſt my Skill to underſtand the Difference, unleſs it be this, That he makes the Spirit to proceed as well from the Son as from the Father, and ſo it doth if I underſtand Scripture; for the Place it ſelf ſaith it: But when the Comforter is come, *whom I will ſend unto you from the Father*; which ſhews, *that not only God, but Chriſt alſo, ſends forth the Holy Spirit into the Faithful.* Alſo, *But if I depart, I will ſend Him unto you: He ſhall not ſpeak of Himſelf, but whatſoever He ſhall hear— He ſhall glorifie me and ſhall ſhew it unto you*—And when he had ſaid this (Peace be unto you; my Father hath ſent me, even ſo ſend I you) *He breathed on them, and ſaid unto them, Receive ye the Holy Ghoſt.* In ſhort, If the *Holy Spirit be ſent by Chriſt*, and *received of Chriſt*, and *is breathed on His by Chriſt*, then the Spirit muſt needs proceed or come from Chriſt; and conſequently, what *G. F.* ſaid is ſound and ſcriptural, and our Adverſary's Clamours are Vain and Envious: For, whilſt he quotes *G. F*'s calling upon *Vincent*, *Danſon*, and others, for plain Scripture, and would ſuggeſt, becauſe *doth proceed* is mentioned inſtead of *is ſent*, that he himſelf is unſcriptural. He omits to tell the World what it was *G. F.* made that Demand for, viz. to prove *Three Diſtinct and Separate Perſons in the Godhead.* Now whether there is the ſame Reaſon for the one as for the other, I leave to all ſober Men to judge, yea, to our Adverſary himſelf, if he dare be juſt.

9thly, His laſt *Socinian* Objection to *G. F*'s Citation and Application of Scripture, is this, That whereas the Scripture ſays, ‘For this End Chriſt both dyed and roſe, ‘and revived, that He might be Lord both of the Dead and Living: He ſays, *That he might be God both of the Dead and Living.* Alſo, where the Scripture ſays, *Let the Word of Chriſt dwell in you richly:* G. F. has it, *Let the Word of God dwell richly in you:* By all which it is eaſie to obſerve, how averſe he is from allowing Chriſt the leaſt Share in an Eternal Divinity, making it his Buſineſs to abſtract from every Scripture that may in the leaſt Favour ſuch a Thing, and imperiouſly rant it over us in the abuſiveſt Terms, as *Impoſtor*, *Lyar*, *Falſe Prophet*, *Forger*, *void of all Reaſon*, with abundance of the like Complexion, the proper Language of Brutiſh Malice, and not a True Diſciple.]

But let us anſwer to his Objection, If Chriſt be God over all, as ſaith the Apoſtle, then why not *God both of the Dead and of the Living*, as well as *Lord both of the Dead and Living*; and likewiſe, why not, let the Word of God, as well as let the Word of Chriſt dwell in you richly; for if the Word of Chriſt *be the Word of God, and if God be the Lord, and the Lord, God*, then why not *God in both Places as well as Lord?* Firſt, I am well aſſured that God is called Judge of Quick and Dead, and if ſo, *then becauſe Chriſt is Lord of Quick and Dead, Chriſt the Lord is God of both Quick and Dead*, unleſs there be more Lords of the Living, and the Dead, than the One Almighty God and Lord of Heaven and Earth.

Beſides, methinks this Critick might have conſider'd, that it is not expreſly in the Greek, *that he might be Lord*, but that he might *Reign over the Dead and the Living*, ſo ſaith the *Arabick*; but the *Æthiopick* has it, *That he might judge both the Dead and the Living.* In ſhort, Chriſt is called both God, Lord and Judge; and ſince there is but one only True God, Lord and Judge of right Chriſtians, we therefore believe, *Chriſt to be that only True God, Lord, and Judge of both Quick and Dead.*

And here let me caution the Man of his eager Oppoſition to Chriſt's Divinity, ſince ſuppoſing it ſhould not be true, *there can be no Detraction*; and if it ſhould prove true, as he may one Day know, he will be guilty of robbing Chriſt of that, for which he thought it no robbery himſelf to be equal with God; that is, to be the *only True God Himſelf.*

A Summary Conſideration *of ſuch Scripture Citations, as be trivially Objects againſt; not ſo much about Matter of Doctrine, as in Point of imperfect Quotation and Tranſpoſition of Words.*

Firſt, GEorge Fox, in anſwer to a Prieſt thus ‘Contrary to *John*'s Doctrine and Chriſt's, who ſaith, The Light that doth enlighten every Man that cometh into the World, is the true Light, that Man through the Light might believe. Our Adverſary anſwers, *That it is through Him, that is,* John Baptiſt. Now granting it to be ſo; yet *John* was no more Inſtrumental than as by the Light fitted to be ſo; as *Eraſmus* well ſaid, and others, Whatſoever Light *John* had, *he received it from Chriſt the Fountain of Life:* So that ſtill the Light was that *Medium* or *Inſtrument*. Beſides, he does not poſitively charge *G. F.* with referring thoſe Words to that Verſe; and to be ſure that is no Doctrinal Miſtake, ſince moſt true in it ſelf.

Secondly, His next Criticiſm is this, whereas the Scripture runs thus, ‘For God, who commanded Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Knowledge of the Glory of God in the Face of Jeſus Chriſt. *He brings in G. F. citing it thus,* The Light which ſhined in their Hearts to give the Knowledge of the Glory of God in the Face of Jeſus Chriſt. *Again,* Which was the Work of the true Apoſtles, to bring People to the Light within, that ſhined in their Hearts, to give, &c. *Again, he ſays,* The Light, that which gives the Knowledge’. But, ſays he, if he had recited it right, it would then have appeared, *not only that God was the Giver, but alſo, that it is the Light of Knowledge, and created*; *for God cauſeth Light to ſhine out of Darkneſs by creating it*, Gen. 1. 3, 4. Thus far this impertinent Man.

To all which I ſay, that firſt he obtrudes an arrant Lye upon our very Senſes, to ſay, that *G. F.* has not rightly cited it, for ſo much as he did cite; For God cauſed the Light to ſhine, where? in their Hearts: So ſays *G. F.* But for what? to give of the Knowledge of the Glory of God in the Face of Jeſus Chriſt: And doth not *G. F.* ſay the ſame? Wretched Scribler! How Idle, how Frivolous, and how very Troubleſom is he with his ridiculous Remarks?

Thirdly, That the Knowledge comes by the Light, all but ſuch Bats as himſelf muſt needs ſee; For why did God give his outward Light, if not to give External Sight, and Diſcerning? And to what purpoſe did He cauſe his Inviſible Spiritual Light to ſhine, *if not to give an Internal Knowledge of the Glory of God in the Face of Jeſus Chriſt?* Beſides, God himſelf is Light, He is that Great Supernatural Sun, that ſhines throughout the Intellectual World, offering unto Men the Knowledge

1672. of his Divine Glory, and that in the Face of Jeſus Chriſt. This is our Meſſage, as it was the true Meſſengers of Old; And who talk of the Creation of this Light, becauſe it gives Knowledge, may as well ſay, *God who was the Fountain of it was created too*, becauſe He gives Knowledge; I would have him give us one Scripture that therefore calls the Light created, becauſe it gives Divine Knowledge; *or if he can, but one Reaſon*; who fools himſelf, and would others, with the Conceit that he is a great Maſter of it: For what groſſer Darkneſs can be, than to aſſert the Creation of the Light upon that very Account, for which we ought moſt truly to believe it Spiritual and Eternal; But enough for this.

Fourthly, *G. F.* ſaith, *But the Word is nigh thee in thy Heart.* Deut. 30. *Moſes* ſaith our Adverſary, *ſays, But the Word is very nigh thee in thy Mouth, and in thy Heart, that thou mayſt do it*; Where obſerve, that the only Difference lies, in leaving out, *in his Mouth*, though it be imply'd; for where it is in the Heart, it will be in the Mouth. But Reader, doſt thou not think this a New Way of proving a Man an Impoſtor, Lyar, Falſe Prophet, and what not? Bnt I dare tell him, that he will not grow over-rich with the Spoils he is like to gain by ſuch Conqueſts, though his Fancy be ſtrong, which is the Diſeaſe that follows him.

Fifthly, However he is reſolved to proceed, that what each Cavil wants of Strength in it ſelf, ſhall be ſupply'd by the loud Suffrage of their Number, *G. F.* ſays, *And the Angel ſaid unto them that went to the Grave without, Why ſeek ye the Living among the Dead? He is riſen*; which our Adverſary corrects thus, Now the Angels Words runs thus; *Why ſeek ye the Living among the Dead? He is not here, but is riſen:* So G. F. leaves out, *He is not here*, out of the middle of the Citation, for that would have overthrown his Opinion of Chriſt within. I ſtill intreat the Reader to obſerve what Slight Grounds he hath to build his infamous Charge upon: But what will not Envy do? but, he greatly errs, if he thinks that the putting in, or leaving out of thoſe Words doth overthrow our Hearty Belief of Chriſt's manifeſting of Himſelf within; For if the Angel chiefly intended the Reſurrection of that Viſible Body which was ſlain a few Days before, will it therefore follow, that the Plaee may not alſo be very aptly uſed to expreſs the Myſtical Reſurrection of the Divine Life (which for many Ages hath as well by *Jews* as *Pilates*, *Circumciſion as Uncircumciſion*, *Profeſſors as Prophane*, been crucified, laid as in a Grave, and a Stone rowl'd over it, yea and guarded too, by Bands of Soldiers, leſt that which is ſo deſtructive of the Pride, Glory, Pleaſures, and Religions of this World ſhould riſe again to teſtifie againſt them all) which has been the Cauſe why Truth hath ever met with rugged Entertainment from the Men of the World? And it is evident that the Angel's Reproof imply'd an Inſtruction of them concerning what Faith they ought to have had in the Promiſe of his Reſurrection, which did direct them to an inward Power, whereby they might have had a more Heavenly Senſe of a Reſurrection and Life in themſelves, far more beneficial to them, than coming thither in an affectionate haſte after his Viſible Appearance, which it was expedient for them ſhould be with-drawn.

Sixthly, G. F. *He is riſen, and the Saints ſits with Him in Heavenly Places.* Our Adverſary adds (*we muſt take no Notice of the Failure in Syntax, for that's frequent*) *Now* Paul *ſays* Epheſ. 2. 6. *And made us ſit together in Heavenly Places in Chriſt Jeſus.* Now there may be a different Senſe of ſitting with Chriſt, and ſitting in Him; *For the People of a State may be ſaid to ſit in their Ambaſſadour when He is ſeated*, but ſcarcely *with him*, I anſwer, Firſt, he wrongs *G. F.* in ſaying he has abuſed the Scripture by putting *with* for *in*, ſince there is no Difference at all in what he would Fantaſtically have to be *one*; for if the People are in the Ambaſſadour, and the Ambaſſadour ſits, *then the People ſit, or I don't underſtand Words:* for who can the Ambaſſadour repreſent but the People? If then the Ambaſſadour ſits, *certainly the People ſit repreſentatively.* Now though the Similitude be lame, yet it plainly refutes him as to the Uſe for which he brought it: I conclude therefore that ſuch as ſit in the Heavenly Places in Chriſt Jeſus, *can't be ſaid to ſtand with Him, if He be there ſeated, and conſequently they ſit with Him*, ſuitable to that Expreſſion of his, *Ye are they which have continued with me in my Temptations, and I appoint nnto you a Kingdom as my Father has appointed unto me, that ye may eat and drink at my Table in my Kingdom, and ſit on Thrones, judging the Twelve Tribes of* Iſrael. Secondly, He tells us a plain Lye, for finding Fault with *G. F's* Syntax, viz. *Sits* for *Sit*, he ſays, that he muſt take no Notice of that which at the ſame Time he flings in his Diſh, and almoſt continually; but with ſuch Diſdain of him, as if he were the only *Maſter of the Sentences, Doctor of the Chair, or Grand Critick of the Age*; who to ſpeak Truth, ſhews himſelf a Scholar, much at the ſame Rate, and by the ſame Figure that *Pedlars are called Merchants.*

Seventhly, But now he thinks he has enough againſt G. F. and manages it, not with a little Triumph; *And ſo to the Word Chriſt Jeſus, Him by whom the World was made, before it was made.* This he thinks ſtabs our Cauſe to the very Heart, and proves that good Man *an Impoſtor, Lyar, Falſe Prophet, Deceitful Chapman, and what elſe you will, without controul.* But let not his frothy Spirit boaſt ſo much ſaying he deſpairs of Information, &c. ſince if ſo, it was fooliſhly done of him to ſolicit for an Anſwer, and would not have been much wiſer in us to have gratified him, if a Benefit to others had not invited us to it.

But is there no Allowance to be had for *Curt Expreſſions, Eſcapes of the Pen, Overſight in Compoſitors, and Errors in the Preſs?* Doth he deal candidly, or as he would be dealt by? But ſuppoſe the worſt that may be *(for we would not indebt our ſelves to his Favour)* can we make no Senſe of it? Suppoſe a Comma at the firſt *made*, and read it thus; *Chriſt Jeſus, Him by whom the World was made, before it was made*; where, *and*, being underſtood, explaineth the Senſe, *was*, maketh it more clear: And how frequent are ſuch Words, nay, of more Moment, left to be underſtood? Read the Scriptures, and how many Words are there that have none in the Original, *and read but the other Words once without them*, and G. F's. Expreſſion will not ſeem abſurd or paradoxal. Beſides, it is allow'd by all, if the Tranſpoſing of the Words will make out the Senſe intended, that it removes of right, the Exception: Now read the Words thus, *And ſo to the Word Chriſt Jeſus, before the World was made, Him by whom it was made,* and then let our Adverſary quarrel his Fill.

However, we have one Way of reading theſe Words, yet, and that by Figure he hath taught us, *viz. Chriſt Jeſus, Him by whom the World was made* in Decree, *before it was actually made*; for ſo he ſays, Chriſt had of his Father's Glory before the World began, not actually, *but by Decree only,* which if it ſeem Ridiculous, I hope he may have a better Underſtanding both of himſelf and the Place. But to proceed:

[*Seventhly,*] G. F. anſwering a Prieſt that denies Conſcience can juſtifie, ſays, *which is contrary to plain Scripture, where the Apoſtle ſaith, their Conſciences either accuſing or excuſing.* But hear our peeviſh Adverſary, *who would think that G. F. ſhould have either ſo little Wit or Conſcience as to write in this Manner?* For the Scripture Words are theſe, *their Couſciences alſo bearing Witneſs, and their Thoughts the mean while accuſing or excuſing one another.* The Difference (I mean Doctrinal) in this Place I don't ſee; It becomes a Man of his Wit and larger Conſcience to perceive it, *who can make and fling Dirt for the Alteration or Omiſſion of a Word not abſolutely neceſſary:* for how can we ſuppoſe he meant thoſe good Gentiles that became a Law unto themſelves, to have *Thoughts* different from their *Conſcience*, ſo far as concerned Evil or Good, and the Peace or Trouble that followed the doing of the one, or the committing of the other? For to what did their Conſcience bear them Witneſs, if not to their Doing Well or Ill, and conſequently to acquit or accuſe? *Therefore their Conſcience did bear Witneſs to the Accuſing or Excuſing as well as their Thoughts, for that their Thoughts and Opinion of one another's Innocency or Guilt are ſquared by the Witneſs that their Conſcience did give,* the Place ſtrongly implies. In ſhort, they could not make that Judgment of one another without a certain Knowledge of the ſame Thing in themſelves, and they muſt have received that only by the Teſtimony of their own Conſcience; which is no more but this, *the Judgment of a Man concerning his own Good or Ill State, by the In-ſhining and Diſcoveries of God's Holy Light:* and this the Gentiles had in Meaſure, and our Adverſary granteth it, as well as his Eminent Preacher, Page 40.

Eighthly, G. F. ſays, in anſwer to the Prieſt, that denied him to be perfect who bridled his Tongue, *which is contrary to the Apoſtle* James, *who ſaith he is*; which our Adverſary calls belying the Apoſtle, who ſays, *If any Man offend not in Word, the ſame is perfect.* And what difference is there now? One ſays, *He that bridles or rules the Tongue,* and the other ſaith, *He that offends not in Word is the perfect Man:* Unleſs a Man's Tongue can be ſaid to be bridled or ruled when it offends (which cannot be ſuppoſed by any, but Perſons of this Man's Ignorance.) In ſhort, *Not to offend in Word, or bridle that which would utter it, is one and the*

ſame

1672. *ſame Thing*; for that which bridles the Tongue bridles the Body, which is the perfect Man that offends not in Word.

Page 14. 1 Cor. 12. 6. Eph. 3. 20. Phil. 2. 13. P. 16. *Ninthly*, G. F. ſays, *That God works all in us and for us*; for which he reflects upon him as at other Times, ſaying, He knows no ſuch Place; but it is ſtrange that he never heard or read, *And there are Diverſities of Operations, but it is the ſame God which worketh all in all——according to the Power that worketh in us; for it is God that worketh in you both to will and to do.* Now, unleſs when God works all in all, *&c.* we are to exempt his working in us, *(and ſo give the Scripture the Lye)* or, if wrought in us, *yet not for us*; which is to give our Underſtanding the Lye; it will follow, and doth follow, That God, who worketh all in all, — according to his Power in us, both to Will and to Do, does work it both in us, and for us. But, O the Vanity of this poor Man! that thinks by theſe Paper-Pellets his Malice caſts at us, either to wound us in our ſelves, or in the Minds of ſober People.

P. 16. *Tenthly*, But he thinks he has done *G. F's* Buſineſs for him now, where bringing him in, ſaying, *through the Power of God the Goſpel*; Again, *the Goſpel is the Power of God:* He thus adventures to correct him, The Apoſtle ſaith, *I am not aſhamed of the Goſpel of Chriſt, for it is the Power of God unto Salvation*, &c.

Now where to find out that Difference, which this *Quick-ſighted Man* abuſes *G. F.* for (ſaying, it proceeds *from the ſame bitter Root in him that perverts the Senſe of Scripture)* is paſt my Skill; for, *if the Goſpel be God's Power, then is God's Power the Goſpel:* In one of the Paſſages it is as he would have it, which may ſhow, that *G. F.* meant by the other Tranſpoſition of the Word: *No New Senſe or Doctrine*; Groſs Folly, Incharity, and Carping.

P. 16. 2 Pet. 2. 1. *Eleventhly*, But if he ſtiffly charges him with Miſ-citation in this Paſſage, G. F. *And ſo deny Chriſt the Lord that bought them. Peter* ſaith only, *Denying the Lord that bought them.* Which, ſays he, may as well agree *to God the Father, as Chriſt the Son.*

We may gueſs at his Meaning without an Interpretation; But muſt Chriſt be Lord, and not Lord, at every Turn, when this preſumptuous Perſon will? If the foregoing Chapter be conſider'd, it will appear, That *Chriſt is that Lord that ſome ſhould deny, after they had made Profeſſion of him.* In ſhort, If a Man's believing Chriſt to be that Lord, muſt conclude him an *Impoſtor, &c. who is true*; let all the World read, and obſerve of what Ungodly Stuff and very Traſh his Libel doth conſiſt,

P. 19. *Twelfthly*, the Scripture (ſaith our Adverſary, and his own) runs thus, *He that believeth on Chriſt, out of his Belly ſhall flow Rivers of Living Water*; where His *Belly* is plainly ſpoken of *Him that believeth:* But G. F. applies it to the Light *Chriſt, out of whoſe Belly flowed Rivers of Living Water, the Light, the Light muſt be magnified by* G. F.

To which I ſhall only ſay, That it is no improper Senſe at all; *for no Man's Belly can be filled, but from Him; therefore He is the Fountain of Living Water Himſelf, from whoſe Belly ours come to be filled.* Beſides, If a Scripture will admit of two diſtinct Senſes, without Contradiction, it may be uſed in both thoſe Senſes, upon Occaſion: So Chriſt the Light (whom we will magnify above our Adverſary's Darkneſs) is that Belly and Fountain; and ſuch as believe in Him, ſhall have their *Bellies* filled with the Rivers of Living Water, that come from him: He is the *Fountain that is ſet open for* Judah *and* Jeruſalem, *and the River that makes glad the City of God.*

P. 19. Epheſ. 5. 25. 27. Thirteenth, G. F. *The Church is the Pillar and Ground of Truth, without Spot or Wrinkle, or Blemiſh, or any ſuch Thing.* Our Adverſary thus, And the Apoſtle ſaith, *That He might preſent it unto Himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch Thing.* He ſaith, that *might* and *ſhould*, not that *it is*; but this is the old deviliſh Diſtinction of Sin-pleaſers, that would never have the *Church Compleat:*

Two Things follow hence: *Firſt*, A Diſbelief of the Perfection of the preſent *Myſtical Church, by which Chriſt is rendred the Head of a ſpotted Body. Secondly*, That he is himſelf in a ſpotted and wrinkled Condition, and every ſuch Thing; and therefore *an unfit Perſon to maintain the Faith of the true unſpotted Church of Chriſt.*

P. 19. Fourteenth, G. F. True Chriſtians *are Fleſh of His Fleſh, and Bone of his Bone.* But the Apoſtle, ſays our Adverſary, has it thus, *For we are Members of his Body, of his Fleſh, and of his Bones.* The Fault is this, that he left out, *For we are Members*; hoping that it ſufficiently proves Chriſt to be in Heaven, abſent from his

Church; not conſidering, that *a Body can be no more without it's Head, than Fleſh*; nay, *it can better diſpenſe with the Loſs of much Fleſh and many Bones, than the Head*; for, if that be abſent, the Body quickly dies: *Chriſt is the Head, Root, and Life of his Church, without which ſhe can never live one Comfortable Day.* Beſides, it contradicts poſitive Scripture, *I will not leave you Comfortleſs, I will come to you*; *I will be with you to the End of the World: becauſe I live you live alſo. He that is with you ſhall be in you,* &c. John 14. 18, 19. Mat. 28.

P. 20. 1 Cor. 2. 10. Fifteenth, G. F. and the Apoſtle ſaid, *The deep Things of God was revealed by the Spirit of God.* But the Apoſtle, ſaith our Adverſary, ſpeaketh not ſo, *But God hath revealed them unto us by his Spirit*; *for the Spirit ſearcheth all Things, yea, the deep Things of God.*

Let all ſober People judge, whether this Man does not groundleſly cavil at us: For, if God reveals his deep Things by his Spirit, *then does the Spirit give unto us the Revelation of the deep Things of God.* Could he bluſh, he might be aſham'd to ſhew himſelf ſuch a frivolous Buſy-body.

P. 21. Sixteenth, G. F. *And ſo, who is in Chriſt is a New Creature, old Things paſs away.* Our Adverſary, The Apoſtle thus, *Therefore if any be in Chriſt, he is a New Creature, old Things are paſſed away, behold all Things are become New,* 2 Cor. 15, 17. The Apoſtle ſpeaks of the *New Creation, as done*; G. F. *as a Thing doing*; but with great Patience (for a little would be tired.) I anſwer, Where old Things are done away, and all Things become New, there the New Creation is done; *But in ſuch as he, that believes the Church of Chriſt to be ſpotted, wrinkled,* &c. *all Things are far from being made New, ſince old Things are not paſſed away*; *and in ſuch there can be no New Creation as yet.*

P. 21. 2 Cor. 16. *Seventeenth*, G. F. For it is the Savour of Death to the Death, and Life to the Life. The Apoſtle, ſaith our Adverſary, thus, *To the one the Savour of Death unto Death, to the other the Savour of Life unto Life.* Thus, that he may be true to his Way, he undertakes the Confutation of G. F. and Proof of him to be an *Impoſtor*: The Difference between the Apoſtle's Saying, and G. F's Citation, is, in putting *the* before Death and Life, which is the ſame in Senſe and Intention. But again,

Eighteenth, The Scripture quoted by our Adverſary thus, *Of this Sort are they which* Creep *into Houſes. and lead captive ſilly Women, laden with Sins, and led away with divers Luſts, ever learning, but never able to come to the Knowledge of the Truth:* But G. F. ſaith, “Of ſuch as have got the Words, *&c.* who are Reprobates concerning the Faith; which crept into Houſes before the Apoſtle's Deceaſe; which have kept always Learning, and never able to come to the Knowledge of the Truth; led away with divers Luſts. Very well; and what's the Error or Perverſion here? Why, the *Apoſtle does not attribute to theſe falſe Teachers, that they kept People always learning, but they led captive ſuch as were ſo.* And what then? therefore is it not true in the Senſe in which G. F. quotes it? What Wrong is there done to the Text, or ſuch Teachers either? For who knows not that falſe Teachers do keep People always learning, but never bring them to the Knowledge of the Truth? And certainly they cannot be falſe Teachers that are not led away of divers Luſts; therefore they are both led away of divers Luſts, and they lead others too. But it is worth our Notice, that he who has ſo frequently, and with ſuch Deriſion, reflected upon G. F's *Syntax* and *falſe Engliſh*, is ſo far from being Unblameable himſelf as to make that Elegant Apoſtle guilty; for in the Epiſtle it is, They which Creep; in his Quotation, *They which* CREEPS. But we delight not to ſpend our Time ſo unprofitably; ſuch are his Conteſts about the *Hebrew, Greek,* and *Latin, being ſet over Chriſt's Head by his Crucifiers*; for he would have it written as ſaid in the Scriptures; and G. F. ſays, *Set atop of Chriſt,* that is, *over His Head*; and true it is what he obſerves, That *all Languages have crucified Him*; *and thoſe that have been moſt Learned, have been fartheſt from the Kingdom* that is reſembled to little Children: *I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe Things from the Wiſe and Prudent, and revealed them unto Babes.*

P. 22. 23. Nineteenth, G. F. ſays, the Goſpel *is preached in every Creature*; Our Adverſary ſays, *was preached to every Creature*; and both are true; for in Time paſt it was, and now I hope he will not deny but it is: *In* every Creature, or *To* every Creature may be the ſame; For when the Goſpel of Repentance and Faith in God, are by his Light and Spirit ſecretly revealed and declared in every Heart, *doubtleſs 'tis alſo to the Heart as well as in it*; And though there may be outward

1672. Preaching of the Goſpel, yet that which is Effectual, comes from the Spirit and Power of the Goſpel, and reacheth into the Innermoſt Parts, *and the ſame Spirit gives there the true Diſcerning and Senſe*, *and makes the Effectual Application thereof*, *ſo that his Carping there is like all the reſt*, *Malicious and Troubleſome!* But he hath ſomething to the ſame Purpoſe.

Page 23, 24. XX. Again G. F. *If Chriſt be not within People*, *they are Reprobates.* The Apoſtle and Tranſlators ſay, Know you not your own ſelves that Chriſt is in you, *except ye be Reprobates*, 2 Cor. 15. 5. as if *in you* could admit of no other Senſe but *within you.* Let us ſee if the Words of Chriſt will always admit that Senſe, *Mat.* 20. 26, 27. *But it ſhall not be ſo* within you, *but whoſoever will be Great* within you, *let him be your Miniſter*, &c. thus far our Adverſary. But certainly the Man can't think, that becauſe Ἐν may ſometimes ſignify *among*, that therefore in all Caſes it muſt do ſo; for let us read the Verſe cited ſo, *Know you not your own ſelves that Chriſt Jeſus is* among you *except ye be Reprobates?* This, in his Opinion, of Chriſt's Reſidence, would be moſt falſe: Beſides, if it ſhould be read *within you*, it might be underſtood thus, *within your Precinct*, *Company*, or *Society*; and the Senſe very good ſtill. However, it ſhews he hath but little to do, who ſhall employ his Time in *within you* for *in you*, ſince whatever is in any Thing, *is within that in which it is*, or elſe I know nothing. But he tells us that G. F. is guilty of the like Fault in Relation to *John* 2. 27. where the Apoſtle ſpeaketh of the *Anointing*, *which abides in you*; but he thus, *the Apoſtles brought the Saints to the Anointing within them*; To which I ſay, that He is guilty of the like Fault of Fooling as before; For a School-boy would be whipt for ſo much Ignorance and Ill-ſpent Time: He might have learn't better his Greek Grammar; but indeed, I have Cauſe to queſtion his Proficiency: Ἐν δυσὶν ἢ τρισὶν ἡμέραις, ſays *Xenophon*, Intra duos vel tres dies, *within two or three Days*, where Ἐν is uſed to expreſs *within.*

P. 24. XXI. His Cavil at G. F'*s calling the Kingdom of God*, *the Kingdom of Heaven*, and then ſaying it is the groſſeſt Forgery, *is as ſolvable as the reſt:* For firſt, the Kingdom of God and the Kingdom of Heaven are all one, unleſs when Men are in the Kingdom of Heaven, they are not in the Kingdom of God; and ſo contrary-wiſe.

Mat. 3. 2. Thus *John* called that very Kingdom which in the Text is ſtyled the Kingdom of God, *the Kingdom of Heaven*; The like may be read in the 10th of *Mark.* If then the Kingdom of God and Kingdom of Heaven be all one, *certainly if the*

Luke 17. 20. *Kingdom of God be confeſt to be within*, the Kingdom of Heaven muſt be there too. If this be the groſſeſt Forgery, G. F. is far from an *Impoſtor.*

P. 24, 25. XXII. He quotes *Iſaiah*, *To the Law and to the Teſtimony*, *if they ſpeak not according to this Word*, *it is becauſe there is no Light in them*, Iſaiah 8. 20. but *G. F.* thus; *For* Iſaiah *bid them come to the Law and to the Teſtimony*, *and you that come not to that Rule*, *it is becauſe you hate the Light in you*; where he is much diſpleaſed that it is *hate the Light*, and not rather, that *they have no Light*; But this proceeds from that ungodly narrow Spirit, that would not all ſhould be Enlightned, and would rather lay the Blame of not Living up to the Law and Teſtimony *to God's not giving Men Light*, *than to his and other Men's hating of it*: but every one has Light, though every one hath not the Benefit of it through their own Diſobedience to it.

P. 25. XXIII. G. F. *The Letter was dead*, *and did not give Life*; but, ſays he, I am to ſeek for the Scripture, I find indeed the Apoſtle *Paul* ſaith, 2 Cor. 3. 6. *The Letter killeth.* But here he is not Juſt to his Promiſe, as in ſeveral other Places; he finds G. F. uſing ſome Scripture Words mixt with the like Matter, and preſently ſays, *He knows not to what Place they do agree*, *if not to ſuch a Saying of this or that Apoſtle*, making him to quote that which it may be was not in his Mind to quote. Next, the Literal Knowledge does kill, and not make alive; and the Letter may alſo be called Dead, becauſe it makes Dead by Killing, as well as that in another Senſe, there is no Life in it: But we know the ſtrict Senſe of the Place to relate to the Diſpenſation of the firſt Covenant.

P. 26. XXIV. But now he thinks he has unveil'd all, and detected *G. F.* to the Purpoſe. G. F. *in Anſwer to a Prieſt about the Reſurrection of the Body*, he ſays, anſwers thus, *Chriſt*, — *is the Reſurrection and the Life*, *and thy dead Body ſhall live with my dead Body*: This is Scripture; but he calls it the greateſt Vanity, and Lightneſs, beſides Forgery, that he has obſerved, in citing of Scripture. And behold his Refutation! Is not this Man a ſtrange Kind of Champion, who, beſides his Abuſe, gives us no Knowledge that he takes any Notice of *G. F.* in the Matter. For my Part, I think the Anſwer is Good; for Chriſt is the Reſurrection, and we do confeſs to a Reſurrection of the Dead out of the Graves in the Judgment-Day, by the Voice and Power of Chriſt Jeſus our Lord, *that Men may be Faſhion'd like unto His Glorious Body, which is Spiritual, and Glorious, and Immortal.* 1672.

XXV. But he chargeth G. *F.* with wrong Citation and Paraphraſe, *Mat.* 5. 37. *But let your Communication be Yea, Yea, Nay, Nay*; *for whatſoever is more than this, cometh of Evil.* G. F. thus, He (Chriſt) ſays, *In all your Communication let your Yea be Yea, and your Nay Nay, for whatſoever is* contrary *is Evil*: Why not here as he has it afterwards? *Whatſoever is more is Evil,* charging us with calling God to Witneſs in Communication, *&c.* P. 27.

'Tis ſtrange to me, that one, who not long ago was for *Swearing*, ſhould now think the *Quakers*, that are againſt it, *go too far in calling God to Witneſs.* But let the Man know, that by *contrary* G. *F.* underſtands the Extraordinary Ways of Affirmations, as Oaths, and the like, eſpecially in Caſes of Evidence, wherein an *Evangelical Righteouſneſs is more than ordinarily concerned*: This he might have collected from thoſe Words he after cites; but he wanted that Candor, that Generous Adverſaries ſhew.

XXVI. He is very angry with *G. F.* for putting *is* for *was*; *God is in Chriſt, reconciling the World unto himſelf*, 2 Cor. 5. But methinks, if he conſiders as he believes, that all Men are not actually reconcil'd, then Men are at moſt *but a reconciling*, and *that's the Time preſent*: Wherefore, if God in Chriſt only can reconcile the World unto himſelf, then ſince there is the greateſt Part of the World unreconcil'd, though the Work be going on in ſome; it will follow, *That either none now can be reconcil'd*, or elſe God is as well (though not by ſo Viſible an Appearance) in Chriſt *now reconciling the World unto himſelf as formerly*; therefore *is*, may be as proper as *was*. P. 27.

XXVII. But he brings in *G. F.* anſwering a Prieſt about the Saints enjoying the Divine Nature thus: *Doth not the Apoſtle ſay, that the Divine Nature the Saints were made Partakers of*: But ſaith our Adverſary, *Where doth any Apoſtle ſay ſo? Peter* ſaith, 2. *Pet.* 1. 4. *Whereby are given unto us exceeding Great and Precious Promiſes, that by theſe you might be Partakers of the Divine Nature*; in which I ſee no Difference at all, that would have given any Sober Perſon the leaſt Scruple; for both import a *Participation of the Divine Nature.* Doubtleſs it griev'd the Man he had no more againſt God's People partaking of the Divine Nature; for he ſeems to deſire to work out all himſelf, and to be as little indebted to God as he can; but, poor Man, his Works will be burnt. Pag. 28.

XXVIII. *G. F.* quotes this Scripture, **Heb.** 10. 26, 27. *And he that ſinneth after he hath received the Truth, there remaineth no more Sacrifice for Sin, but a fearful looking for of Judgment.* But ſaith our Adverſary, *The Scripture hath it, For if we ſin wilfully after that we have received the Knowledge of the Truth*, &c. ſo that the Difference, as he confeſſeth, lies in the Word *Wilfully.* But as all Men ſin not of Compulſion, but wilfully, ſo it was never our Principle to make God an hard Maſter, or an unmerciful Judge, as he well knows; and methinks he ſhould have had more Reſpect to the Juſt GOD, and his own Soul, than to inſinuate what in his own Conſcience he knows to be a plain Falſhood, on Purpoſe to bring us into Suſpicion and Diſgrace. But I wiſh him Repentance and Remiſſion for this *Wilful Sin.* Pag. 28.

XXIX. Here he does not ſo much charge *G. F.* with corrupting Scripture, as with *Idleneſs and Ignorance* in making Uſe of it: Now let us ſee wherein; why *G. F. will have the Scriptures to be the Words; but not the Word of God by Way of Excellency,* as in *Luke* 1. *Acts* 1. *Rev.* 22. *alſo* Moſes *himſelf call'd them Words*; to which our Adverſary replies, *That in the Inſtance out of the* Acts, *that Word which is Engliſhed* Treatiſe, *is the ſame with that in the firſt of* John, *which is called the* Word. But this is Weak; for the ſame Word may be uſed to ſeveral Ends; I mean, that the ſame Word which ſignifies the Word of God, as an Excellent Being, may be ſimply uſed at an other Time for Diſcourſe, Reaſon, Speaking, or the like; and great Care is to be taken in rendring of Words, that they may bear the Senſe they are employed for in that Place. So in the *Acts*, it was an Hiſtorical Diſcourſe, or Narrative of the Actions of the Apoſtles, and therefore would have been ill appropriated to another Signification. Thus φῶς may be taken ſimply for the Sun in the Firmament, or the Sun of Righteouſneſs, and the Light of the inviſible Word. Pag. 28, 29.

But that which is unanſwerable is this, that the Word of God cannot be ſubject to thoſe Corruptions by Tranſlations, Fire, Water, Age, and abundance of Caſualties, which the Scriptures are; therefore the Scriptures being ſubject to theſe

1672. Things, *They cannot be eminently the Word of God, but Chriſt the Light only*; *yet the Words of God, or Treatiſe and Declaration of His Will*, that is, ſo much of it, *as was given forth by the Holy Ghoſt*. I am ſorry the Man is ſo over-run with an envious Scurvy (who once promiſed better Things) as to employ his precious Time about Things of ſo little Moment, or Advantage to the World.

Pag. 33. XXXI. I ſhall now conclude theſe Obſervations with his Concluſion; and I am very glad we are ſo near the End (of what has ſcarce either Head or Tail). But let's ſee what Leave he takes, and how he winds up his Criminal Animadverſions upon *George Fox*, which he doth thus, G. F. *God juſtified* Job *and ſaid*, Job *did not ſin with his Mouth: But*, ſays he, *the Scripture has it thus*, Job *did not ſin with his Lips*; which he ſays, *Is far from not ſinning with his Mouth*; but which Way I know not: For *Lips* are often by *Synecdoche* put for *Mouth*; ſo that if the Lips did not ſin, the *Mouth did not ſin*. But after this Art of Evaſion, a Man may ſay himſelf, or Faith, to be almoſt any Thing; and for his Defence urge, *It was not he* (reſerving) *but his Lips that ſaid ſo*. I would have the Man to know, *That we deſpiſe his Shuffles, and eſteem him*, though not a leſs malicious, *yet a far leſs formidable Adverſary, than ſome we have met with*: Neither have I been thus *Liberal* for his Libel's Sake, but having an Opportunity (after much Buſineſs on another Subject) to inſiſt upon theſe Serious Doctrines herein handled, I found my ſelf deeply engaged to do what I did effectually. But I have a few Things yet to offer, which done, we ſhall conclude this Controverſie, at leaſt for this Time.

Firſt, I would deſire all that read our Diſcourſe, to obſerve, That what makes up the far greateſt Part of the Libel, is the Author's Snarls at G. F's imperfect, or defective Quotation of Scriptures; *moſtly confeſſing, that the Alteration lies more in the Words, than Senſe of the Places by him cited*. If therefore I ſhall make it appear, that both Chriſt and his Apoſtles have not obſerved ſuch Exactneſs, as he ſo ſeverely reproves *G. F.* for the Want of, it is to be hoped, that he will either retract his unworthy Abuſe of that Innocent and Good Man; or elſe, not think it hard in us, to charge this Blaſphemous Inference upon him, namely, *That he makes Chriſt Jeſus and His Apoſtles, Perverters of Scripture, and what elſe he wickedly concludes againſt* G. Fox.

Scriptural Quotations of Scripture, not Verbatim, *by* JESUS CHRIST, *and* His APOSTLES.

FOR *I ſay unto you, that this that is written, muſt yet be accompliſhed in me*; *and he was* reckoned amongſt *the Tranſgreſſors*: For the Things concerning me have an End. *Luke* 22. 37.

Therefore will I divide him a Portion with the Great, and He ſhall divide the Spoil with the Strong, becauſe he hath poured forth his Soul unto Death; *and he was* numbred with *the Tranſgreſſors, and he bare the Sins of many, and made Interceſſion for the Tranſgreſſors*, Iſa. 53. 12.

Obſervation 1. Where, take Notice, we have *reckoned* for *numbred*, and *amongſt* inſtead of *with*; beſides, abundance omitted and added, as the laſt Clauſe in *Luke*: And is not this as imperfect, as *Before the World began*, for *Before the World was*?

For this is He of whom it is written, Behold I ſend my Meſſenger before thy Face, which *ſhall prepare thy Way before thee*, Mat. 11. 10.

Behold I will ſend my Meſſenger, he *ſhall prepare the Way before thee*, and the *Lord whom ye ſeek, ſhall ſuddenly come to his Temple*, &c. Mal. 3. 1.

Obſerv. 2. Let it be remarkt, that *will* is left out before *ſend*, that *before thy Face* is added; and that we have *which ſhall*, for *and he ſhall*, with much not mention'd: Certainly this had been very heinous in *G. F.* when it was an Inſtance of his Impoſture to cite Mouth for Lips. Thus much in Brief of Chriſt's Quotation of the Prophets; now for his Apoſtles, whether out of the Evangeliſts, or other Epiſtles.

That it mght be fulfilled which was ſpoken by the Prophet, ſaying, I will open my Mouth in Parables, I will utter Things which have been kept Secret from the Foundation of the World, Mat. 13. 35.

There is no ſuch Scripture in theſe Words, that I can find; only *David*, ſpeaking of himſelf, ſaith thus, I *will open my Mouth in a Parable, I will utter dark Sayings of old*, Pſal. 78. 2.

As it is written in the Book of the Words of Eſaias *the Prophet, ſaying, The Voice of one crying in the Wilderneſs, Prepare ye the Way of the Lord*; make his Paths ſtraight, *Luke* 3. 4.

The Voice of one crying in the Wilderneſs, Prepare ye the Way of the Lord; make ſtraight in the Deſert an High-way for our God, *Iſa*. 40. 3.

Obſerv. 3. I hope this may a little ſhew the Man himſelf, and that G. F. is not ſuch a bitter Enemy to Scriptures, and Perverter of the Text, as he would repreſent him; ſince we have, *make his Paths ſtraight*, for, *make ſtraight in the Deſert an High-way for our God:* Certainly this muſt be a groſſer Failure, I mean in our Adverſary's Opinion, than G. F's ſaying, *enlightneth* for *lighteth*, or *Chriſt within you* for *Chriſt in you*.

For thus it is written by the Prophet, And *thou Bethlehem*, in the Land of *Judah*, art not the leaſt among the Princes of *Judah*; for *out of thee ſhall come* a Governour, that ſhall Rule (or Feed) my People *Iſrael*, Mat. 2. 5, 6.

But *thou Bethlehem* Ephratah, though thou be little among the Thouſands of *Judah*, yet *out of thee ſhall he come* forth unto me that is to be Ruler in *Iſrael*, whoſe Goings forth have been from of Old, from Everlaſting (the *Hebrews* phraſe it, from the Days of Eternity.) *Mic*. 5. 2.

Obſerv. 4. Where we have *and* for *but*; *Ephratah* not quoted; *though thou be little*, for, *thou art the leaſt*; *among the Princes*, for, *among the Thouſands*; *out forth, and ſhall come a Governor, that ſhall Rule my People Iſrael*, we have for, *ſhall he come unto me, that is to be Ruler in* Iſrael, *whoſe Goings forth have been from of Old, from Everlaſting*.

For it is written in the Law of Moſes, *Thou ſhalt not muzzle* the Mouth of *the Ox* that *treadeth out the Corn*, 1 Cor. 9. 9.

Thou ſhalt not muzzle the Ox when he treadeth out the Corn, *Deut*. 25. 4.

Obſerv. 5. In this Paſſage we alſo have an Addition and Alteration, *the Mouth of the Ox*, for *the Ox*; and *that treadeth*, for *when he treadeth*, *&c.* which tho' all one in Senſe, yet had been Matter of Crime enough againſt *G. F.* had he but made the ſame Alteration.

Of this Man's Seed (that is, David, *the Son of* Jeſſe) *hath God, according to his Promiſe, raiſed unto* Iſrael *a Saviour* Jeſus, Acts 13, 22.

And there ſhall come forth a Rod out of the Stem of Jeſſe, *and a Branch ſhall grow out of his Roots*, Iſa. 11. 1.

Obſerv. 6. The great Difference of which, I mean as to Expreſſion, one would think might ſufficiently juſtifie G. F. and I believe will in the Judgment of all ſuch as reverence the Scriptures of Truth; for I don't ſee that there be four Words alike, yet the Senſe one.

Then ſhall be brought to paſs the Saying that is written, Death is ſwallowed *up in Victory. O Death*, where is thy Sting? *O Grave*, where is thy Victory? 1 *Cor*. 15.

He will ſwallow *up Death in Victory*, Iſa. 25. 8. *O Death*, I will be thy Plagues; *O Grave*, I will be thy Deſtruction, *Hoſ*. 13. 14.

Obſerv. 7. The Alteration here is manifeſt alſo, *Death is ſwallowed up*, for *He will ſwallow up Death*; and, *O Death, where is thy Sting*, for *O Death, I will be thy Plagues*, &c. We ſhall conclude with one more out of the Epiſtle to the *Hebrews*,

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But unto the Son he ſaith, Thy Throne, O God is for ever and ever; a Scepter of Righteouſneſs is the Scepter of thy Kingdom, *Heb.* 1. 8.

Thy Throne, O God, is for ever and ever; the Scepter of thy Kingdom is a Right Scepter; thou loveſt Righteouſneſs, *Pſal.* 45. 6, 7.

Obſerv. 8. Here we have *A Scepter of Righteouſneſs is the Scepter of thy Kingdom,* for *The Scepter of thy Kingdom is a Right Scepter.*

Thus (beſide many more Places, paſt over for Brevity Sake) have I made it evidently appear, that *G. F.* cannot be accuſed by any, *that would not accuſe Chriſt Jeſus and his Apoſtles themſelves, as to Miſ-citation of Scriptures*; if their not Citing of theſe expreſs Words may be juſtly ſo reputed, which, though I utterly reject it, yet ſince our Adverſary hath made a Crime ſo capital in *G. F.* it may not be unſeaſonable to offer, *That he doth inevitably conclude Chriſt Jeſus and his Apoſtles under the ſame Fault*, which how ſuitable ſoever it may be to his Religion, *we have more Godly Fear and Reverence upon our Spirits, than ſo much as to admit of any the leaſt Detraction from them any where*, and leaſt of all would our Underſtandings let us on this Occaſion.

But what if we were unable to render thoſe obvious Reaſons already offered? Would it follow, that *G. F.* muſt neceſſarily be condemned as a Perverter of Scripture; and as having cenſured others for that, wherein he is as inexcuſable himſelf? By no Means: For it is granted on all Hands, that what moſt of all aggravates the Blame of any Diſputant, is erring from, or falling ſhort of, or contradicting his own *avow'd Principles.* This was the Caſe of the Prieſts *G. F.* diſputed againſt, but not his. They ſay, That the Scriptures, or Writings of the Holy Men of God, as they are tranſmitted to us, with every Point, Iota, or Parcel of them, *are ſuch a Sufficient, Infallible, Perſpicuous and Conſtant Rule, as that God hath not left, or given unto Men, any Thing more clear, certain,* &c. But *G. F.* and we who are called *Quakers*, although we heartily acknowledge the Scriptures ſo given forth, to be a Declaration of the Mind of God, ſo far as it pleaſed him to diſcover it; and that Men ought to believe, read, obey and fulfil them, as the Ancients did: Yet that the Eternal Spirit is by Way of Excellency, the Rule and Guide of Chriſtians, *Who Convinceth the World of Sin,* Re*proves for, and Redeems from it, into the perfect Liberty of the Sons of God, as received and obeyed:* And this only gives the Knowledge of the Truth of the Scriptures, and brings into thoſe States of which the Scriptures are but a Godly Narrative: And that this Infallible, Living, Divine Spirit, is therefore the moſt certain and unerring Rule, above and beyond the meer *Letter*, which hath been, and is ſubject to many Miſcarriages: Wherefore *G. F.* had good Reaſon to put the *Prieſts* upon Scripture Proof, *and that ſo Critically*, as that they might not foiſt in any Doctrines upon abſtruſe and diſputable Conſequences of their own drawing, but grounded on expreſs Texts of Scripture: For, *if they defended the Scriptures in every Iota, to be the very Word of God, and only Standing Rule of Faith, Worſhip and Converſation under the Goſpel*; it was but Reaſonable in him to tye them to their own Rule; whilſt, on the contrary, *G. F.* not believing them to be that alone moſt excellent ſtanding Rule of *Chriſtians*, (however he might otherwiſe eſteem them) as rightly believing, That not a Law Engraven on Tables of Stone (much leſs writ on Paper) but an inviſible Spiritual Law of Life, writ in the Hearts and Conſciences of Men and Women, was, and is the Great, Living, Infallible, and Perſonal Goſpel-Rule; he was not confined to the very expreſs Words and Points thereof as his Rule.

So that there is not, there cannot be the ſame Reaſon for reproving *G. F.* of what they are moſt deſerving of ſevere Cenſure. Nay, *G. F.* is very excuſable, in what they by their own Principle are condemnable. And therefore he cannot be upon the ſame Terms with them: For it would be to ſay, *That becauſe I oblige a Man with Strictneſs to his own Rule, therefore I am an Impoſtor if I do not as preciſely ſquare my ſelf by the ſame*; which is to beg more than becomes a Modeſt Man to aſk, or a Reaſonable Man to grant: For it is the very Thing controverted, *Whether that Light, Life, Power and Spirit, which gave forth the Scriptures at ſeveral Times, on ſeveral Occaſions, be that only Infallible Rule of* Chriſtians, or the Letter, *ſo ſubject to Variety of Corruptions, Additions, Diminutions,* &c. *either in it's Original, or the numerous Tranſlations that are in the World, whereof ſcarcely Two agree.* We ſay, *Not the Letter, but the Life it ſelf is the Evangelical Rule:*

They ſay, not any ſuch Divine Life, by any Internal Diſcoveries or Operations, but the *bare ſingle Letter, or Scriptures containing ſo many expreſs Words, Points,* &c. *are that only Goſpel-Rule.*

Wherefore to make G. F. as condemnable as the *Prieſts*, they muſt firſt prove him to hold the ſame Principle that they do; which becauſe he does not, he is not liable to the ſame Reproof with them, indeed to none at all. Where let it be farther conſidered, That they affirm the Scriptures to be their Rule, *wholly excluding the Spirit of God:* And we believe the Eternal Spirit to be our Rule, not excluding the Serious Uſe of Scriptures, ſuitable to that Saying, *They that are led by the Spirit of God, are the Sons of God*; and, *I will write my Law in their Hearts, and put my Fear in their inward Parts: The Scriptures teſtifie of me, but ye will not come unto me that ye may have Life.*

But before I conclude this Subject, I muſt needs tell the Man that he hath not only taken as well a New as Inſufficient Way, to prove *G. F. an Impoſtor*, &c. but he has equally manifeſted his Ignorance, and Want of Candour in what he has done: For who is there that ever underſtood the Laws of Tranſlation, that would revile a Man for giving the ſame Senſe in Words, as forcible, though not the very ſame? Or, *Who would count a Man an Impoſtor, Falſe Prophet,* &c. *becauſe of a meer Verbal Alteration in a Sentence, where the Matter remains intire, and unviolated.* Certain I am, that the beſt Tranſlators in the World, have endeavoured to make their Authors ſpeak their Matter in the Phraſe and Propriety of that Language, into which they have been rendered, which had been utterly impoſſible, if they had been turned *Verbatim*, and after the Genuine Phraſe and Mode of their Original Tongues: Such Verſions being like the wrong Side of the Cloth, or reading Words backward. Let our Adverſary inform himſelf, after what Manner all the *Claſſick Authors, Great Philoſophers, and Famous Hiſtorians, are made* French *by the Criticks of that Tongue, in their New Academy at* Paris: *Nor is our Country wholly void of Inſtances:* As the Tranſlation of *Thucydides, Polybius, Juſtinus, Cæſar*'s *Commentaries, Quintus Curtius, Livius, Seneca, Tacitus, Homer, Virgil, Ovid, Lucan, Council of Trent, Campanella, Du-Pleſſy, Grotius, Bocolini, Malvetzy, St. Amour,* and forty more Pieces, in which I dare affirm, that neither *Verbs, Nouns, Pronouns, Participles, Gerunds, Adjectives, Conjunctives, Copulates, Subjunctives, Prepoſitions, Adverbs, Tenſes, Caſes, Numbers,* &c. are ſo much as conſidered in their Tranſlation, but only how the Matter ſo expreſt in it's Original Tongue, may be moſt aptly rendered into our own: If then this Scope is both practiſed by, and allowed to all *Tranſlators*, I would fain know why it ſhould be ſo Criminal in *G. F.* to have given the Scope and whole Tendency of Scripture-Texts, in other Words than what are in our common Tranſlations.

But certainly, this ſhews that Rank Enmity which lodgeth in the Man's Mind, and is to me a plain Demonſtration of his implacable Malice, that *(like the Black Jaundice)* has ſo over-run him, as I fear it will almoſt be impoſſible that he ſhould ever recover to any tolerable Moderation, though We could deſire he might come to a Sight and Senſe of his Folly, Ignorance, and Bitterneſs againſt us, and no longer continue to kick againſt the Pricks in himſelf, nor to endeavour (however he miſs his Aim) to gore the Sides of an Innocent People, with his falſe Gloſſes and Calumnious Accuſations; *for certainly the Righteous God of Heaven and Earth will effectually judge for theſe Things, by whoſe Eternal Power and Spirit, and for whoſe Cauſe on Earth we are what we are at this very Day:* And though the Contradiction of Obſtinate Sinful Men, be truly Burthenſome on their Account; and and this *continual Toil of Controverſy very unpleaſant to our ſelves*; yet for the alone Sake of God's unchangeable Truth, and Heavenly Way to Life Eternal, *we do cheerfully overlook our own Trouble, Weight and Exerciſe, counting it our Duty* (and therein our Satisfaction) *to be at all Times ready for the Service of it, let what will enſue.* And be it known to all the World, that as our Religion ſtands not in the Doctrines, Meanings, Preachings, or Notions of Men's deviſing or deducting from the Scriptures themſelves, *but in the Living Quickning Power of the Eternal God, which plainly diſcovers Sin, and wounds deeply for it; and as obeyed, ranſoms the Soul from Death, Hell, and the Grave, to ſerve the Living Lord God, in His New, Living, and Spiritual Way:* So do we proclaim it to the Nations, that all Religions ſhort of this, are but the Form without the Power, and make up but that Whore with her Golden Cup, which has bewitched Tongues, and Kindreds, and People, *She that has a Name to Live as the Lamb's Bride, True Church,* &c. *whilſt indeed She is but that Great Harlot, that has committed all manner of Abomination*

1672. *nation with whole Kingdoms, under the ſpecious Shew of Religion:* Wherefore every one of you, to whom this Book comes, ſearch and examine in the Dread and Fear of Almighty God, how it ſtands with thee: *Haſt thou ever been prickt to the Heart, and repented with that Repentance which ſorrows for Sin paſt, and turns from Sin to come; which is never to be repented of? And doſt thou feel the Living, Powerful Workings of God's Power and Spirit in thy Heart, regenerating thee, without which thou canſt not be a Child of God, and Heir of Glory? I ſay, O Man! Unleſs thou comeſt to know the Work of thy Soul's Redemption from the Pit, and Deliverance of thy Mind from the Snares and Temptations of the Devil begun in thy ſelf, by which to live to God, and to have the Teſtimony of His Eternal Spirit in thy Conſcience, that thou haſt turned at the Reproof of Inſtruction, and haſt felt the Blood of Cleanſing, and art now walking on in the ſtrait and narrow Way of Life and Righteouſneſs, which crucifies the Earthly Mind, thy Praying, Preaching, Obſervations, and whole Religion are vain, and will prove all of none Effect, in the Day when the Lord God Eternal ſhall make ſtrict Inquiſition and Search after what Fruits have been by every one brought forth.*

Wherefore be ye all awakened to the Fear of the Lord, and mind diligently that Bleſſed Light, which ſhines in your Hearts, and is able to give unto you the Knowledge of God in the Face of Jeſus Chriſt, which is the True Knowledge and Wiſdom that comes from above, that make Wiſe to Life Eternal. For, the Wiſdom that is from below, *may ſtudy, carp, contend about Scriptures and Religion, and from thence frame and imagine how thoſe Things are wrought, that are mentioned therein, and I know doth, but can never give True Unfeigned Repentance, nor Living Faith, by which to overcome the World, and to live unſpotted in it, walking with God till the Time of Diſſolution comes.* O! this is the Life of *Chriſtians indeed*; and Bleſſed are they for ever, who having found that *Living Holy Light and Power*, abide with it; certainly it will never fail them in any Time of Streight, or Hour of Temptation; *but will always reveal it ſelf to their Defence and Protection (as their Minds are circumſpectly Eying the ſame) though whole Armies ſhould beſiege them, both within and without, to their utter Ruin and Deſtruction.* This is that Foundation which can never be moved, and that durable Rock which the Gates of Hell could never ſhake, nor prevail againſt them that built thereon in any Age; for which the Holy Hoſt of Heaven, and we on Earth, Magnifie the Name of GOD, and return and aſcribe to Him, by JESUS CHRIST, all Honour, Glory, Praiſe, Wiſdom, Power, Strength, Majeſty and Dominion, who alone is worthy, now and for ever.

Pag. 43, 44. THUS in the Fear of God, and in a Meaſure of Good Underſtanding, which I have received from Him, have I gone through what I promiſed in the Beginning, *And do believe the Lord will make my Labour effectual to the Vindication of His Righteous Truth and Servants in the Hearts of many*, which is the alone Mark I have in my Eye, and not to gratifie their Deſire, or as eſteeming my ſelf (though they do) the *Single Man* that was beſt able to encounter them, which, tho' fawning enough, cannot but manifeſt the Contradiction of that Perſon from whom it came, who, a little after that creeping Invitation to anſwer him, ſays, *That if I do, he ſhall ever after have a better Opinion of the Popiſh Writers that defend Tranſubſtantiation*, implying, *That I ſhould be the abſurdeſt of Men, by how much there is not a more ridiculous Poſition in any Religion than that.* But this Abſurdity and Abuſe I return upon himſelf, ſince no ſuch Writer could ſpend his Time more unprofitably than our *Adverſary*, in his trivial Objections againſt G. F. and perhaps ſcarce ſo ſcurrilouſly.

I forgive him his ſmall *Eſſays* at me, (for they pinch me not) only I will tell him, that the *Eighteen-Pence Apology* he would ſeem to laſh both me and *G. W.* for, *contains that Truth, Reaſon and Evidence*, as are not refutable by a greater Man than himſelf; and will ſtand over the Heads of thoſe peeviſh, perverſe Spirits concerned in it, for ever.

Pag. 44. And for the Excuſe he makes, why he ſcruples to tell us who he is, I have already anſwered it, and therefore need not reiterate the ſame Things, only one Paſſage may be farther conſidered, and that is, where he ſays, *If you had my Name, it muſt be conſidered what Party I am of, whether* Epiſcopal, Preſbyterian, Independent, *&c.* And *accordingly all that is odious, either in the Doctrine or Practice of the whole Party, or any* Particular Perſon *thereof, muſt be reckoned up againſt me; or if I ſhould*

I ſhould chance to be an Old Man, as your Adverſary Jenner, *that would help to render me Doting at every Turn; or if I have been a* Braſier, *or a* Taylor, *the World muſt be told my Name, with* Tinker *and* Taylor *at the End on't; and if this won't do, you have a Way of ſuggeſting (as* G. Whitehead *againſt Mr.* Danſon, *that he was given to Gaming, Bowls, and Nine-Pins) and if it prove Falſe, you may come off as he, by ſaying,* You did but Query, *&c.*

To all which I ſay, *Firſt*, That he horribly belies us, for we never charged the Infirmities of a Single Perſon farther, than upon that Guilty Perſon, unleſs he were connived at, or juſtified in his Wickedneſs by any whole Party. I charge him to give us one Inſtance to prove his Reflection. *Secondly*, We know him to be neither *Epiſcopal*, *Preſbyterian*, nor *Independent*, but a *Vizarded Socinian*, *either aſhamed*, *or afraid of his Profeſſion*. *Thirdly*, In the worſt Senſe he is an Old Man, for *Malice*, *Slander*, *Pride and Enmity*, *reign in him*, *the Nature of the Old Man that is Accurſt*. And, *if he be otherwiſe Young*, *he is ſo much the more blameable*, *that he ſhould dote before he is old*. *Fourthly*, We never told the World Men's Trades in a Way of Detraction, or Reproach; our Souls abhor it; it is well known what we are our ſelves, not of the Great Tribes of the Earth, and therefore ought the leſs to deſpiſe others for being Mechanicks, whilſt we are moſtly ſuch our ſelves; though were we what we are not, *It were a Token of Pride and Incivility*, *as the other would be of Inſolency*, *to diſdain either Poverty or Labour*. It may be indeed, that the Trade of ſome Man may more generally denote him, than his *Name*, becauſe there may be many of the ſame Name, but not of the ſame Calling; as many *Bunnians*, but not many *Bunnians* that are *Tinkers*; and being generally ſo ſtiled, not in Reproach (that we know of) (*ſince that Title neither adds nor diminiſhes*) but in a Way of Diſtinction, *perhaps we may have ſo diſtinguiſhed him*; but certainly if our *Adverſary* were either of an honeſt Calling, or ſought not after a Reputation in the World above it, he need not be aſhamed of telling us who he is.

Laſtly, his baſe Suggeſtion of *G. W.* is manifeſt; for who knows not that the Prieſts give themſelves the Liberty of more than that, what Game (almoſt) do they ſcruple to play at: But indeed their Religious Game they are moſt conſtant and expert in, *which they get moſt by*; for in other Sports they ſometimes loſe, but *in that Game they always win*, *the poor People are the Loſers*: And if *G. W.* to detect the Prieſt, ſince others gave themſelves that looſe, did therefore make that Query; muſt it therefore be taken for granted that he concluded him ſuch? Would this malicious *Adverſary* be ſo ſerved in every Query that may be put by him? But I appeal to all the Reaſonable Men that ſhall ever read us, if his Apprehenſion of our Calumniating him, be a Good Reaſon for him to refuſe us his Name, *Whilſt he takes his whole Fill in abuſing of us*, *and that by Name too*; thereby condemning that in others, by Way of Anticipation, which he is actually Guilty of himſelf.

Well, but the Holy, and Juſt God, will certainly one Day avenge our Innocency, upon the Head of this malicious Slanderer, and all ſuch as wilfully take Part with him to traduce it, unto whom we recommend our ſelves in all our Endeavours, for the *Promotion of His Holy Truth*, being freely reſigned to do his Will in our Generation, knowing that He is a plentiful Rewarder of thoſe that truly fear him, tho' the Time haſtens that he will alſo take Vengeance upon the Ungodly; *and I doubt not but in that Day*, our Adverſary will wiſh he had as well concealed his Book a His Name.

POSTSCRIPT.

I Am to adviſe the Man, if he intends any farther Controverſie with us, That he ſhould not loſe his Time, nor trouble us in the Defence of any common Principles, wherein we are judged to Err, *For we have common Adverſaries enough upon our Hands* (eſpecially ſince he cannot but be Conſcious of Hypocriſie to himſelf in ſuch a Work, that not being the Ground of his Diſpleaſure againſt us) but if he pleaſe to be ſo open with us, as to come forth in what we have ſome Ground to believe his Complexion, that is to ſay, If he will tell us, that Chriſt is but *Purus Homo*, purely a Man; that the Holy Spirit is a Creature; that Father, Son, and Spirit are Three diſtinct Eſſences and Perſons; that God is in a Bodily Shape in Heaven, like a Man; a groſs Conceit borrowed from the *Egyptian Monks* (therefore called *Anthropophormites*) that the Soul is Mortal, with ſome other the like Articles of his *Biddlean* Creed, *then I hope we ſhall endeavour to maintain the Truth as it is in* JESUS, *and to give a ſufficient Reaſon of the Hope that is in us.*

THE

THE
New Witneſſes prov'd Old Hereticks:
OR,
Information to the Ignorant; in which the Doctrines of *John Reeve* and *Lodowick Muggleton*, which they ſtile, Myſteries never before known, revealed, or heard of from the Foundation of the World, are proved to be moſtly ancient Whimſies, Blaſphemies and Hereſies, from the Evidence of *Scripture*, *Reaſon*, and ſeveral *Hiſtorians*.

ALSO

An Account of ſome Diſcourſe betwixt *L M.* and my ſelf, by which his Blaſphemous, Ignorant and Unſavoury Spirit is clearly and truly manifeſted, in Love to the Immortal Souls of thoſe Few, who are concern'd in the Belief of his Impoſtures.

By a Living True Witneſs to that One Eternal Way of God, revealed in the Light of Righteouſneſs, W. Penn.

Now as Jannes *and* Jambres *withſtood* Moſes, *ſo do theſe* (Reeve *and* Muggleton) *alſo reſiſt the Truth, Men of corrupt Minds, reprobate concerning the Faith. But they ſhall proceed no farther, for their Folly ſhall be manifeſt unto all Men, as theirs alſo was,* 2 Tim. 3. 8, 9.

To the READER.

READER,

AMongſt the many ſtrange Pretenſions, that have been made to *Religion*, and the Authors and Abettors of variety of Sects, through every Generation, from the moſt primitive *Chriſtian Times*, there has not appeared (though not a leſs formidable yet) a more compleat Monſter on the Stage of Controverſie and Opinion than this of *John Reeve* and *Lodowick Muggleton*, Brethren and Aſſociates in the blackeſt Work that ever fallen Men or Angels could probably have ſet themſelves upon: What many Ages ſingly were infeſted by, we are aſſaulted with at once; and as if the ſcattered Limbs of Hereſie had rallied and re-enforced themſelves for a new Combate; no ſooner was the Glorious Truth appearing, than they were ready to make their utmoſt Oppoſition, either by their Enchantments, to delude the Souls of ſome; or through their unparallel'd ſottiſh Folly, to ſcandalize the World in general againſt all Religion, as ridiculous; and amongſt others, the true as alſo Fabulous: Yet the Lord God of Eternal Power, whoſe Thoughts and Ways are not as Mortal Men's, but Infinite and Almighty, like himſelf, having decreed the Redemption of the fallen Souls of Men, by the Illumination of their Underſtandings,

ſtandings, and Quickening of their Minds, dead in Treſpaſſes and Sins, by the living powerful Operation of his own Eternal Spirit of Holineſs, did appear in ſo great Glory and Majeſty, that thoſe Fogs and Miſts, which began to over-ſpread the Earth, were ſoon ſcattered, and the Everlaſting Light aroſe, and hath effectually ſhined forth unto the Convincement and Converſion of Thouſands from the Ungodlineſs of this preſent evil World, and the Fruitleſs Religions that are profeſt therein, to live a Sober, Heavenly, Righteous Life and Converſation.

But alas! Some few have ſtrayed by the Way, one hither, and another thither, for want of that Subjection and Holy Watch they ought to have lived in, unto the Bleſſed Living Truth of God: And as many Snares have been preſented to delude, ſo amongſt others, their ſottiſh Imaginations have not been without the Power of a Temptation, and too effectual upon ſome, the Lord knoweth, which though their Number be but very ſmall, yet the Concernment of their Immortal Souls is great: For who living, that have taſted of the ſure Mercies of God, and enjoyed of the Reward of Faithfulneſs to the Truth, but muſt needs Pity, Sorrow and Lament on their Behalf; ſome that might have run well, and would not; others that began to do it, and Satan hindred?

No ſooner were *Adam* and *Eve* made ſenſible of the Bleſſedneſs of their Innocent State, than the Serpent endeavoured to beguile them; How? by preaching Righteouſneſs, Holineſs, Watchfulneſs and Godly Fear, as without which none ſhould ever ſee the Lord? No, nothing leſs, but by *Idle Dreams*, *Luciferian Thoughts* and *Exalted Imaginations*, above the *lowly Awe* and *Fear, they ought to have lived in towards their Almighty Creator:* And thus in ſome Meaſure hath it fared with a few unhappy Souls, that have been beguiled by theſe Impoſtors.

I ſhall not altogether make it my Buſineſs to confute their Tenets; but ſince they more than once, with an intolerable Pride, boaſt of theſe Things, as New Revelations, and challenge the whole World to diſprove them, and upon this ſingle Credit it is *that their credulous Adherents are ſo mightily perſwaded of their Patrons Sincerity and Infallibility* (it being their firſt Leſſon at entrance, To abandon all Scripture or inward Witneſs) And that *Muggleton* to my Knowledge, in his Diſcourſes, and otherwiſe, makes it his brag, That he not only knows more than all all Men ever did or ſhall know to Eternity; but that the Doctrines *Reeve* and he ſay they are deputed to declare (by Virtue of an immediate oral Commiſſion from God himſelf) are ſuch divine Revelations, as were never known to Men or Angels before them.

And conſequently, ſince their Followers have nothing for Proof beſides their bare Aſſertion (which is moſt arrogant and falſe (for they deny all inward Witneſs) It will appear both reaſonable and neceſſary, that by an external Judge and Witneſs they ſhould be tryed; and if upon their Arraignment at the Bar, they be found only to have patcht up *old Phantaſms* together, and publiſhed them under the Name of *Tranſcendent Spiritual Treatiſes*, *Divine Looking-Glaſſes*, and the like; *I hope they will be judg'd by every ſober Perſon to be both horrible Impoſtors, and their Commiſſion to be a meer Counterfeit.*

The New *Witneſſes* Prov'd Old *Hereticks*, &c.

I now proceed to perform what has been promiſed by moſt Undeniable Proof.

Firſt, REeve and *Muggleton* declare as a great Secret to the World, *That God is not an Infinite Spirit in every Place at all Times* (contrary to the Scriptures, which ſay, He meaſures out the Heavens with his Span, nor can the Heaven of Heavens contain him) *but againſt Men and Angels, and by Authority from the Holy Spirit* (to uſe their own Words) *God is but in the Shape of a Man; and that Man, in reſpect of his Body, is the Image of God.* Tranſ. Spirit. Treat. pag. 15. Div. Look. Glaſs pag. 3, 4.

That this is againſt Scripture we prove.

Firſt, *There is none like to the God of* Jeſhurun, *who rideth upon the Heaven in thy Help, and in his Excellency on the Sky: The Eternal God is thy Refuge, and underneath are the Everlaſting Arms*, Deut. 33. 26, 27.

If the God of *Jeſhurun* be the true God, and none be like to him, *then cannot Man's bodily Shape be the Likeneſs of the true God*; conſequently, if *Muggleton's* God be in the Likeneſs of Man's bodily Shape, *he is not the True God*, becauſe he is not that God of *Jeſhurun*, which none is like unto.

Again, If the Almighty God were but of the Dimenſion of a middle ſtatured Man, how could he be ſaid to ride upon the Heavens and the Sky; and to have his Everlaſting Arms under a People, many of whom are ſingly bigger than himſelf; for by *Muggleton's* Principles, We are ſtill to keep to the Literal Senſe.

Secondly, *But will God indeed dwell on the Earth? behold the Heaven and Heaven of Heavens cannot contain him*, 1 Kings 8. 27. 2 Chron. 2. 6. chap. 6. 18.

If the Earth, on which dwell ſo many Millions of Men, be not able to receive God, as he is, and in Compariſon of limiting him to any Place, (ſuitable to ſuch a Body as *Muggleton* ſaith he hath) the very Heaven and Heaven of Heavens cannot contain him; Certainly this immenſe and infinite Being muſt be of a larger extent, than the Proportion of a mortal Man, his own Creature.

Thirdly, *Who hath meaſured the Waters in the hollow of His Hand, and meted out the Heaven with a Span, and comprehended the Duſt of the Earth in a Meaſure, and weighed the Mountains in Scales, and the Hills in a Balance*, Iſa. 40. 12.

He that cannot meaſure the Waters in the hollow of his Hand and mete out the Heaven with his Span, and comprehend the Duſt of the Earth in a Meaſure, and weigh the Mountains in Scales, and the Hills in a Balance, is not the true God; but a God of Man's Stature can never do that; *therefore the true God is not ſuch an one, neither can ſuch an one be the true God.*

Fourthly, *To whom then will ye liken God? What Likeneſs will ye compare unto Him? The Workman melteth a Graven Image, and the Gold-ſmith ſpreadeth it over with Gold: Have ye not known? have ye not heard? hath it not been told you from the Beginning? have ye not underſtood from the Foundations of the Earth? It is he that ſits upon the Circle of the Earth, and the Inhabitants thereof are as Graſs-Hoppers, that ſtretches out the Heavens as a Curtain, and ſpreads them out as a Tent to dwell in.* Iſa. 40. 18, 19, 21. 22.

In this Paſſage is a moſt pregnant Overthrow of this vain Opinion.

1. That God of whom Man can make a Likeneſs, is not the true God; but ſuch an one is *Muggleton's*, therefore not the true God.

2. If God was of Man's Figure and Stature, *then Gold-ſmiths were able to make His Likeneſs*; but this the Scriptures utterly deny, and aſk, what likeneſs will ye compare unto Him? *Therefore God is not in the bodily Shape of a Man.*

3 God by his Prophet diſdained all ſuch vain Conceits, and leſt any ſhould think ſo meanly of Him, he gives his own Character, *Have ye not heard? hath it not been told you from the Beginning? It is he that ſitteth on the Circle of the Earth, and to whom the Inhabitants thereof are as Graſs-Hoppers; who ſtretches out the Heavens as a Curtain, and ſpreads them out as a Tent to dwell in.*

Fifthly, *God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth*, John 4. 24.

If God be a Spirit, he is either a finite or an infinite Spirit; a finite he cannot be, and be God; therefore an *infinite one*.

If God be an infinite and immenſe Spirit (which are Terms reciprocal) *then not a Body of a little more than five Foot high*, as blaſphemous, ignorant and ſottiſh *Reeve* and *Muggleton* darkly imagine; *but the only wiſe and inviſible God is that infinite Spirit, therefore not confin'd to any bodily Shape.*

Sixthly, *For what the Law could not do in that it was weak through the Fleſh, God ſending his own Son in the Likeneſs of ſinful Fleſh, for ſin condemned ſin in the Fleſh*, Rom. 8. 3. *But made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Men*, Phil. 2. 7.

By the Likeneſs of ſinful Fleſh, and was made in the Likeneſs of Men, we underſtand and grant Chriſt's taking upon him not only the Shape of a Man, but the Fleſh and Blood of a Virgin; the Queſtion will then be this, Whether Chriſt had this Shape before he took it? If he had, he took it after he had it, which is abſurd; if not, he was before he had it; and if he was before he had it, either he was like his Father, or he was not; if not, then not his Son; if he was, then becauſe the Scripture declares him to have taken upon him the Likeneſs of a Man, *which ſuppoſeth him to have had a Being before he took it:* God is not in the Likeneſs of ſinful Fleſh, nor made in the Likeneſs of Men; but is the Divine Immortal Subſtance, of which Chriſt was the expreſs Image before he took upon him the Form of a Servant, or was made in the Likeneſs of Men, which take Notice are both joyned together, as Expreſſions of his Condeſcenſion, as the following Verſe alſo ſhews; and in being found in the faſhion of a Man (as being a new and uncouth Thing to him) he humbled himſelf, and became obedient unto Death, &c. This was in the Day he took upon him the Form of a Servant and likeneſs of Man, making himſelf of no Reputation; and not whilſt he was in the Form of God, when he thought it no Robbery, to be equal with God.

In ſhort, If that only makes equal with God, which is found in the Form of God; *then that which is in the Form of a Servant, and in the Likeneſs of Men, is not in that State equal to God*; and if that be ſo, as it is, if Scripture be true, certainly there is ground to believe, that *Reeve* and *Muggleton* are not a little out of the Way, in aſſerting, That God's Form is the Pattern or Image Man's body was made by.

But here I expect to meet with an Objection, that it may be fit to remove, as that only one which can carry any Colour of an Anſwer with it.

Object. *Moſt of thoſe Scriptures, eſpecially out of the Prophets, only intend to ſhew God's Sovereign Power, and not that he is not a Perſon, as I aſſert him to be.* Thus far *Muggleton* and his Company.

I Reply, All Scriptures either import a literal or a myſtical Senſe, and either would ſerve us againſt this falſe Witneſs; if he ſays they ſhould be conſtrued myſtically, I will tell him, that he muſt give us the ſame Liberty in that Place to do the like, *Let us make Man after our own Image*; for they only collected from that Paſſage God's Image by Man's Likeneſs; but in many of the Places urged by me, thoſe Members, which in a literal Senſe denote a Body like to Man's, are particularly mention'd: We will never allow him to allegorize the more literal, and *literize the more allegorical*; if the one muſt be literal, let the other be ſo too, eſpecially there being more ground for it.

To Conclude, if he will interpret God's *Hands*, and *Arms*, and *Span* to ſignifie his Power, as is moſt true; then will I alſo explain God's Image to be Holineſs, which is alſo true. But if he will have it, that becauſe God made Man after his Image, and that Man has an *Head*, *Eyes*, *Noſe*, *Mouth*, *Ears*, *Hands*, *&c. Therefore God has ſuch too*, I will infer, becauſe the Scriptures ſay, *He ſpan'd the Heavens with his Right Hand, and rid upon the Circle of the Earth*, That he really and bodily did ſo ſpan the Heavens with a great Hand, and rid with a mighty Body upon the Circle of the Earth; which how ridiculous and falſe ſoever it is, is as true as *Reeve*'s or *Muggleton*'s Conceit: Thus far indeed they would be in the right, by ſuch a Conſequence, That Almighty God would have a Body, but they would groſly lye in the Dimenſions of it, who ſay, *'Tis no bigger than a middle ſtatured Man.* Thus much, if not too much upon this Piece of old vain Anthropomorphitiſm.

That this idle Opinion is againſt that Underſtanding which God has given Men to judge of the Difference of Things, we alſo prove.

Firſt, If God were a Perſon of Man's Stature, it would deſtroy his Ubiquity or Omnipreſence, which is one of his moſt Divine Properties, rightly attributed to him: For, how is it poſſible ſo inconſiderable a Body can be at all Places at one and the ſame Time, by which to ſee and underſtand all Things, or to adminiſter Strength and Comfort to his ſcatter'd Flock throughout the World?

Secondly, If they would ſay, he is preſent by his Spirit (as read *Reeve*'s Epiſtle to his *Divine Looking-Glaſs*) I affirm againſt all *Muggletonians* upon Earth, That then not that Body, but *that Omnipreſent Spirit is the truly Infinite God.*

1672. *Thirdly*, But I would fain know how God and his Spirit can be divided or ſeparated; Can any Man be truly ſuch, whoſe Spirit is abſent from him? What Body is a living Body without a Spirit, any more than Faith can be living without Works? How then can God's Body, no bigger than a Mortal Man's, be contained in *Reeve*'s and *Muggleton*'s conceited Heaven, *and his Spirit every where*? Where God's Spirit is, God is; he can never be divided from his own Life and Spirit; for God is that Spirit, or that Spirit is God; they are ſynonimouſly or equivalently to be taken. This the Apoſtle believed, when he told the *Athenians*, *That God was nigh to every one of them, and in him they lived, moved, and had their Being.*

Fourthly, How was it poſſible for *Reeve* to hear God ſpeak with a Voice of Words from beyond the Stars, as one Body ſpeaks to another, and no Body hear beſides himſelf, *nor the viſible Firmament or Air to receive any Alteration or Diſcompoſure*, as ever was when Voices of Words have been uttered, whether to *Moſes*, or of Chriſt, or otherwiſe?

If any ſay, *It was a ſpiritual Voice*, ſuch talk ſottiſhly; *no Carnal Ear can hear a Spiritual Voice*, as *Reeve* himſelf teacheth, p. 47. *T. S. T.* concerning which ſomething may be fitly hinted elſe-where.

Fifthly, But I would add from their wicked Principles, That if Man be God's Image, in Reference to his Body, then, becauſe *Reeve* and *Muggleton* declare that a ſelect Number of Men's Bodies and Souls are pre-ordain'd to be eternally damned, therefore God has decreed his own Image to Everlaſting Vengeance, and that to glorify himſelf too; which one Horrible Impiety I deſire all to weigh, and then there needs no farther Undertaking to his Confutation.

That this is OLD, and alſo Exploded HERESY, I prove.

This wonderful dark Secret is to be read in *Theodorus* of Hereſy, the 4th Book, and 10th Chapter, where he ſpeaks of one *Audæus*, who liv'd in *Cœloſyria*, in the Time of *Conſtantius* the Emperor, and grounded his Conjecture upon theſe Words, *Let us make Man after our Image.* Alſo ſeveral Monks inhabiting *Ægypt* conceited the God that made Heaven and Earth to be no bigger than a Man. Of which Opinion, with *Muggleton*, was one *Theophilus* of *Alexandria*, and others, they were called *Anthropomorphites*, as may at large be ſeen in *Euſebius Pamphilus*'s 6th Book and 36th Chapter; alſo in *Socrates Scholaſticus* in his 6th and 7th Books: This was about the Year after Chriſt 403, and One Thouſand Two Hundred Sixty Nine Years ſince.

Secondly, THEIR ſecond Secret is, *That God did not create the Heavens and Earth out of Nothing, but the Subſtance was with God from Eternity*, T. S. T. Page 12.

That this is alſo inconſiſtent with SCRIPTURE we prove.

Firſt, *In the Beginning God created the Heavens and the Earth, and the Earth was without Form and void*, Gen. 1. 1, 2.

If they were created before they were formed, as ſaith the Place, then Creation and Formation are not one and the ſame Thing, as *Reeve* and *Muggleton* aſſert in their *Tranſcendent Spiritual Treatiſe*, p. 16. ſo that either the Authority of Scripture muſt be denied, or elſe Creation is firſt a bringing forth of the Chaos or rude Subſtance, and Formation the Diſpoſition of it into ſuch Parts, and Deſignation unto ſuch Ends or Services, as that all-wiſe Creator might think moſt befitting his great Work. Enough might be ſaid on this one Particular to confute all with whom the Scriptures remain of any Force.

Secondly, *Hearken unto me, O* Jacob, *and* Iſrael *my called*; *I am he, I am the firſt, I alſo am the laſt*; *my Hand alſo has laid the Foundation of the Earth*, Iſaiah 48. 12, 13.

To be firſt, and to have laid the very Foundation of another's Being, ſuppoſeth that Thing neither to be before it, *nor ſo much as in Time equal with it*; and therefore denotes Priority and Superiority: Wherefore thus I argue, If God was before ſo much as the Foundation of the Earth was laid, then was neither the Earth, nor Foundation of it, from Eternity with God. But the Text affirms, That God was firſt, or before the very Foundation was ever laid; therefore neither the Earth, nor Superſtructure, as to it's Form, nor yet it's Foundation or firſt material Principle was Co-eternal.

In ſhort, Nothing can be ſaid to create any Thing that is equal in Time with it, becauſe ſuch Creation ſuppoſeth the one to receive it's Being from the other: and ſince God gave it's Foundation, or firſt Bottom, the very material Principle, it follows, *there could be no Co-eternity betwixt them.*

Thirdly, ——— *And the Word was God: All Things were made by him,* John 1. 1. 3.

If all Things were made by him, *then both Heaven and Earth, becauſe they are Part of all Things, were made by him*; but the Place ſays, all Things (or whatever has Being) were made by him; *therefore all Co-eternity of Earth or Heaven with the Everlaſting God is excluded and refuted.*

To this anſwers that Paſſage of the Apoſtle *Paul* in the *Acts*, *God that made the World, and all Things therein,* &c.

Fourthly, To conclude this Head, *For by him were all Things created; and he is before all Things; and by him all Things conſiſt,* Coloſ. 1. 16, 17. *And thou Lord in the Beginning haſt laid the Foundation of the Earth, and the Heavens are the Works of thy Hands,* Heb. 1. 10.

That which had a Beginning, which was made, and which was and is upheld by another, *neither can have been contemporary nor co-eterndl with that from which it received it's Being*; but that did the Heaven and the Earth, and from Almighty God, as the Place proves: Therefore not Co-eternal with him.

Nor can their idle Shift any Ways ſecure them from the Dint of theſe Scriptures, nor the Arguments built upon them, *viz.* making *is* faſhioning, *ſo God made the Heavens and the Earth, as a Carpenter makes a Door or a Cheſt; he faſhions it of Wood, but he does not make the Wood:* A Diſtinction fitter for *Bedlam,* than Men pretending to be in their Wits: Can any rationally think, that when God is ſaid to lay the Foundation of the Earth, and to make the Heavens, and all that live therein, that he only faſhion'd them up? *Who made the Trees, Plants, Beaſts, Fowls, Fiſhes, and rational Creatures? Do they ſtrain at a Gnat, and ſwallow a Camel?* Can they think that it was harder to Almighty God, to create out of Nothing the more inanimate or lifeleſs Part of Heaven and Earth, *than to compoſe that Variety of excellent Creatures, and to infuſe that great Spirit and Soul, by which they are reſpectively inſtincted or acted.*

But how pertinent his Diſtinction is betwixt faſhioning and making, we will manifeſt by that remarkable Paſſage to our Purpoſe in *Paul*'s Epiſtle to the *Philippians,* Chap. 2. *And being found in Faſhion as a Man, he humbled himſelf,* &c.

Was Chriſt a real Man, or not? If not, then *Reeve*'s and *Muggleton*'s Fleſhly Mortal Notions, of the Immortal Son of God, fall to the Ground; *if a real Man, then to be faſhion'd may import to be, and the Faſhion of a Thing paſſeth for the Being of a Thing.*

Of what Value now their Diſtinction is, they may conſider if they pleaſe.

Bur this Opinion is alſo againſt REASON.

Firſt, It is the Nature of what is Eternal, or from all Everlaſting to be *Infinite, Unalterable* and *Almighty*; for it oweth no Original or Preſervation to another, and is equivalent in all other Properties to Eternity: Now where there is not Proportion, it is highly to be ſuſpected, That there is no ſuch Thing at all; but is a meer *Chimera,* and real only in a Fiction.

Secondly, That there is no Reſemblance is manifeſt, the whole viſible World is full of Time, *inconſiſtent with Eternity,* as having Beginning and End; the Heavens have their ſet Motions, the Earth her diſtinct Seaſons, in which are various Revolutions, and both filled with divers Temporary Agitations and Motions: Therefore it is impoſſible that Heaven and Earth could have been from Eternity, which are ſo filled with and made up of all the Inſtances of Time and Mutation; for ſhould they, *The Sun muſt always ſhine, the Rain deſcend, the Tide flow, the Winds blow, the Winter laſt, and every Alteration that is in Time be perpetual.*

Thirdly, It is utterly impoſſible, that Temporal Beings could receive their Suſtenance and Growth from what is by Nature Eternal; there being as great Contrariety, at leaſt, Difference between them, as there is betwixt viſible and inviſible, Spiritual and Carnal Things.

1672. *Fourthly*, Such as is the Food, ſuch ſhould the Life be; now if this viſible World ſhould be Eternal, *then the Food that ſprings from it ſhould nouriſh to a Life as Eternal as that World which does produce it.* Nay, ſince Man's Body was made of the Earth, we might well infer, *That Man's Body, as ſo made, is Eternal*; and if Eternal, as ſuch, not Mortal, which Experience tells us is an idle Tale. But let this ſuffice at preſent.

But that this Conjecture had other Founders than *Reeve* and *Muggleton*, I prove, and that by two Inſtances.

Auguſtine ſays, That there were ſeveral that affirmed, That the Water was not made by God, but was *Co-eternal.* Next, a certain Sect called *Seluciani* taught, That the Subſtance of the Creation, or whereof the World was made, was not made by God, *but Eternally* with God (then no Creature, and then God) as may at large be read in the ſaid *Auguſtine*'s Book of Hereſies; this Hereſy reigned about *Anno* 300 after Chriſt. To ſay nothing of that known Philoſopher *Ariſtotle*, who was ſometimes Idolater, ſometimes Atheiſt.

Thirdly, THE third Secret, which only was revealed to *Reeve* and *Muggleton*, if we will believe them, is, *That the Soul of Man is generated or got by the Man and Woman with the Body, and that the Body and Soul are inſeparable.* T. S. T. p. 42.

That this is contrary to SCRIPTURE TESTIMONY, I prove.

Firſt, *And the Spirit to God that gave it*, Eccl. 12. 7.

No Carnal Generation can bring forth a pure Spirit; External Matter producing only External Matter of it's own Kind.

But the Soul of Man is a Spirit, as the Words expreſs it in *Reeve*'s and *Muggleton*'s own *T. S. T. p.* 44. *Therefore no Man gets the Soul or Spirit of a Man when he generates the Body.*

Secondly, That which returns to God came from God; *but the Soul of every Man returns to God, and conſequently came from him.*

I omit mentioning more Scriptures, becauſe the following Principle being a Conſequence of this; what I prove there is proved here, namely, *The Immortality of the Soul*, againſt their Atheiſtical Aſſertion, of the Soul's Mortality with the Body: For where there is no Corruption, there could be no proper Generation; and if the Soul be Immortal, it was not deſcended of Mortal Race, or begotten of elementary viſible Matter.

That this is againſt all Right UNDERSTANDING, I prove.

Firſt, Such as is the Soul, ſuch muſt that be which produceth it; *but it is Spiritual.* Now that which generates the Body of Man, *being only and meerly viſible Matter, it cannot produce or generate an intellectual Soul or Spirit.*

Secondly, If Man got the Soul, then would that Soul be as well the Image of the Father as the Body, *and partake as intirely of the Father's Nature and Diſpoſition in all Reſpects:* But Experience ſhews us, That Sober Parents have Wild Children, and Religious Children Debauched Parents; *therefore Parents do not generate the Soul.*

Thirdly, If Soul and Body be inſeparably generated, *then the Sexes as well belong to Souls as Bodies*; the which as it is abſurd, *ſo would there be Men and Women in that very Diſtinction to all Eternity:* And who ever read of She Souls or Female Souls?

Fourthly, If Soul and Body were intermixedly and inſeparably generated by Man, *then in all* Anatomies *it were no more difficult to find out the Soul than any other Part:* and in Caſe of Opening or Diſſecting of Living Men, as I have at the *Univerſity* ſeen living Beaſts by Anatomiſts, it would not be impoſſible, but rational, that one ſhould behold the very Thoughts, Purpoſes, and Intents of ſuch Men's Hearts and Souls. But becauſe this were moſt Vain, we ſhall conclude, The Soul is not generated with, nor inſeparable from the Body, but of an immaterial Nature.

That

1672.

That this is no newer than the reſt, and was eſteemed *Hereſy* in the Primitive Times, I will Evidence.

There was a Seƈt called *Luciferians*, from one *Lucifer* of *Sardinia*, and the *Tertullianiſts*, who held, That the Soul was transfuſed by Generation from the Parents to their Children, *and that the Soul is of the Fleſh, and Subſtance of the Fleſh*; of which read *Socrates Scholaſticus*, in his 3d Book, and 7th Chapter; alſo *Auguſtine* of Hereſies; and *Theodorus*, his 3d Book and 5th Chapter, about *Anno* 350.

Fourth, THE Fourth ſublime Myſtery of thoſe Phantaſtick and Imaginary Perſons is a Conſequence of the former, namely, the Mortality of the Soul, *That the Soul and Body go to Duſt, and riſe together at a General Reſurreƈtion.* T. S. T. p. 43, 44.

That it is conſiſtent with Scripture, I prove.

Firſt, *And the Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, and Man became a Living Soul*, Gen. 2. 7.

If the Breath of Life made a dead Body live, then the Privation of the Breath of Life, makes a living Body dead; *ſince the Life it has was from and is whilſt that Breath inſpired remains in it*; and if ſo, *then not the Soul, but the Body dies.*

2. This is farther prov'd thus, If it was living Breath before it entered into the Body, it muſt be living Breath after it is withdrawn from the Body; *ſince the Body makes no Alteration upon it, but it upon the Body*; as from a life-leſs Heap to a living Body, and from a living to a dead Body again.

3. Though ſome of thoſe Things which are living may die, *becauſe they live by the borrowed or lent Life of another*; *yet every Life, as Life, cannot die*; for ſince Life and Death are contrary, as Light and Darkneſs, *becauſe very Light can never in it ſelf be utterly extinguiſh'd by Darkneſs, ſo as to become very Darkneſs, nor Truth Untruth by Error*, it is impoſſible that the Breath of Life, or Soul of Man, can ſuffer Death, as here underſtood; for that were very Annihilation it ſelf, *or being from an intelligent Something made Nothing.*

Secondly, *And he cried unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought Evil upon the Widow with whom I ſojourn, by ſlaying her Son? And he ſtretched himſelf over the Child Three Times, and cried and ſaid, O Lord my God, I pray thee, Let this Chila's Soul come into him again: And the Lord heard the Voice of* Elijah, *and the Soul of the Child came into him again, and he revived*, 1 Kings 17. 20, 21, 22.

If the Soul was withdrawn when the Body lay dead, as the Place proveth, *then the Soul lay not dead from all Motion, Life and Heat, in the Body, as one inſeparable Lump.* But the Soul was ſeparated, and when it did return, according to *Elijah*'s Prayer, and had reſumed it's forſaken dead Body, it revived the Body again; therefore the Soul died not with the Body, nor at all; inaſmuch as if it had died, when ſeparated, it could not have revived the dead Body, when returned.

In ſhort, This Place moſt expreſly proves, 1ſt, *The Bodie's Death, from the Soul's Separation*: 2dly, *The Soul's certain Departure from the Body*: 3dly, *The Soul's living after Separation.*

Thirdly, *Then ſhall the Duſt return to the Duſt, as it was; and the Spirit to God, that gave it*, Eccl. 12. 7.

This Place very evidently harmonizeth with the former, and is a pregnant Inſtance to the Confutation of that *Atheiſtical* Opinion, and as pertinent here, as where mentioned. For, as Man is compoſed of Body and Spirit, ſo they have two Originals; the one from below, *Duſt*; the other from above, the *Breath of Life*; They have alſo two Dooms, *the Duſt to the Duſt, from whence it came*; *the Soul to God, from whence it came*, to be by him ſentenced to the Bleſſed or Curſed State for ever, according to the End of that Chapter, *For God will bring every Secret Thing to Judgment*; from whence I argue,

1. That only can properly return to Earth that came from it, *that is, Duſt.*

But the Soul never came from Duſt nor Earth, as *Reeve* and *Muggleton* affirm, *p. 45. T. S. T.*

Therefore

1672. Therefore it is impoſſible that the Soul can truly be ſaid to *return to the Earth.*

2. That which returns to God is what more immediately and eminently came from him, and that cannot die.

But the Soul doth return to the End aforeſaid.

Therefore the Soul came from him, and dieth not, neither can it with the Body return to Duſt.

Fourthly, *Be not afraid of them that kill the Body, and after that have no more that they can do,* Luke 12. 4.

If *Reeve* and *Muggleton* ſpeak Truth, then he that kills the Body kills the Soul too; for he cannot kill the one without the other.

But Chriſt Jeſus, the Author of Truth and Salvation, ſaith, *The Body may be killed by Man, and the Soul remain alive*; therefore *Reeve* and *Muggleton* are Lyars againſt Chriſt and his Doctrine.

The Body's Death is Natural, the Soul's Spiritual; Man's Power extendeth but to one, and conſequently the latter is independent of the former.

Fifthly, *For me to live is Chriſt, to die is Gain; but if I live in the Fleſh, (or Body) this is the Fruit of my Labour: yet what I ſhall chuſe, I wot not; for I am in a Streight betwixt two, having a Deſire to depart, and be with Chriſt, which is far better,* Phil. 1. 21, 22, 23. From whence I plainly argue,

1. If to die was Gain, *then he was not to enjoy leſs of that Divine Conſolation which he had living,* ſince to live was Chriſt. But he that has lain Body and Soul One Thouſand Six Hundred Years in the Grave, and may for ought we know One Thouſand Six Hundred more, *muſt needs have loſt not only a little, but all that he enjoyed Living, inſtead of farther Gain:* Therefore I infer, *Their Principle of the Soul's Mortality is contrary to the Teſtimony of the Apoſtle*; for with him to die was Gain. That this was the Apoſtle's Senſe, I proceed yet farther to make appear from his own Words.

2. The Reaſon of his Streight was, Whether to live to ſerve Chriſt, or die to enjoy him: *But this had been no Streight, if he was to loſe what he had, and not to enjoy him after Departure in any Senſe, as the Dead don't*; therefore it was not the Apoſtle's Judgment, though it is Wicked *Reeve*'s, and Blaſphemous *Muggleton*'s, *That the Soul is deprived with the Body by Death, of all Divine Enjoyments of God, or Puniſhment from him, 'till the Day of Reſurrection.* For the Apoſtle counted it far better, to depart, and be with Chriſt; which had been a Vain, if an In-obtainable Deſire, as would follow from their Anti-Scriptural Opinion.

Sixthly, *And when he had opened the Fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they had held; and they cried with a loud Voice, ſaying, How long, O Lord, Holy and True, doſt thou not Judge and Avenge our Blood on them that dwell on the Earth?* Revel. 6. 9. 10.

If their Souls liv'd after their Bodies were ſlain, then they did not die together; *but the Scripture proves, their Souls lived after their Bodies were Slain:* for they cried for Vengeance on the Blood-thirſty Inhabitants of the World; therefore Souls are not Mortal, as Bodies are.

In ſhort, *Their Bodies were Slain,* their Souls were alive; *their Bodies were in the Grave,* their Souls under the Altar, *worſhipping God Day and Night for ever and ever.*

That this is againſt Reason, I farther prove.

Firſt, There is nothing Mortal that is not Elementary, or compoſed of viſible Matter or Subſtance; *but the Body is that only Part of Man, which is ſo compoſed.*

And conſequently, the Body is the only Mortal Part of Man.

Secondly, That only can be ſubject to viſible and material Generations, Agitations, Motions, Privations, Diminutions, Increaſes, Alterations, Operations and Corruptions, which is of a Viſible, Elementary, and Corporal Subſtance, (for an Inviſible none ever ſaw ſubject to any one of them) but of ſuch is the Body, and not the Soul (by *Reeve* and *Muggleton* their own Aſſertion, of Man's Nature *to be of the Faith which is God's Nature.*)

Therefore the *Body is ſubject only to Generation and Corruption,* and not the Soul,

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That the Soul is not of the ſame Nature as the Body, I thus prove;

Thirdly, That which is intellectual, which in it's pure Nature knows, comprehends, governs and orders all viſible, elementary and corporeal Beings, and yet is Inviſible, Spiritual, Rational, and Internal (as is manifeſt from it's Heavenly Meditations, it's ſecret Thoughts, it's ſerious Reflections, acute Memory, and profound Reaſonings about the Cauſes and Effects of all Things) *cannot but be of a Nature more refined, excellent and noble, than to fall under the ſame Generations, Revolutions, and Corruptions, thoſe inferior viſible Beings are ſubject to.* But ſuch is the Nature of Man's Soul, as daily Experience manifeſts to all that will not wilfully Blind their Eyes; therefore though Man's Body be Mortal, as being of that groſſer Subſtance and Elementary Nature, *yet his Soul is of an immortal Nature, and can receive no Alteration of Being by any that may or can happen to the Body, which is but a Well-Organiz'd and diſpoſed Inſtrument for the Soul to exert or put forth her ſelf by*, according to the good Pleaſure of God, and that creaturely Prudence neceſſary to be eyed in and about all Worldly Concernments.

Thus much and enough to this Point.

That this is as Grey-headed as *Atheiſm*, we may ſuppoſe; and that it is not only their only Revelation I prove:

John the 22th Biſhop of *Rome*, and ſome in the Countries of *Arabia*, held this very Doctrine, affirming, That Souls and Bodies dyed and roſe together; of which read *Origen*, and *Euſebius Pamphilus*, lib. 6. chap. 36. nor can any be ignorant that converſe with Story, that long before, ſince, and at this Day, where *Reeve* and *Muggleton* were never thought on, this wretched Opinion is but too rife, Anno 249. 1423. Years ſince.

Fifthly, BUT their moſt admirable Secret of all is, *That God deſcended with his Body in the Shape of a Man, and diſſolved himſelf into the Virgin's Womb, and ſo brought forth himſelf a Man, who after he had lived to ſuch an Age, was Crucified, and really dyed, or ceaſed to be either God or Man for Three Days and Nights*: T. S. T. p. 23 to 30.

That this is in three Particulars highly inconſiſtent with Scripture I prove.

Firſt, God did not ſo tranſmute his Divine Nature into Fleſhly Mortal Nature.

1. *Your Father* Abraham *rejoyced to ſee my Day: Then ſaid the* Jews *unto him, Thou art not yet Fifty Years old, and haſt thou ſeen* Abraham? *Jeſus ſaid unto them, Verily, Verily, I ſay unto you, Before* Abraham *was, I am*, John 8. 56, 57, 58.

If that which was before *Abraham*, and yet then in being the ſame, was God, as none that own the Scriptures do deny; *then becauſe that outward viſible Body was not before* Abraham, *that was not God*: The firſt all grant, the ſecond none reaſonably doubt; for Chriſt was crucified about the Three and Thirtieth Year of his Life: And then I hope none will believe the Eternal *Deity* was *Tranſmuted*, or *Tranſubſtantiated* into that Viſible Body; for ſo Chriſt's Anſwer would not have been true: for that mortal Body, which ſay *Reeve* and *Muggleton* was *the Eternal God*, had a Beginning, *and was of that Age the* Jews *ſaid it to be.*

2. *Whoſe are the Fathers, and of whom as concerning the Fleſh Chriſt came, who is over all, God bleſſed for ever*, Rom. 9. 5.

If Chriſt, as concerning the Fleſh, was not God, as the Text manifeſtly implieth *(by a Diſtinction betwixt his Appearance in that Body of Fleſh, and his Divine Eſſence or Being, with their Originals)* then that fleſhly Body was not God, or the Eternal God was not Subſtantially Tranſmuted into that Fleſhly Body.

Secondly, Neither could *Elias* be God's Deputy to tranſact in his ſtead the Affairs of Heaven, during that Journey which theſe Impoſtors affirm God to have taken, from any Scripture Evidence.

1. *For my Father is greater than I*, John 14. 28.

And he kneeled down and prayed, Father, if thou be willing, remove this Cup from Me; nevertheleſs, not my Will, but thine be done, Luke 22. 41, 42.

If *Elias* was that Father which Chriſt ſpake of, and prayed and cryed to, as *Reeve* and *Muggleton* aſſert; then either he that cryed to him was not God, *but* Elias *really God* (and ſo they both contradict their own Doctrine, who tells us, That he that was born of the Virgin, and dyed on the Croſs, was the Everlaſting Father) *or elſe, that which needeth and crieth for Help of another, was greater than that, which was able to ſuccour and deliver it*; which how abſurd it is, let all ſober Men judge: Therefore he to whom he cry'd and pray'd in all Streights, and whom he had affirmed to have received all his Doctrine and Commiſſion from, and *who was greater than all, was the only true God, and not any glorified Creature.* For God could not leave *Elias* his Deputy, and not leave him his Power, which if he did, *he left Himſelf*; ſince without his Almighty Power he were not God.

Secondly, *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and the Prudent, and revealed them unto Babes.* Mat. 11. 25. *The Hour is come, glorifie thy Son, that thy Son alſo may glorifie thee. And this is Life Eternal, to know thee, the only True God, and Jeſus Chriſt whom thou haſt ſent. And now Father, glorifie thou me with the Glory which I had with thee before the World was.* John 17. 1, 3, 5.

On this Place I raiſe theſe three brief Arguments;

1, If *Elias* was not the Father of our Lord Jeſus Chriſt, nor Lord of Heaven and Earth, but a created Being, as all confeſs, *then it was not unto* Elias *that Jeſus returned that Heavenly Thankſ-giving, but to his own Father, greater than all, who is Lord of Heaven and Earth.*

2. If he to whom he prayed be that only true God, and that to know him, and Chriſt Jeſus whom he hath ſent, be Life Eternal, *then was it not* Elias *to whom he prayed, becauſe all grant, that he is not the only true God, nor did he ſo love the World as to ſend his only begotten into the World, that through believing in him it might obtain Eternal Life.* This moſt plainly knocks down all Conceit of a Deputed God, that Chriſt ſhould pray unto, becauſe, ſuppoſing that ſuch a Thing could be, *yet he could not be that only true God, whom to know were Life Eternal:* But this to whom Jeſus prayed, who ſay *Reeve* and *Muggleton was Elias*, ſaith Chriſt Jeſus, *was the only true God, whom to know is Life Eternal.*

3. This God to whom Chriſt prayed, that he would glorifie him, was the ſame Eternal God with whom he had Glory before the World began; *but* Elias *was Two Thouſand Years or more after the World was made, inſtead of being before the World began; and conſequently,* Elias *was not that God and Father, unto whom the Lord Jeſus made his Supplications.*

Object. But *Muggleton* will tell me, *That* Elias *was enthroned with that Godlike Power, Glory, Wiſdom and Majeſty, that rendred him all that which was needful to make able to anſwer all thoſe Petitions, and what ever elſe was neceſſary.*

Anſw. If the Majeſty, Power, Wiſdom and Glory of God were left with *Elias*, *I would fain know what God had to dye with*; for 'tis his Power, Glory and Divine Wiſdom that makes him God; If *Elias* had them, *God left himſelf deſtitute of what made him God*: For how can a Man leave his Properties alive behind him that truly Man him, *and yet be ſaid to dye in* Reeve *and* Muggleton's *Senſe*, which is, *That all thoſe Faculties and Properties dye with a Man?* Would one not rather ſay, that ſuch an one does not dye, *becauſe that which makes him a true Man lives*: So that their Conceit is ſpoiled in the over-turning of this one Thing; for, *ſhew the Impoſſibility of God's dying, and yet leaving his Power, Wiſdom and Glory with* Elias, and the whole Fabrick, filled with their many Chambers of Imagery, will fall to the Ground; for, ſay they, *without a God's dying, and becoming from Immortal Mortal, and from Mortal, Immortal again, the whole Heaven and Earth would be out of order, and no Right Knowledge or Salvation can be procured or arrived at.*

Much might be urged from many other Scriptures, as that God raiſed him, and that he is ſet down on the Right-Hand of the Moſt High, but let this ſuffice.

Thirdly, Nor is there any Thing in the whole Scriptures of Truth, that ſo much as incourages any to believe the Mortality of the Immortal God.

1. *Even from Everlaſting to Everlaſting, thou art God,* Pſal. 90. 2.

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He that was from Everlaſting, and is to Everlaſting, never ceaſeth to be, *as that which dyes doth*; but the true God was from Everlaſting, and is to Everlaſting; therefore *Reeve* and *Muggleton*'s Mortal God is not the true God; or, the true God never ceaſeth to be.

2. *Haſt thou not known, haſt thou not heard, that the Everlaſting God, the Lord, the Creator of the Ends of the Earth, fainteth not?* Iſa. 40. 28.

He that could never faint, could never dye, becauſe Death is more than a Degree beyond fainting (though fainting be a Temporary with-drawing of Life) *but the true God and Creator of the Ends of the Earth never could faint*; therefore the true God could never dye.

3. *And one of the Malefactors ſaid, Lord, remember me when thou comeſt into thy Kingdom? And Jeſus ſaid, Verily, verily, I ſay unto thee, To day ſhalt thou be with me in Paradiſe*, Luke 23. 42, 43.

If Chriſt, the Author of all Truth, ſpake Truth, as moſt unqueſtionably he did, then both himſelf and the Malefactor were in Paradiſe that Day, and conſequently, it was utterly impoſſible that they ſhould both dye from all viſible and inviſible Life, Senſe, Underſtanding and Enjoyment. But I hope, none are ſo impudent as to ſay, Chriſt ſpake not the very ſimple Truth, and *ſo would have deceived the poor Man*; and yet I know not how far *Muggleton* will go in this Matter, ſince he told me, that *Moſes* in his Diſcourſe of the Creation, *ſet the Cart before the Horſe*; and that if *Paul* were alive, *he would reprove him*, and ſo cenſure that Holy Spirit by which he wrote.

Therefore it was not the Eternal Deity that ſuffered Death, *but the Body of outward Fleſh, ſubjected to all thoſe natural Paſſions of Heat, Cold, Hunger, Thirſt, Life and Death* (as ours are, ſin only excepted) *which the Eternal Infinite Creator had provided*, through which to manifeſt his Everlaſting Wiſdom, Counſel and Mercy for the Redemption of Mankind.

That theſe three Branches of this ſottiſh Opinion are all of them greatly repugnant to that Underſtanding God has afforded Men to meaſure and diſtinguiſh Things by, I prove.

Firſt, It was impoſſible for God to tranſubſtantiate himſelf from an Immortal Deity to a mortal Man.

1. It muſt ſuppoſe God's begetting himſelf, which is abſurd, and impoſſible: ſince being begotten, *ſuppoſeth him to have had a Beginning* (that gave Beginning to all) and to beget, *ſuppoſeth him to have been before he was begotten, and ſo before he was.*

2. Such as is the Begetter, ſuch muſt the Begotten be: We ſee, Men get Men; Horſes, Horſes; Fiſh, Fiſh; and every Seed has it's own Body, as ſay *Reeve* and *Muggleton*; then, *by good Conſequence, the Immortal God muſt have begotten himſelf an Immortal God, one that could not dye by the Hand or Cruelty of his own Creature.*

3. It is as impoſſible for God to become a Creature, or to diſſolve his own Infinite, Immortal, Eternal Nature into a Finite, Mortal, Created or Generated Nature; *as for a Mortal Created Nature to be refined, preferred, and tranſmuted into an Infinite, Immortal, Creating Nature.* In ſhort, It is as impoſſible for God, as God, to become a dying Man, *as for a dying Man to be changed into an Immortal Eternal God:* They are reciprocally impoſſible and Blaſphemous.

Secondly, It is abſurd, and untrue to affirm, that *Elias* was God's Deputy, and he to whom Chriſt prayed when in that Body of Fleſh.

1. He that is Infinite, is every where, and circumſcribed to no particular Place; but *Scripture*, *Reaſon*, and *Reeve* and *Muggleton* (yet they are ſeldom of one Mind) *own and declare the Infiniteneſs of God*, therefore God is every where, and if every where, then not excluded Heaven, the Habitation of his Throne, and conſequently *Elias* was not God's Deputy, neither was it any ways needful that he ſhould be.

2. That which in any Senſe may be ſaid to want, is not God, who is all in all to himſelf; *but who needed a Deputy, neither was Omnipreſent, nor Almighty, and therefore not the only True God.*

1672. 3. Either Chriſt did not ſtand in need when on Earth, or he did; if not, *then he was not ſincere in his Supplications*; if he did, *then the Omnipotency was with* Elias (he that ſupplies Wants is greater than he that is ſupplied) *and conſequently, he that cried was not that Everlaſting God and Father, but* Elias.

4. *Elias* was not ſo conſiderable as *Moſes*, who was the firſt Grand Commiſſioner of God's Diſpenſations to the Sons of Men (as *Reeve* and *Muggleton* affirm) why then ſhould *Elias* be preferred to *Moſes*, a meek Man, *Iſrael*'s Leader; and who ſaid of Chriſt himſelf, *That a Prophet like unto me ſhall the Lord your God raiſe up unto you, him ſhall you hear in all Things* (then not *Reeve* and *Muggleton* in any new Thing)' 'Tis ſtrange therefore, that *Moſes* was not rather of the two, elected to repreſent him in Heaven, who was a Figure of him on Earth. But though *Reeve* would not tell us ſo, I am of the Mind I know the Reaſon of it, namely, That Chriſt did not call, *Moſes, Moſes, but* Eli, Eli, *when upon the Croſs*; and I am perſwaded he had no other Ground for that Conceit, not conſidering that *Eli, Eli*, are Hebrew Words, importing no more *Elias, Elias*, than they do *Moſes, Moſes*, but *My God, My God*, as the Place expreſly ſhews us.

Much more might be ſaid, but let this ſerve.

Thirdly, That the Immortal God could never Dye, or ceaſe to be, is manifeſt, and the contrary Blaſphemouſly Falſe.

1. If God was he that made all Things, and by whom they are upheld, as all believe, that believe there is a God at all, then had he ceaſed to be, the *Created had ceaſed to have been upheld*; and conſequently all had fallen into it's firſt Chaos, or *elſe the World can ſubſiſt without Him.*

2. That he, whoſe Nature it was never to have Beginning, and ever to live without Variation, could never become ſo contrary to his own Nature and Being, *as to change, dye* or *ceaſe to be*; but ſuch was the true God, therefore he never dyed.

If Saints live, move, and have their being in God, as ſay *Reeve* and *Muggleton*, pag. 201. D. L. G. *then either God never dyed, or there were no Saints when the* Jews *Crucified Chriſt, or the Saints dyed too.* They deny them all; they ſay, God Died, and there were *Saints*, and they Lived, Moved and had their Being in God, *though Dead*; which how all, or any of them can hang together, let ſober People judge.

4. If God died, *who lived, and by whom?* For nothing can live of it ſelf, that had beginning from, or Dependence on another, as had all the viſible World on God; *therefore becauſe all lived, and was preſerved, that had it's Being from God, He from whom they had their Being, could not be annihilated whilſt they remained in Being.*

5. If God was raiſed by *Elias*, then either *Elias* was the True God, *or* Elias *the Creature was ſtronger than* Jehovah *the Great Creator.* Let this ſerve to confute, and for ever to overturn theſe idle Chimeras of thoſe filthy Dreamers *Reeve* and *Muggleton.*

That this Blaſphemous Conceit of the Immortal God's Mortality, is not new, I ſhall make appear.

Firſt, *Valentinus* is ſaid, openly to have publiſhed at *Rome, That Chriſt brought a Body down from Heaven, and that he after ſome Time paſſed through the Virgin's Body again.* Noetus affirmed, *That the Father, Son and Holy Ghoſt were Fleſh, or that one Perſon of the Son of Man, or that Perſon ſo long ſince at* Jeruſalem, *to be Father, Son, and Spirit; and that when he ſuffered on the Croſs, the Father, Son and Holy Spirit died.* See *Euſeb.* his 4th Book and 10th Chap. *Ireneus. Epiphanius Hereſ.* 31. & 57. about *Anno* 150. which is 1522. Years ſince. What Stange New Revelation this is!

Laſtly, I May mention another of their Tenets, held at this Day by all *Calviniſts* abroad, and of ſeveral Sects in theſe Nations; namely, *Predeſtination, or that God from all Eternity, without any other Inducement than his own Pleaſure, hath decreed ſome for Salvation, and ſome for Damnation; contrary to which, all their Obedience or Rebellion ſhall be in vain, to alter his Determination.* D. L. G. p. 72, 73, 74.

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That this Principle is Accurſt by Scripture I prove.

Firſt, *The Righteouſneſs of the Righteous ſhall be upon him, and the Wickedneſs of the Wicked ſhall be upon him; but if the Wicked will turn from all his Sins that he hath committed, and keep my Statutes, he ſhall ſurely live, he ſhall not dye*, Ezek. 18. 20, 21.

1. If Righteouſneſs or Wickedneſs are the Grounds of God's Rewarding or Puniſhing the Souls of Men, *then is there no Predeſtination previous, without Conſideration had to their Works*; but the Text affirms this moſt plainly; therefore ſuch Decrees are denied and diſowned.

2. If Man may turn from his Righteouſneſs and Wickedneſs, *then are the Means no more inevitably Predeſtinated for Men to uſe, than before-mentioned*; but Men may turn from either, and accordingly they will be rewarded; therefore no ſuch Predeſtinated Damnation or Salvation.

Secondly, For it is good and acceptable in the Sight of God our Saviour, who will have all Men to be ſaved, and to come unto the Knowledge of the Truth, 1 Tim. 2. 3, 4.

If the Apoſtle writ by the Spirit of God, that gives to know the Mind of God; *then it was the Good Will of God, that all Men, not excluding any upon a Predeſtination, ſhould come to the Knowledge of the Truth, and be ſaved*: And conſequently, there is no Predeſtinated Reſtraint upon Men's Underſtandings, from knowing the Truth, nor fore-appointed Bar from their enjoying the End of ſuch True Knowledge, *even the Salvation of their Souls*.

Thirdly, *The Lord is not ſlack concerning his Promiſe (as ſome Men count Slackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance*, 2 Pet. 3. 9.

The Long-ſuffering of God either related to the Elect, or Reprobate, or Neither.

Not to the Elect, *becauſe there is no need of fearing their Periſhing*.

Not to the Reprobate, *for there is no Poſſibility of their Repentance*.

Therefore to neither; and conſequently, either the Place is ſpurious, or deceitful; *or elſe thoſe Kinds of Elections and Reprobations are meer Phantaſms*. Let theſe few Inſtances ſerve, of thoſe Hundreds that might be mentioned, moſt expreſly to confirm the ſame.

That this is highly inconſiſtent with Reason, I briefly prove.

Firſt, it renders God moſt Unwiſe, to make ſo many Thouſand Creatures on purpoſe to Rebel againſt him, *to Kill, Lye, Steal, Blaſpheme, and commit all manner of outragious Wickedneſs, to the grieving of his own Spirit*, the making him Repent he had made the World, and obſtructing of his Glorious Work of Reformation.

Secondly, It greatly diſparageth his Juſtice, which conſiſts in proportioning Rewards and Puniſhments to the Good and Evil Works of Men, and overturns both, *by making their Eternal States neceſſary and unavoidable upon a* Predeſtination, *without any Regard to their Works*; *ſo that Man is damn'd for not doing what he can't do, any more than it is poſſible for him to break an Almighty Decree*.

Thirdly, It quite deſtroys his *Mercy*, and renders him the moſt Cruel of all Beings; for inſtead of not being willing, or deſiring the Death of a Sinner, *He is here made to deſire, and take Pleaſure in it too*; nay, ſo Eſſential is this unutterable Cruelty to his Glory (as ſay the Aſſerters of this Opinion) that it would be leſſened or eclipſed without it: O infamous!

Fourthly, But above all Things, it ſtrikes at the very Root of *God's Rectitude*, and Faithfulneſs, and makes him worſe than the worſt of Men and Devils: For whilſt he ſays, *Your Sins have kept Good Things from you*; *as I live, I delight not in the Death of a Sinner*; *Repent, and Iniquity ſhall not be your Ruin*; *How long would I have gathered you, and ye would not? But now God commands all to Repent*; *God is no Reſpecter of Perſons, but they that fear him in every Age ſhall be accepted*, &c. with many more. They make him but to complement with wicked Men, *and ſpeak them fair in Words, meaning nothing leſs in his Heart, having Pre-Ordained them to Eternal Wrath*.

Fifthly, This Principle would defile his eternally inherent *Holineſs*, by making him as well the Father of Sin, as of Deſtruction; for Men are either damned for ſomething, or for nothing; if for nothing, that were moſt Wicked in theſe *Predeſtinarians*,

1672. *deſtinarians Account*, then for ſomething: And what is that? *Sin:* Very well: And how came they to this Sin? *They committed it:* And how came they to do ſo? *They would do it.* Why? Could they have avoided it? *By no Means.* Where's the Difference then betwixt being Damn'd for not doing what they could not, and doing nothing? The Predeſtination was not, that all Evil Men, that wilfully withſtood Mercy, ſhould be Damned; *For they were Ordained never to receive it*; but that ſuch a Number, conſiſting of ſuch and ſuch particular Perſons, *ſhould Unalterably and Unavoidably be Damned, only to Glorifie God.*

Sixthly, But this would ſtain the Glory of the Almighty, in that neither in himſelf, nor from the Redemption and Salvation of the Souls of Men, his Glory is great enough, *unleſs it be compleated in the Eternal Deſtruction of far the greateſt Part of Mankind.*

Seventhly, This deſtroys all *Good Works*; for, may all ſay, *Neither can my Good nor Evil Works make one Hair white or black*, add, or diminiſh, in reference to God's unalterable Decree; *and therefore will I give my ſelf unto the Liberty of the Fleſh, and enjoy the Pleaſures of this Life*, whilſt I can have them.

Eighthly, It deſtroys all Government, ſince who cares how deſperate he is, or what Injury he does, who conceiting to himſelf his Poſt is pitcht, his State ſet, and that unchangeably; but breaking all Laws, takes his Revenge on what would bring him to condign Puniſhment for his Exorbitancies.

To conclude, and come ſomewhat cloſer to the Perſons concerned: What ſignifies their coming to call them to Repent, *that cannot be ſaved if they do?* Or to warn ſuch to Repent that cannot be Damned? *What ſignifies their Commiſſion? Or their Curſing, or Bleſſing? For can they Bleſs him to Life, that is Ordained beforehand to be Damned? Or can they Curſe him to Death, who is Pre-ordained to Eternal Life?* If therefore Men are Pre-ordained to Salvation or Damnation, to what Purpoſe ſhould any fear their Curſe, or prize their Bleſſing, ſince neither can alter or change the Condition of any Perſon; and what more contrary to the Mind of the Merciful God, *who is willing that all ſhould come unto the Knowledge of the Truth, and be ſaved?*

That Antiquity both knew, and abhorr'd this Opinion, is manifeſt.

Read *Joſephus*, in his 18th Book of Antiquities, and ſecond Chapter. Alſo *Epiphanius*, in his Preface to his firſt Book of Hereſie. Again, *Euſebius*, in his fifth Book, Chap. 13. and *Socrates* in his firſt Book, and Chap. 17. and you will be fully informed of the Abettors of this dangerous and wicked Opinion, namely, a Sect of the *Phariſees*; alſo *Florinus* and *Blaſtus*, againſt whom *Ireneus*, Biſhop of *Lyons* in *France*, wrote two Epiſtles, and a Book call'd *Ogdous*, wherein he tells *Florinus*, "That when himſelf was a Child, and with the famous *Chriſtian Polycarpus*, who converſed with *John* that converſed with *Chriſt*, he remembred him to "be buſie about the Emperor's Court; and farther tells him, *That had the Apoſtle* "John *but lived to have heard that Damnable Doctrine, which makes God the Author* "*of Evil*, he would have ſaid, *Good God, unto what Times haſt Thou reſerved me!* "And tells him, *That in publiſhing ſo wicked an Opinion, he had declared that which* "*all the Hereticks before had never durſt to pronounce plainly*, with much more to this Purpoſe, againſt him.

The Sect called *Manichees*, from one *Manes*, held, and promoted this Opinion of *Fatal Deſtiny*, who, *Muggleton-like*, is reported to have called himſelf *Chriſt* and the *Comforter*, and publiſhed the Work of one *Buddas* in his own Name, calling it, *A New Diſpenſation*; all which, *Reader*, I aſſure thee, Hiſtories do inform us, to have been known in the 2d, 3d, 4th, 5th, and 600 Years after *Chriſt*, which is above a Thouſand Years ſince: In which Time, many were the impudent Spirits that aſſum'd to themſelves as great Authority as *Muggleton* in *Reeve*'s *Abſence doth at this Time*; namely, *Simon Magus*, who had ſo far poſſeſs'd the *Romans* with his Sorcery, of his (pretended) Divinity (calling himſelf to the *Samaritans* the Father; to the *Jews* the Son, to the *Gentiles*, the Holy Spirit) as that the Heathens erected a Statue or Image of him, in the Time of *Claudius* at *Rome*, having this Inſcription, *Simoni Deo Sancto*, to the Holy God *Simon*. Next, one *Helen* a Woman, that accompanied him, whom he called the *Principal Underſtanding*, much like *Muggleton*'s Daughter, who, *Reeve* ſaid, *Should be the Chiefeſt of Women. Euſebius* in his 2d Book, and 12, 13, and 14th Chapters. After this, one *Menander*, ſaid to have been a Sorcerer, and the Diſciple of *Simon*, went up and down, deluding

ſilly,

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ſilly credulous People, by affirming to them, *He was the Great Power of God, come down from Heaven, and that all were to believe in, and be Baptized in his Manner, or they could not be ſaved, but thoſe that did, ſhould never dye.* Read *Euſebius* in his 3d Book, Chap. 23. *Ireneus*, Book 1. Chap. 21. *Epiphan. Hæreſ.* 22. Again, *Carpocrates* is reported to have (like *Reeve* and *Muggleton*) patch'd his Opinion (who was ſo Vain-Glorious as to affirm he knew all Things) out of *Simon*, *Menander*, *Nicholas*, (from whence came the *Nicolatians* in the *Revelations*) *Saturninus*, *Baſilides*, &c. and ſee *Epiphan. Hæreſ.* 27. alſo *Auguſtin* of Hereſies. Again, we find that *Euſebius* tells us of one *Montanus* (whereof *Montaniſts*, or *Cartaphrygians* are called) who taught in *Phrygia*, *that he was the Holy Ghoſt*, as may be ſeen in the 5th Book of *Euſebius*, 13, 14, 15, 16, and 17th Chapters. Alſo that one *Buddas* affirm'd, *That he was born of a Virgin*, (*as true as* Muggleton's *being the Laſt Witneſs of God.*) This *Buddas* writ a Book, and in his ſwelling Pride, ſtyl'd it *Myſteries*, much like the Whimſies of *Reeve* and *Muggleton*, in their *Tranſcendent Spiritual Treatiſe*; next, he wrote a Book, called *The Goſpel*, of the Nature of *Reeve* and *Muggleton*'s *Divine Looking-Glaſs*: His End was to break his Neck: 'Tis to be fear'd that a worſe will be miſerable *Muggleton*'s, even Torment of Spirit, as *Reeve* is ſaid to have left the World in. To conclude, *Noetus*, the Ring-Leader of that Great Myſtery, (never revealed till within theſe Twenty Years, ſays *Reeve* and *Muggleton*) namely, *the Godhead being a Man, and ſo abſolutely Fleſh and Blood, as that when the Body dyed, the Godhead ceaſed, and lay under Death's Power three Days and three Nights.* He, through the Height of his Imaginations, called himſelf *Moſes*, and *Aaron* his Brother, as *Reeve* called himſelf and *Muggleton*, *T. S. T.* ſee *Epiphanius Hæreſ.* 57. By all which, *Reader*, I am not without Hopes, but it does appear, how falſly, and with what Treachery, theſe Perſons have dealt with poor ſilly People, who not being ſatisfied in what they did know, have pin'd their Faith on the Sleeves of ſuch as told them Things they did not know, and ſo have been given up to believe a Lye: For what is more evident, than that in this very Trial he, and his deceaſed Colleague, are found Guilty of Error, Treachery, and great Deceit: Therefore, *Reader*, delay not to paſs the Juſt Sentence of Impoſtor and Counterfeit upon them, and their Commiſſion, who would raiſe to themſelves a New Sect out of the Ruins of *Old Hereſies*, and that under the Pretence of *Choice Revelations*, wherein there is no Proof beyond their bare Aſſertions, and to make them paſs, forge an Authority from Heaven (which loaths both them, and their Lyes) to back and recommend them as unheard of Myſteries.

O! ſell not thy Reaſon, whoever thou art, enſlave not thy Judgment, nor rob *God's Light and Grace of it's Office*, to guide and teach thee in the Denial of thoſe Evils that are to be forſaken, and in embracing whatſoever ought to be followed: Bring not thy ſelf under the Power of an ignorant, arrogant, blaſphemous, and ſottiſh Man, but remember that God Almighty, who cannot lye, hath promiſed, *That in the laſt Days he would be the Teacher of his People by his Spirit of Truth, and where is the Habitation of the Moſt High, but in the Contrite and Humble Hearts of Men? For whatſoever may, or can be known of God, is manifeſted within*, who having illuminated all, and given to every a Man a Talent, into it, *Reader*, have thy Mind retired, and wait to have it ſubject thereunto, and thou ſhalt come to know him (*whom to know aright is Life Eternal.*) But as I have plainly ſhown their abominable Cheat, *in obtruding Old Fables for New Revelations upon People* (whereby I have diſcharg'd the firſt Part of my Promiſe) ſo for a Confirmation of my Judgment concerning *Muggleton*, and to accompliſh this abridg'd Diſcourſe, take my following Relation, with the ſame Impartiality that I give it thee.

I Have been twice to viſit *Lodowick Muggleton*, and at each Time I ſtaid too long to repeat all, or the very Words which paſſed betwixt us; yet ſhall I faithfully write ſomething of the Matter and Words, as near as I at preſent do remember them.

Penn. Art thou the laſt Witneſs that ever ſhall be?

Mug. *Yes; and there ſhall never be another.*

P. Who ſent thee?

M. *God ſpoke to* John Reeve, *and he ſpoke to me.*

P. Is that all thou haſt to produce, only *J. R*'s Word for it? This he avoided.

Again, P. Thou ſayſt God did not create the Earth and the Heavens, he only faſhion'd them; making them Co-eternal with God; but *Moſes* ſaid he did: Let me ſee a Bible.

1672. *M.* Moſes *put the Cart before the Horſe.*

[This I bore for the next Queſtion's Sake.]

P. Paul the Apoſtle, who alſo wrote, *by the Inſpiration of the Holy Ghoſt*, ſaith *God created all Things*, or made them; and the World is a great Part of all Things: Beſides, if it was before he made it, in this Senſe, Muſt it not be God? Since nothing which is uncreated can be a Creature.

M. *If* Paul *were living, I would have reproved him for that: Come not here to diſpute, but believe, I ſay it, that's enough.*

P. Canſt thou reprove the Holy Ghoſt; for he ſpake by it?

M. *Yes.*

P. That's Blaſphemy; beſides, if thou ſayſt it, muſt I therefore believe it, becauſe thou ſayſt it?

At this he grew inraged; and but for an Acquaintance by, and a Friend of his, I had doubtleſs been Curſt at that Time.

The next Time I came (with a Friend in Company) I found him ſitting by the Chimney-Corner, quaffing with ſome of his Followers and Benefactors, as what we ſaw before us did Evidence. My firſt Salute was thus:

P. How is it *Lodowick*? Methinks thou look'ſt with thy old thread-bare black Suit, like a ſequeſter'd begging Prieſt.

M. *I am a Prieſt.*

P. Art thou? Of what Order?

M. *The Order of* Aaron.

P. Aaron! Where be thy Bells then?

M. *I have them in the* Myſtery.

P. Myſtery! For Shame, don't talk of a *Myſtery*; for there was no ſuch Thing that did belong to that *Order*; Things were altogether External, Typical, and Figurative: Methinks this were enough to ſhow, that thou art no Ways concern'd in any *Chriſtian Commiſſion, who art not a Prieſt after the Order of* Melchiſedeck, *but* Aaron, whoſe Prieſthood is at an End, as ſaid the Apoſtle to the *Hebrews*, ch. 7. ſo that thou haſt Unchriſtian'd thy whole Commiſſion, and brought it under the *Law of a Carnal Commandment*; and therefore haſt no Part nor Portion *in the Power of an Endleſs Life*, as ſaith the ſame Apoſtle. He interrupted.

M. *Have a Care, Life and Death's before thee; therefore chuſe Life and live*, &c.

P. But *Lodowick*, thou pretendeſt to know the Dimenſions of God, how high may he be?

M. *Betwixt your Height and his*, (meaning a Friend then preſent.)

P. O Abominable! Well, *L. Muggleton*, God will blaſt thee for ever, thou Preſumptuous and Blaſphemous Wretch, If thou turneſt not from thy Wickedneſs, with much more.

M. *Thou ſhalt be Damned, God has decreed thou ſhalt be Damned; thou art of the Seed of the Serpent.*

P. Why then didſt thou ſet Life and Death before me juſt now, (ſaying thou hadſt more Mind I ſhould be ſaved, than any of the *Quakers*) if I am ordain'd to be damn'd? *Is it not great Deceit, to exhort a Man to chuſe what he cannot have, though he bid for it, and to refuſe that which he is unable to avoid?* But *Muggleton*, I will not ſay, that I ſerve ſuch a God; no, my God never ordained thee to be damned, *whether thou doſt well or ill*: This deſtroys all Rewards and Puniſhments, and makes Evil and Good unavoidable.

M. *I would not give a Pin for that God which would ſave us both, now I have Damn'd thee.*

P. Why doſt thou talk of a God; for thou ſayſt, *Thy God can dye*; did the Immortal God ever ceaſe to be?

M. *I would not give a Ruſh for that God which can't dye.*

P. I ſay, thou and thy God ſhall to the Pit, from whence ye came, where is Death and Darkneſs for ever: How can God ceaſe to be, *and yet be God*; ſince if he ceaſt, every thing that remained in Being, muſt have been greater, ſince below ceaſing to be is nothing? But ſuppoſe this Nonſenſe and Blaſphemies; how roſe he again?

M. *God left* Elias *with Power.*

P. Then *Elias* was greater than God; for that which raiſeth, is greater than that which is raiſed; but if the Power never dyed, *the Power was God*, and that which dyed, not God: O, Helliſh Impudence and Blaſphemy! O, *Muggleton*, thy End will be Deſtruction.

M. W. P.

M. W. P. *I ſay thou art a Damned Devil; remember* Thomas Loe, *who was the wickedeſt Devil that ever I knew, who never went out of his Bed after I Curſt him.*

P. Thy Curſes are under my Feet; *Thomas Loe* was known to be an infirm Man in his Natural Conſtitution (as well as by his great Labours) for near theſe ſixteen Years, who is gone to reſt: But art thou not aſhamed to ſay, he never went out of his Bed, who was as well as he uſed to be, and often after abroad? And when he fell ſick, was often up, and changed his Lodging before he dyed, having been ill three Weeks. Is this thy infallible Spirit, that thus ſuggeſts Lyes to thy ſelf and others?

M. *I heard ſo.*

P. Is that enough for one that pretends to be the laſt Witneſs of the High and Mighty God, to ſay for a Lye, *I heard ſo?* Cover thy Face for Shame.

M. *He writ me a Curſe, and he writ a very good Hand too; but for all that he was a Damned Devil, and thou* W. P. *art as arrant a Devil as he, and you ſhall be Damn'd together.*

P. *Lodowick*, in this thou haſt told another Lye; for it was an Apprentice that writ it: Where is thy Unerring Spirit now, thou *Vile Impoſtor?* And for being Devils, and Damn'd together, God rebuke thee; only this know, that I am willing to go where he went, and whither thou canſt not come, without great and unfeigned Repentance.

M. *Juſt ſo, many of you* Quakers *have dyed after my Curſe, amongſt others,* William Smith.

P. This is a notorious Lye; for the Man is yet Living: Well, *Muggleton*, God will reckon with thee for all thy Wickedneſs.

M. *Thou art a Cheat, and a Deceiver,* W. P. (my Friend ſpoke)

G. W. *Muggleton*, have a Care what thou ſayſt; for though it is our Religion to forgive Injuries; yet perhaps his Friends would queſtion thee, and make thee prove it.

M. *I care not a Fart for him, nor his Friends, nor the Greateſt Man in* England.

P. Thy black Mouth is no Slander; but know, *Muggleton*, That from my Youth I have ſought God, and dared not willingly to abuſe a Worm: And as my Friend has ſaid, thou knoweſt there are Laws, other People make uſe of to vindicate their Credit by, but I forgive thee; thereby thou may'ſt know the Difference betwixt our Gods, and our Religions; thou revileſt, and paſſeſt Curſes upon me, I freely forgive thee.

M. *I care not a* Turd *for you, nor the Law neither.*

This, with many more unſavoury foul Expreſſions fell from his Mouth. He alſo affirmed, *That God never gave a Law but to Devils; and that* Moſes *and the* Iſraelites *were ſo.* I aſkt him if he received a Law? He ſaid, *Yes.* I aſkt him for whom? He ſaid, *For the People of theſe Nations to whom he was ſent.* I told him, *Then that render'd both himſelf, and thoſe to whom he was ſent, Devils by his own Aſſertion.*

In ſhort, ſuch Impertinency, ſuch Blaſphemy, ſuch ſottiſh Nonſenſe, and ſuch unſavoury ill-bred Expreſſions, I don't remember to have heard from the Mouth of any Man, pretending to Religion. If this be your *Prophet*, (you that believe in him) your *Laſt Witneſs, the only Meſſenger of the Spiritual Diſpenſation, and Grand Commiſſioner of Heaven*, whom all muſt credit, or be damned: For Shame, own *not ſo manifeſt an Impoſtor, ſo foul a Wretch, ſo ill an Example; his Arrogancy, his Ignorance, his Sottiſh Life, his Cowardlineſs, and finally, his abominable Lying Spirit is far from the Holy, Patient, Suffering, Self-denying, and Heavenly Life of Chriſt and his Apoſtles, who being Reviled, Bleſſed.* I therefore intreat, nay, warn the *Reader* hereof; and to fear the Infinite Almighty God, whoſe mighty Judgments (for Sin in the Conſciences of Men and Women) are come; and not to Worſhip this Beaſt, nor any Evil Thing, by bowing to his dark Imaginations: For know of a certain, the Time is at hand, *when every Word, Faith and Work ſhall be tryed*, that they who believe the Truth, and live in it, may have Rejoycing in themſelves, and not in another; when *Muggleton*'s Airy Stories (which may perhaps ſwell and puff up the Minds of ſilly People) ſhall vaniſh; and ſuch as have made his Lyes their Refuge, ſhall be ſwept away, and their Place not be found among the Living. Therefore mind the *Light*, the *Grace*, the *Gift of God* in your ſelves, which leads to Repentance, and all manner of Godly Converſation *(a Thing* Muggleton *meddles not with)* that by it your Hearts may be ſanctified, and ſettled in the Belief of the Truth, as it is plainly revealed to every Particular in Chriſt Jeſus, ſhall you obtain a ſound Underſtanding, and poſſeſs the Habitations of true Peace, when *Muggleton* and his obſtinate Brats ſhall howl in the Lake that burns with Brimſtone and Fire for ever and evermore. *W. P.*

John Reeve *and* Lodowick Muggleton, *Contradicting Themſelves, and One Another.*

IT can be no Wonder unto ſuch as have impartially read thus far, that theſe Men ſhould contradict themſelves, and one another; who are filled in their Diſcourſes (or rather Ravings) with nothing ſober and conſonant; but Confuſion heap'd upon Confuſion, to the aſtoniſhing of every Man that is in earneſt about Religion, and has any due Fear and Reverence for God; but becauſe they lay it down, as the Mark only of the True Commiſſioners of Heaven, in nothing to Jar or Contradict, I am the more induced to add to my own Pains and the Readers, a Compariſon of their Contradictions.

Doth not this Demonſtrate thoſe to be the Commiſſionated Witneſſes of the Unerring Spirit, that are endued with a Divine Gift, to write a Volume as large as the Bible, and as pure a Language as that is, with as much Variety of Matter, without looking in any Writing whatſoever, *or Having any Real Contradiction in it*, R. & M. *Div. Look Glaſs*, Page 112.

Contradiction I.

Therefore it is written, *Duſt thou art, and unto Duſt thou ſhalt return:* When the Lord ſpake thoſe Words, he did not ſpeak to the Fleſh, or outward Form, or Body of the Man; *but he ſpake to the Inward Spirit or Soul, that underſtands the Words of a Spirit.* Look in his *Tranſc. Spiritual Treatiſe*, p. 44.

Wherefore it may be queried by ſome, What was that which entred into the Duſt, and brought forth Angelical Bodies; was it any thing elſe, but the Divine Nature of God Himſelf?

Unto this Curious Query, from the true Light of Life I anſwer,

That neither the Spirit of Angels, nor any other Creatures were formed of the Divine Nature; *but the Souls of* Adam *and* Eve *only*, His Divine L. Glaſs, p. 8.

Animadverſion I.

If that which returns to Duſt, cannot be ſaid to return to Duſt, unleſs it firſt came from Duſt; then, if the Soul returns to Duſt, it conſequently came from Duſt; and if from Duſt, then was it not formed of the Divine Nature, as on the other Side is affirmed, and therefore a Contradiction.

Contradiction II.

Again, I declare, That when the Elect are Glorified, *they are abſolutely of the very ſame Glorious Nature, both in Spirit and Body, as God is.* T. S. T. p. 46.

Therefore the moſt Wiſe and Holy Creator created the Bodies of Angels Spiritual, and their Natures Rational; and he made the Body of the Man *Adam* Natural, and his Soul Spiritual: *For, if their Spirits and Bodies had been both of the Divine Nature, then it would have been impoſſible for them to have been capable of any Sin or Evil, any more than the Creator Himſelf; for what would have been formed, but Creators only, inſtead of Creatures?* D. L. G. page 9, 10.

Animadverſion II.

If to be in Body and Spirit Spiritual, be to be Creators, then Gods; and if the Saints are to be of the ſame Body and Spirit, *then they are to be Creators, and conſequently Gods*; which is abſurd: For if the Reaſon, why Man was not at firſt made all Spiritual, but the Soul Spiritual, and the Body Natural, *was, becauſe he had been a Creator*, as they ſay, which was impoſſible; then, if Man is to be of the ſame Body and Spirit that God is, as they affirm; *Man is to be a Creator in the next World.* Monſtrum Horrendum!

Contradiction III.

If the very God-head had not died, (that is) *If the very Soul of Chriſt, which is the Eternal Father, had not died in the Body, or with the Body, to quiet or ſatisfy the Cry of the Guilt of Sin in Men's Spirits, all Men would have periſhed to Eternity: Thus the Father and the Son was but one unſeparable Perſon in Immortal Glory, from all Eternity; and became, in Time, one unſeparable Perſon in Mortality.* T. S. T. p. 25, 26.

If Angels and Men had been both of God's Divine Nature in their Creation, then inſtead of their being capable to be changed into an higher or lower Condition, at the Divine Pleaſure of the Creator; *would they not rather have been Unchangeable Creators, than Changeable Creatures?* D. L. G. p. 9.

Animadverſion III.

If the Reaſon why Men and Angels are not of the Divine Nature, be, That they are ſubject to Change, and that if they had been made of it, they would not have been capable of Mutation into lower or higher Degrees, at Divine Pleaſure; then becauſe God is of that Divine Nature, *it is conſiſtent with his Nature to Change, or be Tranſmuted*, as they often ſpeak, *from an higher State to a lower*; and ſo, their whole Conceit of the Deity's Mortality, is Vain, and by themſelves Contradicted.

Contradiction IV.

Again, Many ſeeming wiſe Men do imagine the Lord to be a Vaſt Spirit. D. L. G. p. 16.

Others blaſphemouſly ſay, that the Spirit of Man is God, and that the Body only dies: *Theſe ſay alſo, God is an Infinite Spirit.* T. S. T. p. 44.

Is not that Infinite Spirit, aud it's Glorious Properties, but only one Eſſence, or God-head Subſtance? D. L. G. p. 106.

You may know, that all Things are poſſible and very eaſy for an Infinite Spirit to bring to paſs. D. L. G. p. 114.

Animadverſion. IV.

It can be no Crime, for any to believe, God to be an Infinite or Vaſt Spirit, as one while they would have it, whilſt preſently they call the *God-head Subſtance, an Infinite Spirit, and confeſs all Things to be poſſible unto an Infinite Spirit.* O Groſs Contradiction!

Contradiction V.

I ſay, In the Great and Notable Day of the Lord, by his Decree, they ſhall every one of them riſe out of the Duſt together; *not with the ſame Bodies that died, bacauſe there was ſomewhat of God in thoſe Bodies.* T. S. T. p. 11.

So likewiſe that Infinite Spirit abiding within the glorious Body of Chriſt, is ſo unſpeakably fiery Glorious, *that no Created Spirit of Man nor Angel is able to bear the In-dwelling Eſſence of it.* D.L.G. p. 69.

Animadverſion V.

If ſomething of God dwells in this Life in the Souls and Bodies of Men, *then it is not ſo fiery Glorious, but it may abide in them, and they not be conſumed*: For God's Nature or Eſſence is irreconcileable to nothing but Sin; the Righteous ſhall behold him Face to Face: So that one while, God dwells in Men; another while, if it ſhould be ſo, Man would be conſumed. Behold the Self-Oppoſition of theſe Miſerable Witneſſes.

Contradiction VI.

How can any Rational Wiſe Man poſſibly think, that Man, or any other Living Forms, ſhould ever be without a Glorious Creator, to give them their Beings at firſt. D. L. G. p. 16.

This was the Creator's very Caſe in the Matter of *Creation*; and who dares ſpeak againſt it? no Spiritual Wiſe Man, I am ſure, only ſome Luſtful Perſons, may diſpute againſt it, *though it be contrary to their own Reaſon, when it is ſober.* D. L. G. p. 12.

I confeſs, it is not only contrary to Reaſon, but far above all Reaſon's Reach, truly to underſtand the Myſteries of the Creation. D. L. G.

Animadverſion VI.

If an Appeal be made to rational Men, concerning the Creation by a God, and if it be contrary to ſober Reaſon not to believe ſo, *then it is not far above, nor contrary to all Reaſon, to underſtand the Creation*; for elſe, why is it rendred by them ſo agreeable to Reaſon, and *an Appeal made unto Rational Men concerning it?*

Contradiction VII.

Again, *For your Information, in whoſe Perſons, the Lord by his Holy Spirit Delights to dwell.* T. S. T. p. 22.

Whoever thou art, that boaſteſt of a God, and a Chriſt, and his Ordinances, and of a Glory to come without thee, in the Higheſt Heavens; if thou ſhould'ſt be left to the Pride and Envy of thy Formal Spirit, *to condemn the Inviſible Teachings of the Lord Jeſus Chriſt in his Innocent People*, becauſe they are contrary to thy Opinion; I ſay, from the Everlaſting Emanuel, *That thou art alſo but a Reprobate.* D. L. G. p. 68, 69.

For in him dwelleth all the Fulneſs of the Godhead bodily, and from his Fulneſs we all receive, and Grace for Grace. *If Chriſt, or his Spirit, were within Men when they uttered thoſe Words, all Faith or Hope, in Reference to Eternal Glory was vain.* D. L. G. p. 67, 68.

Animadverſion VII.

If Chriſt delighteth to dwell in the Perſons of his People, by his Eternal Spirit, and that he thereby teacheth their Souls what he requires from them, as ſay they; *then it is not in Vain to believe or hope, though Chriſt, or his Spirit, were within*, as they alſo ſay: nay, they affirm; *That the Souls of the Redeemed is the Throne of God, on which he now ſits*, D. L. G. p. 46. And therefore, though Chriſt, or his Spirit were in Believers, yet that would not make their Faith and Hope Void; Why? Becauſe they ſtand therein.

Contradiction VIII.

Is that Eternal Spirit, in it's Heavenly Virtues, any Thing elſe, *but Immortal Crowns of bright burning Glories?* Tho' the Eternal Spirit, *be that Inviſible God, that by the Power of his Almighty Word hath created all Things*; *and though all Power, Wiſdom and Glory proceeds only from an Inviſible Eternal Spirit*, D. L. G. p. 106.

Can this Infinite Spiritual Glory, *be ſenſible of it's Divine Excellency, or be a perfect Bleſſedneſs, except he hath a diſtinct Body, ſuitable to his Eternal Spirit*; *yet without a Body, Face, or Tongue, or a Majeſtical Perſon, like unto Earthly Monarchs, he could not poſſibly have ſpoken diſtinct Words, nor his Glory have been perfect.* D. L. G. p. 106.

Animadverſion VIII.

If that which is requiſite to define or render God truly ſuch, be ſingly attributed to the Eternal Spirit, without the Mention of a Body, *then is the Eternal Spirit the Inviſible God*, as they themſelves prove. If the Eternal Spirit be nothing elſe than Crowns of Immortal Glory, and that it is the Inviſible God, whoſe Power created all Things; *and if all Wiſdom, Glory and Power proceed* only *from this Inviſible Eternal Spirit*, as they ſay; *then not unto a Body, but unto that, who alone has all Power, Wiſdom and Glory, is the Godhead to be aſcribed*; but that is unto the Inviſible Spirit: And if the Eternal Spirit be thus qualify'd, how poſſibly can it's Glory be eclipſt for want of a Body, Face, or Tongue? Is the Eternal Spirit Crowns of Immortal Imperfect Glory? *And how can all Glory alone be given unto the Spirit, whoſe Glory is Imperfect, without a Body?* He ſhould have ſaid, From the Spirit and Body alone proceedeth all Glory, *&c.* But this Confuſion is like the reſt.

Contradiction IX.

Moreover, You may know, That thoſe Men called, *Independents*, *Anabaptiſts*, *Presbyterians*, *are the Literal Apoſtolical Jews.* D. L. G. p. 191.

Furthermore, *Thoſe* Anabaptiſt, Preſbyterian *Men, which hold it lawful to perſecute Men, in their Perſons and Eſtates, upon a Spiritual Account*; *I ſay from the Eternal Spirit, That they are for the moſt Part, the Off-ſpring of thoſe bloody-minded* Jews *that Crucified the Lord of Glory upon the Account of Blaſphemy.* D. L. G. p. 192.

Animadverſion IX.

That Exception ſhould have been made before: for, if thoſe that are called *Independents*, *Presbyterians*, and *Anabaptiſts*, are *Apoſtolical Jews*, and yet ſuch as are for Perſecution for Conſcience, are of their Race that put Chriſt to Death, then they are not of the *Apoſtolical*, but *Moſaical Jews:* But how can they make that hold together? The *Apoſtolical Jew*, is one, not outward in the Letter, but in the Heart, and in the Spirit; if ſo, *either they are* Independents, Preſbyterians, *or* Anabaptiſts; *or elſe thoſe three Opinions are come to be of theirs*, ſince at the Diſtance they ſtand, they cannot be under the ſame Covenant and Circumciſion. But to be ſhort, By their declaring them (whilſt not their Followers) *Apoſtolical Jews*, we may conclude, That *Reeve* and *Muggleton* count themſelves none of them, but Men of another Diſpenſation; *and therefore not of the Circumciſion in Heart, which is not according to the Letter, but the Spirit*; beyond which Diſpenſation, all other Pretenſions are Imaginations and vain Exaltations.

Contradiction X.

It is not thy Natural or Allegorical Whimſies, that can blind the Elect, *nor pacify the Judge of Life and Death within thee.* D. L. G. p. 268.

And now I deſire no other Witneſs, to bear Record in the Conſciences of Men to this Epiſtle, whether it be Truth, or no, but the Everlaſting *Jehovah*, or Eternal Spiritual Jeſus himſelf. *D. L. G.* p. 208.

Again, *If every Man have the Spirit of Chriſt living in his Conſcience, as many Men vainly imagine*; *What then is become of the Spiritual Body of that Jeſus that aſcended into the Throne of his Glory*, in the viſible Sight of Men and Angels? *D.* L. G. p. 68.

Animadverſion X.

If the Judge of Life and Death be in Man, *then Chriſt unto whom all Judgment is committed, is in Man, to juſtify or condemn him*; therefore Chriſt, or his Spirit, or both are in Man, and conſequently, it is no Impediment to, nor Denial of Chriſt's Aſcenſion with a Glorified Body: *Neither is it vain to believe, that the Spirit of Chriſt lives in the Conſciences of Men.* Obſerve their Folly, *The Judge of*

Life and Death is within thee; Again, *It is vain to imagine, that the Spirit of Chriſt lives in Men's Conſciences:* Thus they ſay and unſay almoſt in a Breath. But above all, *That the Everlaſting* Jehovah, *and Eternal Spiritual Jeſus, ſhould be in Men's Conſciences the true Witneſs, and yet not be in Men:* Who can underſtand this ſtrange Riddle?

Contradiction XI.

But you may ſay, Did God the third Day ariſe from the Dead, by his own Power, or by the Power of his Deputy, *Elias*? To which I anſwer, *He by his own Decree, and Spiritual Compact, with* Elias, *and by that Spirit of Faith, in his Innocent Body, the which Faith died in his pure Body, and quickened immediately, and brought forth that Natural Innocent Body, out of the Grave, a pure Spiritual Body.* T. S. T. p. 32, 33.

Therefore whoſoever ſaith, that any other Body aſcended into Glory, but that very ſame Body of Fleſh and Bones that ſuffered Death upon the Croſs, he is an Antichriſt, and in utter Spiritual Darkneſs. D. L. G. p. 15.

Animadverſion XI.

If the Body died a Natural Body, and was brought forth, a Spiritual Body; *then, unleſs that Spiritual Body laid down it ſelf, and reſum'd it's Natural Body, as at the firſt, it could not be the very ſame Body, of Fleſh, Blood and Bones, that Died, which Aſcended*; but it muſt have been a Spiritual Body. In ſhort, If Natural and Spiritual be not all one, as ſay they elſe-where in theſe Contradictions, then was it no more the ſame Body, than Natural is Spiritual, and Mortal Immortal, upon their own Principles; and conſequently, Reeve *and* Muggleton *are the Antichriſts, and in utter Darkneſs.*

As for the Three-fold Anſwer he gives to the Objection, it is wretchedly Blaſphemous. 1. God's Decree. 2. His Compact with *Elias*. 3. His own Spirit of Faith. To the firſt I reply, What did the Decree avail, when the Power was in another, and when he that made it, was dead? To the ſecond I return, *That God's Riſing lay on the Side of* Elias's *Honeſty, in performing Obligation, and keeping Covenant*, and not in any other Thing. 3. As to that Spirit of Faith, they confeſs it died, if ſo, *how did the Faith raiſe him?* Beſides, In whom ſhould God have Faith? In Himſelf? *He was dead*; In *Elias*? *He could not exerciſe it, when in the Grave.* Again, He that believes, enjoys not fully; and has Confidence in one Greater than Himſelf; *but God wants nothing, and can have no Object for Faith*, and therefore no Faith. O the Unparallelled Sottiſh Folly, and Raving Conceits of theſe Men!

Contradiction XII.

So likewiſe, I poſitively affirm, againſt all Gainſayers under Heaven, *That I* John Reeve *am the laſt commiſſionated* Prophet, *that ever ſhall declare Divine Secrets, according to the Foundation of Truth, until the Lord Jeſus Chriſt appear on his Throne of Glory.* D. L. G. p. 119.

A True Interpretation of all the chief Texts and Myſterious Sayings, and Viſions opened, of the whole Book of the *Revelations of St. John*; wherein is unfolded, and plainly declared, thoſe wonderful deep Myſteries, and Viſions interpreted, concerning the True God, the *Alpha* and *Omega*; with Variety of other Heavenly Secrets, *which hath never been opened, nor revealed to any Man, ſince the Creation of the World to this Day, until now: By* Lodowick Muggleton, *&c.*

Animadverſion XII.

Who ſhall we believe of theſe two? they both pretend the ſame Commiſſion, and yet contradict: But how can any Credit be given thereunto? when (though *Reeve* ſays, he was awake, at the receiving of it, yet preſently after tells us, that) he knew not, *whether he was an Immortal God, or a Mortal Man:* What ground is there for any Belief, of what *Reeve* himſelf was ſo far from a clear Knowledge of, of, *as that he was not more unable to reſolve, whether he was an Immortal God, or a Mortal Man:* than to know the Truth of all his Revelation? O, the Willingneſs in Men to be blind! Certainly if the Devil himſelf ſhould, as a Devil, ſeek Proſelytes, ſome would follow him.

A few *Additional Obſervations* upon ſome Paſſages, of *John Reeve* and *Lodowick Muggleton*, in the before-cited Books.

THe *Spirit of Faith and Love, infinitely in the Glorious Perſon of God, overfloweth as a Fountain, continually with Revelation of New Heavenly Wiſdom, from whence flow New Joys, and Glory to Himſelf,* T. S. T. p. 46.

Obſervation, That unto which any Thing may be added, cannot be ſaid to be Perfect, and conſequently cannot be God; *but he unto whom Wiſdom is renewed. wanted that Wiſdom before he had it, and conſequently was not Perfect, and therefore not the True God*; unto whom there is no Encreaſe of Wiſdom, Power or Strength; but was and is, and will be for ever the ſame Unalterable Being; Infinite in Wiſdom, Power, and all other Divine Excellencies, without any Diminution or Addition.

The Reaſon why Men's Bodies in Death, or after Death, do Rot or Stink, in the Grave, and come to Duſt, is, becauſe there was Sin in their Bodies; *whilſt they lived; but on the contrary, if Men had* no Sin in their Natures or Bodies, *they might Live and Dye, and Naturally Riſe again, by their own Power, in their own Time,* T. S. T. p. 33.

Obſerv. O the exceeding Folly and Blindneſs of this ſottiſh Man! Why ſhould Sin only cauſe the Body to Rot, Stink and go to Duſt? Does not the Scripture, and *Reeve* himſelf, in his *T. S. T.* p. 44. give another Reaſon, namely, *That what came from Duſt, is that which muſt go to Duſt?* Beſides, If the Fleſh of Beaſts, is capable of Dying, Rotting, and going to Duſt, who never ſinn'd, why ſhould not Man have Dyed, and gone to Duſt, though he had never ſinn'd? For though there is a vaſt Difference betwixt Men and Beaſts, in reference to their Souls, and Bodies too, ſo far as may concern the Diſtinction of Kinds; yet as to their being lyable to one and the ſame External Caſualties, and Sufferings, by Hunger, Thirſt, Sickneſs, Death and Corruption, *no Man can rationally contradict:* But above all, this deſerves our Obſervation, That ſince *Reeve* is Dead, Rotten, and gone to Duſt, he was not cleanſed from Sin, as he is ſaid to have pretended; but by Reaſon of his Wickedneſs, Death holds him in the Grave, and conſequently, he cannot have been God's laſt Witneſs, whoſe Witneſſes he hath always cleanſed from that, againſt which they were to Witneſs. And it is farther evident, That Sin is not the Cauſe of Men's Bodies crumbling into Duſt, from *Reeve*'s own Words, who ſaith, *The Moſt High God, by his Unſearchable Wiſdom, hath Decreed, that all Light of Life in Man, ſhall become Dead, Duſt, or Earth,* D. L. G. p. 17. So that God's Decree, *and not Man's Sin,* in his own Senſe, *muſt be the Reaſon of ſuch Converſion and Corruption.*

Therefore you may know, that the Lord's Reaſoning with the *Jews,* was only by his Prophets, which were Rational *Men, like unto themſelves, which were ſent to Convince thoſe ſtony-hearted* Jews, *by declaring the Glorious God, and his Spiritual Truth unto them,* in the Balance of their own Reaſon, *D. L. G.* p. 117.

Obſerv. It is remarkable, with what unuſual Nonſenſe, and Contradiction he proceeds, in his whole Affair, ſince herein he Contradicts one of his main Foundation Principles; namely, *That God hath not in his Glorious Spirit, one Motion of Reaſon inherent, nor yet the Elect of God,* as may be ſeen, *D. L. G.* p. 18. and *T. S. T* p. 17. Whereas it's manifeſt unto all Men, who would not deny themſelves the Uſe of their Underſtandings, That none can properly reaſon of any Subject, unto whom Reaſon cannot be, or is not inherent; ſo that if God, did both Reaſon with the *Jews,* and his Prophets were Rational Men, then may we ſafely conclude, That Reaſon is Inherent, to God, and his Elect Children; and that Pure Reaſon is not inconſiſtent with, or diſtinct from the Nature of Love and Faith; not only, becauſe it is moſt rational to believe in, and love God moſt uprightly; but becauſe *John Reeve* himſelf (that great Enemy to all ſober Reaſon) makes it the Balance,

1672. in which the Prophets Declaration of the Glorious God, and his Spiritual Truth, ſhould be weighed.

Again, I declare from the Holy Spirit, The Lord ſpake by Voice of Words to his Three Commiſſioners, which he hath ſent unto the World; yea, I know God the Father ſpake unto Moſes, *as a Man ſpeaks unto his Friend; and I know, that God ſpake unto the Apoſtles, in the Perſon of his Son,* becauſe I know the Lord God ſpake unto me in the Perſon of the Holy Ghoſt; *only the two former Witneſſes, ſaw the Perſon of God, in Part Viſibly,* but I ſaw the Glory of his Perſon Inviſibly, or within me, *becauſe I am the Meſſenger of the Holy Inviſible Spirit,* T. S. T. p. 35.

Obſerv. Upon all this I make my following Obſervations, as regular as this Irregular Confuſed Matter, will permit me.

Firſt, Then I would fain know, how he came to this Mighty Confidence in God's ſpeaking to *Moſes*; for it is in no part of his Commiſſion; and *Muggleton* ſays, Moſes *ſet the Cart before the Horſe; and they both of them deſpiſe the Scripture, in Compariſon of their own Writings.*

Secondly, Though God might ſpeak in the Perſon of his Son to his Apoſtles, yet I utterly deny, upon *Reeve*'s Principles, that the Lord Jeſus could ſpeak unto him, in the Perſon of the Holy Ghoſt, becauſe this would neceſſarily imply a Trinity of Perſons, which is by him elſewhere abſolutely denyed; therefore the Lord Jeſus could ſpeak to him in no other Perſon, than his own, if at all.

Thirdly, If God ſpake to *J. Reeve* by Voice of Words, becauſe he affirms him to have ſo ſpoken to *Moſes*, and the Apoſtles; then may we plainly infer, that God ſhould as well have ſhewn his Perſon unto *J. R.* as he believes him to have done to *Moſes*, and the Apoſtles, ſince if he did not decline to utter Words to the Carnal Ear, in this third Commiſſion, as is pretended, any more than in the two former, there is no Reaſon in the World, why *John Reeve*'s Carnal Eye ſhould not have had equal Priviledge with the former Commiſſioners, in viſibly beholding God's Perſon alſo: but ſince he makes God ſo to differ in the one, we ought the leſs to believe him in the other; that is, If his Carnal Eye could never ſee Him, becauſe of the Spirituality of the Commiſſion, his Carnal Ear could never hear him, for one and the ſame Reaſon; therefore all a Counterfeit.

Fourthly, Suppoſe he had ſeen the Glory of God's Perſon within him, *yet that had been impoſſible, unleſs God's Perſon had been within him, ſince his Perſon and his Glory are inſeparable,* as he largely affirms, *D. L. G.* p. 106. and if ſo, how manifeſt a Contradiction is it to ſeveral Places of his Writings? particularly this, 'The Spirit or Perſon of Chriſt, may fitly be compared unto the Face of the Natural Sun; you may know, that the Natural Spirit of the Sun, is ſo exceedingly 'Fiery Glorious, that no created Thing, that hath Natural Life in it is capable of 'it's in-dwelling Brightneſs, but it's own Body or Face only: If this be true, then *Reeve* could not behold the Glory of God's Perſon within him.

Fifthly, But let us ſuppoſe, that by *Reeve*'s Principles, the Glory of God's Perſon, may be beheld, yet it is highly againſt them, that it ſhould be beheld within; for if the Body and Soul of Man, are one individual and inſeparable Subſtance, as he ſays they are, then can there be no Inviſible Eye, diſtinct from that which is Carnal, to behold an Inviſible Glory; and if ſo, then could *Reeve* never ſee God's Glory Inviſibly within him; and conſequently, he had no Commiſſion: But out of his own Mouth he is prov'd a Lyar and Impoſtor. I ſhall conclude the whole with Queries to L. *Muggleton*, and his Companions.

Ten Queries Propounded.

I. If *J. Reeve* and *L. Muggleton* were the two True Laſt Witneſſes, mention'd in the *Revelations*; How comes it, that they bear not the ſame Teſtimony, when riſen, that was born before the ſlaying of the Witneſſes; ſince they were not other Witneſſes, that roſe, than thoſe that were ſlain, and conſequently, the Teſtimonies no more vary than the Witneſſes themſelves?

II. If they be the ſame Witneſſes, ſhould they not have Propheſied, 1260. Days, that is Years; and have been ſlain Three Days and an Half in ſpiritual *Sodom* and *Egypt*, where our Lord was crucified, and then have riſen from the Dead?

III. How did they Propheſie ſo many Years? How were they (Viſible Witneſſes) ſlain in ſpiritual *Sodom* and *Egypt*, where Chriſt was crucified? Does not this ſhow the Witneſſes to be Spiritual and Myſtical, like the Place in which they were ſlain, (the Hearts of Men) and their Death to be the ſame? And were they ever ſuch Witneſſes, ſo ſlain, ſo long ſlain, and in that Place, as in the *Revelation* expreſt?

IV. If they be the ſame Witneſſes, were they not to Live, and Dye, and Riſe together? Has not *Reeve* been Dead many Years?

V. If they were the True Witneſſes, When did they ſhut the Heavens, that it Rained not, turn Water into Blood, and Smite the Earth with Plagues?

VI. If *John Reeve* was the *Moſes*, or Principal Underſtanding; and *L. Muggleton* the *Aaron*, or Mouth only, as ſays *Reeve*; then whether *Muggleton* be any Thing, but an Empty Mouth, now his Underſtanding, *Moſes*, is gone?

VII. How can *Muggleton*, upon *Reeve*'s Principle, be a Witneſs or Commiſſioner for God, who confeſſeth, He never had any Commiſſion by Voice of Words, but from *Reeve* only, whom he truſted; though *Reeve* himſelf affirms, *That there is no True Commiſſion, but by Voice of Words to the Party ſent*?

VIII. Whether Men's Truſting upon *Muggleton* (who relied upon *Reeve*) without any Internal Convictions from the Eternal Spirit, be not as Sandy a Foundation as the darkeſt *Popery*.

IX. Whether, there ever was a Pope on Earth, that uſurped, or exerciſed a more Arbitrary Enſlaving Power over Men's Conſciences, in Impoſing his Faith upon Penalty of Immediate Curſe, and Eternal Damnation, than *J. Reeve* and L. *Muggleton* have done, and the laſt remains to do; by affirming, That whom he Curſeth, God Himſelf cannot Bleſs; and whom he Bleſſeth, God Himſelf cannot Curſe: Though *Reeve* and *Muggleton* have Curſt, and Bleſt, and Curſt the ſame Perſon, and that more than once?

X. And laſtly, Whether upon the whole, theſe Men, in their Commiſſions, Doctrines, Juriſdictions, Sentences, Lives and Converſations, are like unto the Laſt Witneſſes of the Lord Jeſus Chriſt; or thoſe Ungodly, Proud Boaſters; wandering Stars; Clouds without Rain; Raging Waves, Exalted above all that is called God; Perverters of the Truth, whoſe Belly is their God, who Glory in their Shame, whoſe End is Deſtruction and Perdition?

POSTSCRIPT.

Since the finiſhing of the fore-going Paper, it came into my Mind, that if I affixt a *Poſtſcript*, touching the Commiſſion it ſelf, that might remove all Credit in the ſame, the reſt would dye of it ſelf. 'Tis true, this might have been better plac'd in the Front, as the beſt Preludium to the Diſcourſe of it ſelf; but it failing of that Place, I was rather willing it ſhould go for a *Poſtſcript*, than loſe that Service, I am not without Hope, it may perform in Publication of it.

A Brief Examen of REEVE *his Commiſſion.*

Saith he, 'I Declare from the Lord Jeſus, That no Man can underſtand any 'Thing of thoſe Things that are Inviſible to our Natural Eyes, but by the Spirit 'of Revelation; therefore it is written, *That Faith is the Subſtance of Things* '*hoped for, and the Evidence of Things not ſeen:* In his *Tranſcendent Spiritual Treatiſe*, as he calls it, pag. 16.

If theſe Things are Inviſible to Natural Eyes, then are they Inaudible by Natural Ears, both being Capable and Natural alike: And if no Man ever can or could See them, no Man could or can ever Hear them; and if no Man could or can, then *Reeve* never did: And if he never heard with his Carnal Ears, *for He implies ſo much, that denies the Power of ſeeing ſuch Spiritual and Inviſible Things to natural Eyes*, then was his Commiſſion a Counterfeit; For he affirmed, That the 3d, 4th, and 5th of *February*, 1651. *He Heard God reſident above the Stars, ſpeaking to Him then in Bed on Earth, by a Voice of Words, giving to him his Pretended Commiſſion*, T. S. T. pag. 5.

In ſhort, Four Things I recommend to the Serious Conſideration of all Sober-minded People, with a Story to conclude.

1. That a Commiſſion ſhould be given by a Voice of Words, *from the fartheſt Heaven to any Man upon Earth, and neither any other Hear the ſame, no, not ſo much as* Muggleton *Himſelf*; *nor yet the Heavens nor Air to receive any Impreſſion or Alteration*, is an incredible Thing with all Perſons that are in their Wits.

1672. 2. Not only in this doth his Commiſſion ſtrangely vary from that of *Moſes*, but in the Conſequence thereof moſt dangerouſly, in as much as no Man living is aſſured of the Verity of this Commiſſion, *from any Convincing Teſtimony, either from without, or within him*; a Credulity God himſelf never exacted, or expected from his Creatures: For, the Reaſon of God's Complaint againſt a Rebellious People, *never was for not believing without Convictions*; but becauſe the Creation without, and his Good Spirit within, *had ſo plentifully proved a God, and that Fear, Reverence and Obedience which were due to Him*, and yet that they were not delighted to retain the Moſt High in their Knowledge.

3. That this ſhould beget an utter and perpetual Abhorrence in us of all ſuch Impoſtures; do but call to mind, what an Overthrow this gives to all thoſe famous Propheſies, *of God's Tabernacling in His People, His Teaching them, pouring out His Spirit upon them, and of their beholding Him Face to Face*; ſince in this one Conceit, all that believe it, are brought under the Verge of theſe Men's Imaginations, without the leaſt convincing Ground for any ſuch Belief, unleſs the Fear of their Inſolent Curſe.

4. To Conclude, if his Commiſſion was after a Viſible External Manner, like *Moſes*, as he affirms, *He muſt needs have Viſible and External Miracles to confirm ſuch a Viſible and External Commiſſion*: For, to deny Viſible Miracles to a Viſible Commiſſion, *is to deny that Commiſſion*; and to pretend Inviſible Ones, *is Improper, Unnatural and Untrue.*

My Story is this, and not Unknown to ſome of the *Creditors* of this *Counterfeit Commiſſion.*

A Conſiderable Commander of the *Engliſh* Army, in *Ireland*; and but too ſtiff againſt Lay Preachers (eſteemed *Preſbyterian*) hearing in his Bed a ſtill Voice, *Requiring Him to go Preach the Goſpel to the* Indians, was ſo much amaz'd, that he queſtion'd if he were not aſleep, *as* Reeve *did, whether He was an Immortal God, or a Mortal Man*; and finding himſelf Awake (though he could rather have wiſht it but a Dream) it greatly Terrified him; *to leave his Family, Command and Station*, to go Preach the Goſpel (who ſcarcely ever adventur'd to Preach (whatever he did to Pray) in all his Life) was Matter of much Diſquiet to him; till in the End, he rather inclin'd to incur the Curſe that followed his Diſobedience, than to leave his wonted Courſe of Life, and take up one ſo difficult to him, and in which he was ſo unable, as well as Unwilling to acquit himſelf: But it ended not ſo; for, I think, the next Night, or Morning, or in a little Time after, the ſame Voice came to him, with the ſame Command, which increaſed his Perplexity; but ſtill, as I was inform'd, he continued averſe from ſuch a Voyage and Enterprize, till the Third Time of his being thus Alarum'd, and then, as the Story went, he gave (for ought I know, as Freely) up to Preach to the *Indians*, as *Reeve* did to go to *Muggleton*, and *J. Robins*, &c. and I am ſtrongly of the Mind, the Authority may have been much alike, for it proved in the End, to be the Abuſe of ſome of his Companions, in a way of Unjuſtifiable Waggery and Merriment, through a Trunk, or ſome ſuch hollow Thing, placed with it's Mouth or Muzzle near the Commander's Bed. What ſhall we ſay then of *Reeve*'s Voice of Words? A Man ſwelled with Conceits more ready and deſerving to have been abuſed, than the Perſon concerned in this Story: And concerning whom *Muggleton* told me, *He thought Him Hot-brain'd, and Diſtemper'd in his Head*, and that he had told him ſo; a Thing not hardly to be credited by ſuch as read his Folly, *Certainly God never gave a Commiſſion yet, in that Way wherein Man's Wit or Malice could Equal it.* And I would know, what one Extraordinary Circumſtance attended the giving of this Commiſſion to *Reeve*, that may groundedly Engage any to the Belief of it? But indeed, it was notably done of Him, to pretend an Authority of which he was the ſole Judge, and Witneſs; and a Power to Curſe all ſuch as Refus'd his Teſtimony, without his rendering a Reaſon for the Hope that was in him. Never did the Devil more befool himſelf, nor any of Mankind, than in his Divulging, and their Believing of theſe Sottiſh Blaſphemies.

Plain-Dealing with a Traducing *ANABAPTIST:*

OR,

Three LETTERS writ upon Occaſion of ſome Slanderous Reflections, given and promoted againſt *William Penn* by one *John Morſe.*

Publiſhed for Common Benefit, that all Impartial People may be better acquainted with the Invective Spirit of ſome ſo called, and their ungodly ſly Way of Defaming ſuch as diſſent from them, eſpecially in their Reſtleſs Endeavours againſt the Poor QUAKERS.

By a Lover of Charity *and* Sincerity *in all,* W. Penn.

The PREFACE.

READER,

WIth what Regret of Spirit I behold the Controverſies of our Time, and how unpleaſant it is to me to be concern'd therein, God is Witneſs: And I think it cannot reaſonably be hard for any to believe me, when meer Reputation *would forbid a Man to ſubject his* Religion or Good Name to the Folly and Malice of every inconſiderable Wrangler.

But ſo intolerable are many Separatiſts, and of them, ſome Anabaptiſts, *in their Lyes, Slanders, Traducings, and what not, which may proceed from Wrath and Envy; that, leſt ſome of the Dirt they throw ſhould ſtick, we are neceſſitated to that Defence, we neither think the Truth (otherwiſe) wants, nor our Adverſaries could deſerve at our Hands, and leaſt of all the Man concern'd in theſe Letters.*

But we have the leſs Reaſon, I confeſs, to expect good Quarter from him, who denies it to his Church-Siſter, or doubt that he ſhould ſlyly ſuggeſt Evil againſt us, who baſely goes to Law *with her, and that before thoſe who by his own Principles he accounts* Unbelievers. *Only we cannot but think it a ſtrange Uſe that theſe Men make of* Toleration, *to perſecute by Revilings thoſe that have moſt ſuffered for want of it, as if they would walk* Antipodes *to the* Government: *For whilſt that perſecuted, they ſeem'd to pity us; but now that tolerates, they* appear to envy us. *What? Do they think it a Blemiſh to Toleration,* That any ſhould be quiet but themſelves; *and therefore will* continue that as juſtifiable in them, which they accounted condemnable in the Powers? *But this notably ſhows their Spirit, who thus adventure* to perſecute without Power: *Let who will believe* they would not do it if they had Power; *for my own Part, I declare my ſelf* none of that Number; *and think it the beſt Way, both to wiſh, and lawfully endeavour* they may never have any to try.

Reader, *I have nothing farther to ſay in this Epiſtle, but that the Perſon here concern'd, unworthily reflecting upon me (for ſomething in a Diſcourſe I lately publiſht againſt the cloſe, but faint Endeavours of a vizarded* Socinian) *as that I was an Erroneous and Blaſphemous Perſon (Terms the moſt hateful to a Chriſtian Man) I writ*

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William Penn.

PLAIN-DEALING, &c.

John Morſe,

Underſtanding that thou haſt made uſe of my Name to ſo evil a Purpoſe, as to charge upon it Error, if not Blaſphemy, upon Occaſion of a Book lately writ by me, in Defence of the Light and Divinity of Chriſt; and not being unwilling to have ſuch Reflections paſt unexamin'd; Theſe are to let thee know, that I expect thy Proof, if any thou haſt, that if it be true, I may take Shame to my ſelf in the ingenuous Acknowledgment of my Fault; or elſe, that thou doſt confeſs, thou haſt unworthily traduc'd me.

Great is the Truth, and it ſhall prevail; I am therein a Friend to thee and all Men.

Rickmanſworth, the 25th of
the 10th Month, 1672.

W. P.

In Anſwer to which he ſent me the following Letter, ſo writ and phras'd verbatim.

William Penn,

I*N Anſwer to a Letter* thee *ſents me; I ſhall acquaint* thee *how I came to ſpeak of* thee, *and to have thy Book: A Friend of* thine *came to invite me to a Meeting of yours; I aſked her, What moved her to invite me? She ſaid, the Light in her: I aſked her, What that Light was? She told me, It was Chriſt, and that the ſame Light was in me, and in every Man and Women, and if obeyed by me, was ſufficient to ſave me: I aſked her, What was that that came into the Room, when the Diſciples were met together, the Doors being ſhut? She told me, It was a Spirit: I aſked her, How ſhe knew it was a Spirit? She told me, The Light, Chriſt, in her told her ſo: I aſked her, Whether I ſhould believe the Light, ſhe ſaid was Chriſt, or Chriſt's own Words, as thou mayſt ſee in the* 24th *of* Luke, *verſe* 38, 39. *Chriſt ſaid, A Spirit hath not Fleſh and Bones, as ye ſee me have? I ſhewed to her how groſly the Light in her had erred, therefore it could not be Chriſt; for Chriſt cannot err: I might be larger herein, but ſhall forbear, After this* thy *Friend brought me thy Book to read, and when peruſed it, returned it again, and did ſay, there was* Error *in it, and that thou contradicts thy ſelf in that Book; ſee page* 21. *where thou ſayſt;* That if God's unerring Spirit only enables Men to walk in his Statutes, and keep his Judgments to do them; then ſince all are required to walk therein, none are exempted from a ſufficient Meaſure of that Unerring Spirit in order to it. *And page* 22. *or thus,* If without having the Spirit, none can have Propheſie and Viſion, and both to be and to continue in Chriſt's Church univerſally; then it will naturally follow, that ſhe cannot be without that Unerring Spirit; and that ſuch as are, cannot in that State be Members of the true Church, then conſequently *thou ſayſt,* Hereticks. *Pag.* 25. *thou ſayſt,* The World cannot receive the Spirit of Truth. *Again, pag.* 34. *Jude* 19, 20. Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit. *Firſt thou ſayſt no Man is exempted from a ſufficient Meaſure of the Unerring Spirit; and after thou ſayſt, Hereticks and Senſualiſts have it not, nor the World cannot receive the Spirit, this judge is Error, and Contradicting of thy ſelf See alſo page* 71: *where thou chargeſt God Fooliſhly; compare* Romans 9. *verſe* 17, 18. 19, 20, 21, 22. Nay, but, O Man, who art thou that replieſt againſt God? Shall the Thing formed, ſay to him that formed it, Why haſt thou made me thus? Hath not the Potter Power over the Clay of the ſame Lump, to make one Veſſel unto Honour, and another unto Diſhonour? *I hope theſe few Lines, although brokenly Pen'd, may prevail with thee, whereby thou may'ſt ingeniouſly acknowledge thy Error, and God ſhall have the Glory.* Farewel.

Watford, the 4th of the 11th
Month, 1672.

John Morſe.

To which I make this Reply.

Rickmanſworth, the 9th of the 11th Month, 1672.

John Morſe,

MY Religion teaches me no Reſpect to Perſons nor Abilities, and therefore I ſhall willingly reply to thy Anſwer that Yeſterday came to my Hand; and if thou knew'ſt my other Occaſions, thou could'ſt not but eſteem thy ſelf *indebted to my Charity*; for indeed, I have no other Inducement to ſend theſe Lines. Firſt then, I take Notice thou addreſſeſt thy ſelf in the Stile of a *Quaker*, which for a Man ſo averſe from him, *as an angry Anabaptiſt, to do*, with me reliſhes either of Jeer, or Hypocriſie; unleſs thou hadſt this Tenderneſs upon thee, thou would'd not offend me; I hope the latter, tho' a Miſtake; for I would have every Thing appear in it's proper Colour: *I love no Apes in Religion, and deſire that Foxes ſhould appear in their own Skins, and Lambs in theirs.*

Next, thou giveſt me an Account of a Paſſage that fell betwixt thee and one of *Anne Stoddard*'s * Maids, from whence thou collecteſt, *That great Error dwells in the Light*. I perceive how much more willing thou art the Light ſhould be blamed, than the Laſs. But what if ſo be that an *Anabaptiſt* ſhould wickedly kill a Man, *within an Hour after he had been Dipt, would it be Reaſonable, Charitable, or Chriſtian, to charge that upon his Renouncing the Church of* England's *Baptiſm* (as they call it) *and receiving of another? Would it have been good arguing, that becauſe ſome of the Children of* Iſrael *in the Wilderneſs Rebell'd againſt* Moſes *unjuſtly, yet as a Tyrant, pretending to a better Way of Government, more eaſie and juſt, therefore the Spirit God had given them was Erroneous, though it was truly grieved thereat.* If all the *Quakers* in *England* ſhould utter the groſſeſt Errors, *the Light wherewith Chriſt, as the Word-God hath, and doth enlighten, ought not to be charged with ſuch Defects, but rather they, for not bringing their Errors to the Light.* And I affirm, there is no true knowing either of Evil or Good, but in the Light, wherewith Chriſt hath illuminated Mankind; and if thou knoweſt any thing ſavingly, it is thereby; therefore kick not againſt it; neither fling thy Cavils at it, I warn thee from the Lord; for, if thou ſeekeſt to pervert the Right Way of the Lord, by thy *Night-Works againſt the Light*, it will certainly be one Day thy woful Condemnation.

* Whom thou haſt deceitfully and obſcurely endeavoured to enſnare.

That which concerns me, is called, *Firſt*, Error and Contradiction; and, *Secondly*, Fooliſhly charging of God.

My Error and Contradiction is this, *That in one Place, I make all Men to have a Meaſure of the Spirit*; and in another I ſay, *That ſuch as have it not are Hereticks concerning the Faith*; as alſo, that I quote theſe Paſſages, *John* 14. 16, 17, 18, 20: again, 16, 13. *where Chriſt promiſeth to ſend that Spirit which the World cannot receive*; alſo that of *Jude, Senſual, not having the Spirit*, which thou judgeſt to be Error and Contradiction: Did I not know thy Meaning, I ſhould take it for granted, that *what thou calleſt the Contradiction, was alſo the Error*, namely, *That all had not the Spirit*: But underſtanding by thy ſecond Carp, the Narrowneſs of thy Soul (for it is *Predeſtinarian)* I will take it for granted, thou meaneſt quite contrary, namely, That God's Univerſal Love to Mankind, is the horrible Blaſphemy thou in Words (I heard) doſt charge me with, though thou art ſomething more Modeſt in thy Letter, by calling it a *Fooliſh charging of God*.

In ſhort, I anſwer to this firſt Cavil.

In Page 21. It is a Conſequence drawn from the Place, *ſuited to my own Aſſertion*. In Page 22. it is a Conſequence I make * *their Principle to ſpeak that deny the Univerſality of the Light and Spirit*. In the one I ſay, all are illuminated, or have a Meaſure of that Spirit, becauſe all are commanded to keep God's Statutes, *which it is impoſſible to do without ſuch Divine Aſſiſtance:* In the other Place I make the Conſequence to be, that to be ſure, the Spirit is the Rule to Believers, *the Thing chiefly aim'd at in the Queſtion*, becauſe without it there would be no Viſion or Propheſie,

* That is, ſuch as ſhut Believers from the Guidance of God's Spirit.

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pheſie, which ſome Profeſſors confeſs are to endure till Chriſt's ſecond Coming perſonally, there, by their own Principle, *they muſt be Hereticks concerning the True Faith.* But again, it is not ſaid, that ſuch Hereticks have not the Spirit at all, becauſe they have it not as their Rule; for [*Having*] has a twofold Uſe in Scripture, the one as a *Condemner*, in which Senſe none is at one Time or another, without a Meaſure of the Divine Light and Spirit to reprove them; and, ſecondly, the ſo having it, as to enjoy and poſſeſs it as *A Rule, Guide, and Inviſible Miniſter of Life, Comfort and Refreſhment*, in which Senſe *the World has it not*, that is, received it not, as ſaith the Text; yet the very next Chapter ſays, *That it ſhould convince the World of Sin:* A Man may hear a Reproof and Inſtruction, yet not follow it; ſo that ſuch as receive not the Spirit, that ſtrives with them, may be truly ſaid, *to be ſenſual,* * *not having the Spirit, becauſe they receive it not to the Ends for which it was, or is ſent.* I hope then I ſhall not be longer charged with Error or Contradiction in this Particular.

* It is not theirs by the Adoption of Believing.

The ſecond Part of the Charge is, *That I ſhould fooliſhly charge God* (which more hiddenly, I hear, has been ſtyl'd *Blaſphemy)* Let us hear my Book ſpeak.

Spirit of Truth Vindicated, p. 71.

God Requires all Men ſtrictly to ſerve and obey him, and to work out their Salvation with Fear and Trembling, or elſe their End ſhall be Deſtruction: But this the Almighty (with Reverence I ſay it) could not juſtly do, unleſs the Light, with which he enlightens Men, were Sufficient and Saving.

I own the Words expreſly, and will abide their Defence before *Men and Angels*; and before I have done, I hope, *Blaſphemy* ſhall not lie at my Door, in the Senſe of every Man that is not principled *to make God an hard Maſter*.

Firſt, I ſay, *That it is inconſiſtent with the Rectitude of God's Nature*, to eſteem that naturally Juſt in himſelf to Man, which by his Law written in the Hearts of all Men, is adjudg'd moſt Unreaſonable, Cruel, and Unjuſt among Men; for ſince whatever is Holy, Good and Upright, is deriv'd to us from God, and that we are to be Perfect, as our Heavenly Father is Perfect, it is utterly impoſſible that He ſhould be Juſt in that which is moſt Unjuſt in Man: For Inſtance;

That it cannot be conſiſtent with the Nature of God, that He ſhould damn any Man, for not improving a Talent He never gave him: Becauſe a Man commanding his Servant to go ſo many Miles within ſuch a ſet Time upon Pain of Death on Foot, *whilſt he either fetters him in a dark Cellar, or cuts off his Legs, is Cruel, Unjuſt, and Impious.*

Secondly, This Doctrine makes *God Partial*, which is Infirmity at beſt in a Man; nay, it makes him the worſt of *Diſſemblers*, which my Soul loaths to think, and my Hand almoſt trembles to write: For to what Purpoſe does he invite, ſaying, *Ezek.* 18. *He delights not in the Damnation of Sinners, but rather that they ſhould Repent*, and yet never gives them any Ability whereby to do it. Nay, if thy Principle may be credited, has taken Order by an Eternal Proviſion of Decree that they ſhould not.

What an Affront, nay, down-right Lye doth this Doctrine, oppoſite to what I aſſerted, give to the Scriptures which teſtifie, *God ſo loved the World, as to give and ſend his Son, that ſuch as believed might have Life*, and yet from Eternity to provide by Decree that perhaps Nine Parts of Ten in the World ſhould have no Light or Spirit to aſſiſt them, *But whether they did Well or Ill, ſhould inevitably be Damned*; though God declares himſelf, to be a Rewarder of Men according to their Faith and Works, not according to ſuch Decrees.

O Barbarous Cruelty, and moſt aggravated Injuſtice! What! Tell Men, that if *they Believe they ſhall be Saved, and yet hinder them from Believing; for if the Reprobate ſhould believe, God's Decree* (as they call it) *would be broke, which is impoſſible.* Again, *Warn Men of Damnation, profeſſing no Delight in their Deſtruction, and for Fear they ſhould Repent and be Saved, determine by an irrevocable Decree that they ſhould be Damn'd. O Vile, Hideous, and Blaſphemous Doctrine!* It renders the moſt Merciful and Juſt God moſt Cruel and Unjuſt, and alſo *turns the Reins upon the Necks of the People*, to commit what they will; for indeed who will be bounded, that ſtands upon ſo good or bad Terms as an immutable Decree. This Doctrine may perhaps a little influence ſuch affectionate Minds as conceive themſelves intereſted in that Electionated Love of God: But do not the moſt of thoſe who believe it *Buoy up themſelves above the Daily Croſs, and ſo live above the Holy Chaſtiſements of God for Sin, becauſe of this ſure Bottom, as they vainly imagine it*, whilſt the Generality are ſo far from being reclaim'd, who know themſelves to be Prodigals, that being diſcourag'd through ſuch a Kind of Predeſtination, they quit all Hope of returning for Mercy, whoſe Ends muſt needs be Deſtruction? *O mercileſs Faith, O injurious Aſſertion, both to God and Men! Let my Soul for ever beware of ſuch Impiety.*

But becauſe thou ſeem'ſt to charge the Scripture with having led thee into this Fooliſh Charging of God, I ſhall obſerve thy Quotation of 17, 18, 19, 20, 21, 22, of the 9th Chapter to the *Romans*.

The Apoſtle begins this Chapter, *Rom.* 9. (or elſe they that divided his Epiſtle into Chapters, made it to begin) with his great Sorrow for his Country-Men, the *Jews*. He enumerates their Privileges, and could wiſh himſelf accurſt for their Sake; yet whilſt he lamented, *that they to whom were the Covenants, Glory, Adoption, and whoſe were the Fathers, and of whom Chriſt himſelf came after the Fleſh, being of the Seed of Abraham*, ſhould thus barr themſelves out of Chriſt's Kingdom, and not be of the *True Iſrael* and Circumciſion in Spirit, read verſe 6. *So that the being of the Seed of* Abraham, *after the Fleſh, or* Iſaac, *or any other Man ever ſo Righteous, rendered them not Children of Promiſe*; albeit it be ſaid, *In* Iſaac *ſhall thy Seed be called*, for then would all *Iſaac*'s Seed have belonged to the Promiſe, which in *Eſau* was not verifi'd, as teſtifies this very Scripture. Neither, becauſe they are the Seed of *Abraham*, are they all Children, but in *Iſaac ſhall thy Seed be called*. What is this [*Iſaac*] and what is this [*Calling?*] that is, ſaith the Apoſtle, *They which are Children of the Fleſh, theſe are not the Children of God*; that is, *They that are Carnally deſcended, are not the Seed*; *Iſaac* is underſtood myſtically, *as ſhewing forth One conceived by the extraordinary Power of God, in whom all Nations ſhould be bleſſed with Freedom and Adoption, as they come to believe and obey*; wherefore adds the Apoſtle, *The Children of the Promiſe are counted for the Seed*; Who are they? *The Jews Inward, and the Circumciſion in Heart.* So that here is only the Election of the True Seed, [Myſtical Iſaac] *or* [Iſaac in Spirit] *ſuch as through Repentance, Faith, and Good Works, come to be tranſlated into the Pure Nature thereof, who have been refined in the Refiner's Fire, purged and cleanſed, and ſo made Choſen Veſſels of Honour*; which Word [*Choſen*] or [*Choice*] ſignifies a Thing more precious than ordinary, *and therefore Elected.*

So on the contrary Hand, when Men have ſinned away their firſt Stock, God is not bound to recruit them again; He may proceed to determinative Judgment if he pleaſe. Here it is, *That he will have Mercy on whom he will have Mercy, and whom he will he hardeneth.* And though *Pharoah*, that wicked King, was at laſt hardened by the Lord, yet, if the 1, 2, 3, 4, 5, 6, 7, 8, and 9th Chapters of *Exodus* be but read, it will appear, *firſt that God did not harden* Pharaoh, *before* Pharaoh *had grievouſly imbondaged* Iſrael, *rejected his Counſel, deſpiſed his Viſitations, and ſo hardened his own Heart; and with an audacious Contempt aſked* Moſes, *Who is the Lord that I ſhould obey his Voice*, &c. Secondly, That God raiſing him up, was not from an innocent Child, to be a wicked King, as if God had infuſed a Cruel and Wicked Quality into his Heart; O God forbid! But he ſuffered him not to be quite waſted with the many Judgments that God brought upon him for his Rebellion, who after every Judgment, ſtill increaſed in his Wickedneſs, but raiſed him yet up again, that he might renown his Name, and proclaim his Great Power, as well to puniſh obdurate Sinners, as ranſom his own People. Thus God endured this Veſſel of Wrath, to make his Wonders known. So, what if God did give over *Jeruſalem* and her Children to Deſtruction, who reſiſted the Heavenly Invitations of his Son, and rather choſe the *Gentiles*, Who could impeach him? Had he not waited long? Which of the Prophets had they not Slain? And did they not cry of Jeſus himſelf, *Let his Blood be upon our Heads*, &c. Wherefore if God would harden them he might: *Since here He might have Mercy on whom he pleas'd to have Mercy, and whom he would of ſuch Impenitents he might harden.* In ſhort, Man was made a Choſen Veſſel, a Right Plant; but through Degeneration, he became a Veſſel of Diſhonour, and a Plant of a ſtrange Vine: *Thoſe therefore who are Regenerated by the One Holy Seed, which Seed is Chriſt, Elect and Precious, God makes His Veſſels of Honour for ever*; and they who have ſpent their Heavenly Portion, defil'd themſelves, reſiſted the Heavenly Invitations, and are become One Spirit with the God of the World, who Rules in the Hearts of the Children of Diſobedience, ſuch Adulterated Ones God ſeparates from him, as Veſſels of Diſhonour and Wrath, fitted for Deſtruction (but by themſelves, not from the Lord.)

Thus much briefly at this Time, as to the Doctrine of *Predeſtination*, as it is deſtructively and extravagantly believed by too many Profeſſors of Religion. And to this Ninth Chapter to the *Romans*, the Intention whereof borders not in the leaſt upon that Ungodly Fancy of Perſonal Election. I ſhall ſum up the whole of both Sides thus,

W. Penn's *Faith.*	J. Morſe, *his Faith.*
1. I believe, God hath given unto all Men ſufficient of his Light, Spirit, or Grace; which obeyed, will lead to Bleſſedneſs: *Becauſe God would otherwiſe exhort Men to what he ſhould not have given them Power to do*; which is unworthy of his Righteouſneſs.	1. *I believe, That God requires all Men to hear and obey; or that all have the Goſpel tendered; yet deny,* that all have Grace ſufficient to embrace it, or to live up to it, *ſo as to be ſaved: For, God may bid Man believe, and be ſaved,* and *not give him Power to do ſo.*
2. I believe, That God hardens no Man to Sin, *till Man has firſt hardened himſelf againſt God by Sin*; or that Sin goes before Hardening.	2. *I believe, That God raiſed up Men, and hardens them on Purpoſe,* to Glorifie himſelf in their Deſtruction; *not conſidering Sin as the Main and Provocative Cauſe to that Hardening and Deſtruction.*

Upon the whole, I leave it with God, and his Witneſs in every Conſcience, whether it be *William Penn*, or *John Morſe*, that hath writ Error, Contradiction, and Blaſphemy againſt God, Scripture, and Sound Reaſon?

So truly deſiring thy better Information in theſe weighty Matters, that knowing the Truth, thou may'ſt obey it, and be ſaved; (for God would not that any Man ſhould be Damned, but that all ſhould come to the Knowledge of the Truth, and be ſaved.) I remain

Thy Well-Wiſher, and all Men's, *W. P.*

An ACCOUNT *of ſome Diſcourſe betwixt one* Sarah Lane, Quaker, *and* John Morſe, Anabaptiſt; *for the clearing the* Truth *his Relation abuſes with Forgery.*

S. L. John Morſe, *we are to have a Meeting to Day, and I had a Deſire thou ſhould'ſt know of it.

J. M. *I have heard your Friends formerly; they deny the Scriptures to be the Word of God.*

S. L. We own them to be the Words of God, given forth by the Spirit of God, and a Declaration of the Mind and Will of God; but *the Word it ſelf is God.* Read the Firſt of *John*, and there thou wilt find, *That the Word was in the Beginning, and all Things were made by it*; which cannot be ſaid of the Scriptures.

J. M. *But you diſown Baptiſm.*

S. L. What Force is there in it?

J. M. *There is little in it, only an Outward Ordinance, that we muſt do till Chriſt comes.*

S. L. Doſt thou look for Chriſt to come again?

J. M. *As for that we muſt leave it, and not preſume too far.*

S. L. I do witneſs him Spiritually come; and ſuch as are come to the Subſtance want them not: But if there be little in the Ordinances, as thou ſay'ſt, What great Need is there of doing them? Chriſt came not to continue, but to put an End to Types and Figures. And for Water-Baptiſm, many of us have had it, and been among you that uſe it, and we that did ſo, are come farther, to ſee beyond that, to the Inward Baptiſm, which is the Subſtance, that ends the outward.

J. M. *The Scripture tells us it is an Ordinance.*

S. L. Doſt thou own Two Baptiſms to continue, contrary to the Scripture? *John* ſaid, He ſhould decreaſe, that Baptiz'd with Water; and that Chriſt ſhould increaſe, who was to Baptize with the Holy Ghoſt, and with Fire.

J. M. *But you own the Light to be in every Man and Woman?*

S. L. I own and confeſs, that Chriſt has enlightned every Man and Woman.

J. M. *What, Chriſt, the Fulneſs to be in every Man and Woman?*

S. L. No, not Chriſt's Fulneſs; but a Meaſure of his Light is given to Every One.

J. M. *Every one, What, has every Man a Meaſure?*

S. L. Yes.

J. M. *What then is the Reaſon that Drunkards and Lewd People live in their Wickedneſs, if they have that Light?*

S. L. The Reaſon is, becauſe they do not obey it; there is ſomething in them that ſhews them their Sin, when they have done amiſs, and reproves them; for they will ſay, *Lord forgive them*, or the like; that muſt needs be good that ſhews them when they have done what they ought not to do.

J. M. *I confeſs, there is ſomething that does ſhew Men Sin, but it is not ſufficient.*

S. L. It is ſufficient, if it be obeyed; but God ſaid, His Spirit ſhould not always ſtrive with Man: yet every Man has a Day, or a Time to be tried; if they rebel, and won't obey, God then gives them over.

From this he fell to curious and unneceſſary Queſtions; As the Devil did about the Body of *Moſes*, ſo did he about the Body of Chriſt: But this he inſiſted on moſtly the Second Time.

J. M. *What was that which appeared to the Diſciples, when the Windows and Doors were ſhut, was it Fleſh or Spirit?*

S. L. Spirit.

J. M. *Chriſt himſelf ſaid, he had Fleſh and Bones, when they doubted, thinking he might be a Spirit. But tell me, what became of the Body of Chriſt?*

S. L. I ſhall not meddle farther with ſuch Matters, nor run into Things which I have no certain Knowledge of; neither would I have given thee that Advantage by my ſimple Anſwer, if I had been aware of thee. And if I have reply'd unadviſedly, that is nothing to our Friends.

J. M. *But, the Light was that which led you into this Miſtake.*

S. L. The Light never leads into any Thing that is Wrong.

Reader,

THIS *is the very Truth of the Matter, which I the rather add, that what Advantage he may think to have gained, and his Boaſt of it, may receive ſome Allay by a plain and true Relation of the whole, ſo far as could be remembred.*

Of what Force then her Miſtake is againſt the Light, is to be learn'd from her own Ingenious Confeſſion; and if John Morſe *were Candid, he would have laid the Blame where it was proper, and not have charg'd it upon the Light within.*

And indeed, if we conſider, firſt, that Chriſt's Coming in, the Doors being ſhut, is not mention'd in that Scripture, Luke 24. 38, 39. *as cited by him, but in* John 20. 19, 26. *2dly, That he was not there without his Spirit. 3dly. Were it not unjuſt to ſay, the Light in the Diſciples groſly erred, when they ſuppoſed they had ſeen a Spirit?* Luke 24. 37. *4thly, That it was a Fooliſh and Unneceſſary Queſtion on his Part. 5thly. That he took baſe Advantage of it. 6thly, That the Maid ſo particularly Clear'd the Light from leading her into any, the leaſt Miſtake. 7thly, That I could ask him ten Queſtions for his one he put to her, of the like abſtruſe and obſcure Matters, that I have Cauſe to believe he is wholly ignorant of, and the Knowledge of them not neceſſary to Salvation; I ſay, conſidering theſe Particulars, and that all aroſe from her loving Invitation of him to a Meeting, I cannot ſee but he is far more Condemnable than the Maid; and I believe, the Light in every unprejudiced Conſcience will ſay the ſame.*

This was my Postscript *to my* LETTER *to him, which ends theſe preſent* Letters.

IT comes into my Mind to expreſs thus much farther concerning the Laſs, that the Simplicity of her Anſwer is to be excuſed far ſooner than thy *Un-Chriſtian and Un-Charitable Spirit, that lay in Wait to betray*, and if ſuch Watchings for Evil be uncondemned of thy Religion, *I pronounce it Anti-Chriſtian and Deviliſh*, and that in the Name of the Lord; And as for our Light, *thou ſhalt never be juſtified, whilſt that condemns thee*, and if it be inſufficient as to thee, it is *becauſe thou never yet didſt give up thy ſelf to the Holy Conduct thereof*, but unworthily diſparageſt that, *which I can make appear thou liveſt not up to.* Repent, therefore, and be *Baptized of Fire, (which conſumes the Thorns and Briars with which you* Water-Baptiſts *ſcratch and rend at us) and know a Purging from dead Works in the Name of the Lord*, or Thou and They of thy Spirit, will be utterly loſt in the Day of the Lord.

THE

Propoſed Comprehenſion

Soberly, and Not Unſeaſonably, Conſider'd.

ALthough the Benefits wherewith Almighty God has univerſally bleſs'd the whole Creation, are a ſufficient Check to the Narrowneſs of their Spirits, who would unreaſonably confine all Comforts of Life within the ſtreight Compaſs of their own Party (as if to recede from their Apprehenſions, whereof themſelves deny any Infallible Aſſurance, were Reaſon good enough to deprive other Diſſenters of Nature's Inheritance, and which is more peculiar, *England's Freedoms.*) Yet ſince it fares ſo meanly with thoſe Excellent Examples, that many vainly think themſelves then beſt to anſwer the End of their being born into the World, when by a *Severity*, which leaſt of all reſembles the *God of Love*, they rigorouſly proſecute the Extirpation of their Brethren: Let it not ſeem Unreaſonable, or Ill-timed, that we offer to your more ſerious Thoughts, the great Partiality and Injuſtice, that ſeem to be the Companions of a *Comprehenſion*, ſince you only can be concerned at this Time, to prevent it, by a more Large and Generous Freedom.

Firſt, then, *Liberty of Conſcience* (by which we commonly underſtand the free Exerciſe of any Diſſenting Perſwaſion) is but what has been generally pleaded for, even by the *Warmeſt Sticklers* for a *Comprehenſion*, and without which it would be utterly impoſſible they ſhould be comprehended: The Queſtion then will be this, *What Ground can there be, why Some, and not All, ſhould be Tolerated?* It muſt either reſpect *Conſcience* or *Government:* If it be upon Matter of mere *Religion*, What Reaſon is there that one Party ſhould be Tolerated, and another Reſtrained; ſince all thoſe Reaſons, that may be urged by that Party, which is *Comprehended*, are every whit as proper to the Party *Excluded?* For if the Former ſay, *They are Orthodox*, ſo ſay the Latter too; If the one urge, *It is impoſſible they ſhould believe without a Conviction; that the Underſtanding cannot be Forced; that Mildneſs gains moſt; that the True Religion never Perſecuted; that Severity is moſt Unworthy of her; that Sound Reaſon is the only Weapon which can Diſarm the Underſtanding; that Coercion doth rather Obdurate than Soften; and that they therefore chuſe to be ſincere Diſſenters, rather than Hypocritical Conformiſts:* The other Party ſays the ſame. *In fine*, There can be nothing ſaid for Liberty of Conſcience,

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upon Pure Conſcientious Grounds, by any one Party in *England*, that every one may not be intereſted in; unleſs *Any* will undertake to judge that of *Five Sorts of Diſſenters*, Two are really ſuch on Convictions, and Three upon meer Deſign. But if ſuch Sentence would be lookt upon as moſt Arrogant and Unjuſt, how can it be Reaſonable, that thoſe whom ſome endeavour to exclude, ſhould be thus prejudg'd, and ſuch as are comprehended, be therefore ſo only from a ſtrong Opinion of their Reality: We may conclude then, that ſince Liberty of Conſcience is what in it-ſelf *Comprehenders* plead, and that it is evident, to affirm this, or that, or the other Party *Orthodox*, is but a meer Begging of the Queſtion. What may be urged for one, is forceable for any other: *Conſcience* (not moveable but upon Conviction) being what all pretend themſelves alike concerned in.

But they ſay, that ſuch as are like to be comprehended, are Perſons, *not Eſſentially* Differing; that it were pity to exclude them whoſe *Difference* is rather in Minute Matters, than any Thing Subſtantial, whereas you err in Fundamentals. But how Paradoxal ſoever ſuch may pleaſe to think it, that we ſhould therefore plead the Juſtice of taking thoſe in, Some unkindly would have left out, we know not; however, we believe it moſt reaſonable to do ſo; For certainly the Reaſon for Liberty or Toleration, ſhould hold Proportion with the weighty Cauſe of Diſſent, and the Streſs Conſcience puts upon it. Where Matters are Trivial, they are more blameable that make them a Ground for Diſſent, than thoſe who perhaps (were that all the Difference) would never eſteem them worth contending for, much leſs that they ſhould rend from that Church, they otherwiſe confeſs to be a True One: So that whoever are Condemnable, certainly thoſe who have been Authors and Promoters of Separation upon meer Toys and Niceties, are not moſt of all others to be juſtified. Had they conſcientiouſly offer'd ſome Fundamental Diſcontent, and pleaded the Impoſſibility of reconciling ſome Doctrines with their Reaſon or Conſcience, yet promiſing quiet Living, and all Due Subjection to Government, they might have been thus far more excuſable, that People would have had Reaſon to have ſaid; Certainly ſmall Matters could not have induc'd theſe Men to this Diſgraceful Separation, nor any thing of this Life have tempted them to this ſo Great and Troubleſome Alteration: *But to take Pet at a Ceremony, then Rend from the Church, ſet up a New Name and Model, gather People, raiſe Animoſity, and only make fit for Blows*, by a Furious Zeal kindled in their Heads, againſt a few *Ineptiæ*, meer Trifles; and being utterly vanquiſh'd from theſe Proceedings, to become moſt earneſt Solicitors for a *Comprehenſion*; though at the ſame Time of hot Purſuit after this Privilege, to ſeek nothing more than to prevent others of Injoying the ſame Favour, under the Pretence of more *Fundamental Difference*; Certainly this ſhews, that had ſuch Perſons Power, they would as well Diſallow of a *Comprehenſion* to thoſe who are the Aſſertors of thoſe Ceremonies they recede from, as that for meer Ceremonies they did at firſt Zealouſly Diſſent, and ever ſince remain more Unjuſtifiably Fierce for ſuch *Separation*. And truly, If there were no more in it than this, it would be enough for us to ſay, That ſome in *England* never Rent themſelves from the Church at all, much leſs for little Matters: that they never endeavour'd her Exile, but ſhe found them upon her Return, which they oppoſed not, nor yet ſince have any Ways ſought to inſtall themſelves in her Dignities, or enrich themſelves by her Preferments. We appeal then to all Sober Men, if what is generally called the *Epiſcopal* Party of *England*, can with Good Conſcience, and True Honour diſinherit thoſe of their Native Rights, Peace, and Protection, and leave them as Orphans to the wide World, indeed a Naked Prey to the Devourer, who from firſt to laſt have never been concerned, either to endeavour their Ruin, or any Ways withſtand their Return, whilſt it may be ſome of thoſe, who have been the moſt Vigorous in both, and that for *Circumſtantial*, and not *Eſſential Differences*, may be reputed more deſerving of a *Comprehenſion*, than we are of a *Toleration*.

But it will be yet ſaid, *You are Inconſiſtent with Government*, *They are not*, *therefore You are Excluded*, *not out of Partiality*, *but Neceſſity*. What Government beſides their own they are conſiſtent with, we leave on the Side of Story to tell, which can better ſpeak their Mind than we are either able or willing to do: But this give us Leave to ſay in General, If any apprehend us to be ſuch as merit not the Care of our *Superiors*, becauſe ſuppoſed to be *Deſtructive* of the *Government*, let us be call'd forth by Name, and hear our Charge; and if we are not able to anſwer the Unbyaſt Reaſon of Mankind, in Reference to our Conſiſtency with the

1672. Peace, Quiet, Trade, and Tribute of theſe Kingdoms, then, and not before, deny us all Protection. But that Men ſhould be concluded before heard, and ſo ſentenced for what they really are not, *is like beheading them before they are Born.* We do aver, and can make it appear, that there is no one Party more Quiet, Subject, Induſtrious, and in the Bottom of their very Souls, greater Lovers of the Good Old *Engliſh* Government and Proſperity of theſe Kingdoms among the *Comprehended*, than, for ought we yet ſee, may be found among thoſe who are like to be unkindly *Excluded*; However, if ſuch we were in any one Point, *Cure rather than Kill us*; and ſeek the Publick Good *ſome cheaper way than by our Deſtruction*; Is there no *Expedient* to prevent Ruin? Let *Reaſon qualify Zeal*, and *Conſcience Opinion.*

To Conclude, If the Publick may be ſecured, and Conſcience freely exerciſed by all, for the ſame Reaſons, it may by ſome (and ſince Liberty of Conſcience, is Liberty of Conſcience, and the Reaſons for it, equivalent) We ſee not in the whole World, why any ſhould be depriv'd of That, which others for no better Reaſons are like to enjoy.

Let it not then be unworthy of ſuch to remember, that God affords his refreſhing *Sun to all*; The Dung-hill is no more excepted than the moſt delightful Plain, and his *Rain falls alike* both upon the Juſt and Unjuſt: He ſtrips not Mankind of what ſuits their Creaturely Preſervation; *Chriſtians* themſelves have no more peculiar Privilege in the Natural Benefits of Heaven, than *Turks* or *Indians*. Would it not then be ſtrange, that *Infidels* themſelves, much leſs any Sort of *Chriſtians*, ſhould be deprived of Natural Privileges for meer *Opinion*, by thoſe who pretend to be the *Beſt Servants of* that *God*, who ſhews them quite another Example, by the Univerſality of his Goodneſs as Creator; And *Believers in that* Chriſt, who himſelf preacht the *Perfection of Love, both to Friends and Enemies*; and laid down his Life to confirm it when he had done. If Men ſhould love their Enemies, doubtleſs they ought at leaſt to forbear their Friends: And though ſome Differences in Judgment about *Religion* be a ſufficient Reaſon to excommunicate a Man the Air Eccleſiaſtical, yet nothing certainly of that Sort ought to Diſ-privilege Men of their Air Natural and Civil to breath freely in: And let that *Good* our Superiors have obſerved to be the *Fruit of our Toleration*, not be weakned or blaſted by an Untimely *Comprehenſion* of ſome, to the *Excluſion* of the reſt; ſince the Reaſon holds the ſame for the leſs formidable Separatiſts, that may not be however any whit leſs Conſcientious.

We will omit to mention, how much more Suitable it were to *State-Matters*, that all Parties ſhould be kept upon an equal Poize, a Thing moſt true in it ſelf, and moſt ſecure to the *Publick Magiſtrate*; and will conclude at this Time, That though we no Ways deſign a *Miſ-repreſenting* of any, much leſs their *Exception*, and leaſt of all their *Perſecution*; yet, a *Comprehenſion* either reſpecting the *Perſons* and their *Qualifications*, or their *Separation*, and the Grounds and Reaſons of it, We ſeriouſly believe, can never be conſiſtent with that *Conſcience*, *Honor*, *Wiſdom*, and *Safety*, that ought to be the *Mark*, thoſe who are concerned in it, ſhould take their Aim by. But if a *Comprehenſion* ſhould at laſt be compaſs'd, it is not doubted by many wiſe Men, but it will be found as Impracticable as other *Acts* more ſeemingly *Severe* have been, and at laſt will neceſſitate to that well-order'd univerſal Toleration of all, who both profeſs and practiſe *Peace*, *Obedience*, *Induſtry*, and *Good Life*, which will beſt pleaſe Almighty God, and rejoyce the Hearts of all Good Men.

From Real Friends to KING *and*
COUNTRY.

THE
SPIRIT
OF
ALEXANDER the Copper-Smith
Juſtly Rebuked:
OR,
An Answer to a Late PAMPHLET, Intituled,
The Spirit of the Hat, *or the Government of the* QUAKERS.
In which the Confederacy is Broken, and the Devil's Champions defeated.

By a True Witneſs of the One Way of God, W. P.

Nevertheleſs the Foundation of God ſtandeth ſure, 2 Tim. 2. 19.

SATAN, that Great Enemy to the Work of God, failing of his End in all thoſe Attempts he hath made to hinder, pervert, or deſtroy it, by the earneſt Endeavours of ſome of the moſt Envious among the many *Sects* in this Nation, hath at laſt pitcht upon an Old *Canker'd Apoſtate* (the beſt Spoke in his Wheel) and therefore call'd an *Ingenious Quaker* by the *Publiſher*, becauſe he has endeavour'd to promote the Common Deſign of our Overthrow in this World.

It is a manifeſt Token to me, that the *Devil* is hard beſet, his Affairs brought to a low Ebb, and his Condition Deſperate, that he is fled to his laſt Refuge of Falſe Brethren, and very *Apoſtates*. A Treachery that ſhall ever more infame this perverſe *Alexander* with Good Men, and encreaſe his Account with the Great and Terrible Judge of Heaven and Earth.

But is it not ſtrange to ſee, that *Independents*, *Anabaptiſts*, and *Socinians*, now in Arms againſt the *Quakers*, ſhould ſo heartily hugg the Labours of one they eſteem ſuch, and which is more Remarkable, as a true and primitive One too; as if they had been all this While angry with us, *not for being* Quakers, *but for being not True Ones*; which is ſuch a Thing, as would make a Body think them to be the only Right *Quakers*, at leaſt Well-wiſhers to them; and we but a Pack of Apoſtates. O how Ingenuous is this Author of the *Spirit of the HAT!* A fit Title for it; in which there is ſo little Head, or at leaſt no more Brains than in an empty Hat; and as little Fear of God, and Honeſty towards Men, as could be well found within ſuch a Compaſs. I ſay, how ingenuous is he to rail againſt Power, *and love it*; to decry Authority, and ſeek it; to accuſe *G. F.* for Tyranny, and uſe ſo much in doing ſo; to be Angry, not that there is Rule, but that he has no Share in it; to repute our Cenſure of a Diſturber about ſuch Unprofitable

and

1673. and Unſeemly Cuſtoms, as to keep on the *Hat* in Publick Prayer, a Reſemblance of the Church of *Rome*'s *Excommunications*, and to rebuke a Malapert Stickler againſt the Church's Peace, Uſurpation and Oppreſſion: But, which is rareſt of all, *Independents*, *Anabaptiſts* and *Socinians*, are to fledge their naked Cauſe with this Man's *Feathers*, and his Lyes are to be their Refuge, and 'tis that very *Hat* we would have *off* in Prayer, they deſire to cover their Head with in this Day of Battel againſt the *Quakers*.

Are they ſuch Friends to that Token of Irreverence to God? Will they ſpit in our Faces for not pulling off our *Hats* to them, and yet glory in the *Envious Labours* of a Man that denies it to God himſelf, and therefore cannot be owned of us? Shall we be counted Conceited and Ignorant to forbear that Ceremony to Men; and this vile *Apoſtate* reputed Ingenious, *&c.* for making ſo bold with God? What! Is it become a Crime in the *Quaker* to perform that ſincerely to his Creator, which is with ſo much Formality every Day done by his Oppoſers? O Partial! O Unreaſonable and Down-right Impious Generation! who are not only ready to invent, pervert and miſconſtrue us about Matters of Religion; but can take Part with an *Apoſtate*, *a Clamourer*, *a meer Alexander*, *Phygellus*, *Hermogenes*, *Hymenæus*, *Philetus*: In ſhort, *a very Mutineer* in Religion, to beſpatter us and our Principles in the World; and that becauſe we abhor, renounce, and rebuke with Severity that rude Imagination of the *Hat* on in Publick Prayer, which, did we uſe it, we ſhould be but eſteemed by you the worſe, or you go from your own Principles. Nay, is it not unjuſt with a Witneſs, that we ſhould be ſo vehemently decry'd by ſome, becauſe we preach not with our Hats off; If yet we muſt be run thus furiouſly down for diſowning a Perſon, *that in Praying keeps it on*; Certainly it muſt needs be manifeſt to all the Impartial World, that ſuch Procedure is freighted with the very *Rancour of Malice*, *Fury and Revenge*; and, which is more, with Folly too: They have writ their own Anſwer in their baſe Accuſation, for either they, I mean the *Profeſſors*, that printed, buy and diſperſe the Pamphlet, own him for a *Quaker*, or they do not; if not, it is no Diſcredit to us, that he ſhould pretend to be preciſely one, and us to be *Apoſtates*: If he be one; then either a better or a worſe; if a better, and that by better is underſtood, more ſeparated from the ſeveral Sects of *Profeſſors*; then behold, how much more kindly they receive a *True Quaker* in his firſt Principles and Practice, than ſuch as they conceive to have Apoſtatiz'd: It would make one think, *that they are no Abettors of thoſe Prieſts and Profeſſors, that writ ſo ſharply againſt them in their firſt Appearance*: If worſe, and that by worſe is underſtood Apoſtatized, or gone back; then is not his End anſwered, which he pretends was to teſtify againſt our Apoſtacy, that is, Our Running into *Forms*, *Methods*, and *Diſcipline*, like to other Profeſſions; that is, *Preſbyterians*, *Independents*, *Anabaptiſts*, *&c.* and if ſo, I wonder with what Confidence thoſe Profeſſors dare undertake our Diſgrace by it, when at the ſame Time that he thinks to render us Odious, *he makes the Reaſon of it to be our becoming like unto them*. Certainly if our *Order*, *Diſcipline*, and *Church Authority be Apoſtacy*, we cannot be the only People that are concern'd in his Meaning. In ſhort, the Matter is ſo ordered, that whatever they venture to urge againſt us, ſtrikes them ſorely. What then can the Profeſſors do in all this Buſle? Why thus much; a Turbulent Spirit is diſown'd by the *Quakers*: He contemns their Church-Authority which ſo renounced him: For this he cries; *They are like* Rome, *and are quite Apoſtatized*: And if ſo, may the ſober Profeſſor ſay, then we are all *Apoſtates* too, it being but what we our ſelves do practiſe, and that frequently.

In ſhort, There is nothing, that this *Alexander the Copper-Smith* hath ſaid more Diſgraceful of the *Quakers*, than that the moſt uncorrupted of them ſhould deſpiſe Government (*his own notorious Fault*; and I know not why, unleſs becauſe he is not our Dictator) who underwent, and ſtill do all Hardſhips that befal our Teſtimony; that the Principle of Truth and Righteouſneſs might govern not only *Individuals, but whole Societies*. We ſhall not think our ſelves nor Principles much put to it, to vindicate theſe Aſſertions: 1. That we are a Religious Body. 2. That we have, as ſuch, a Power within our ſelves. 3. That by the Power and Spirit of the Eternal God, we have condemned, as well as juſtified many Practices. 4. That being in Holy Peace and Unity, and that Singular Spirit of the *Hat* getting Place with ſome, and Secret Rents, Diviſions, and Animoſities being like to enſue among us, as among the firſt *Chriſtians*, we did, with ſuch other Carriages, as were reputed unbecoming the Bleſſed Goſpel, condemn that of keeping the *Hat* on in Time of Publick Prayer to Almighty God, (to whom alone from a ſenſible Mind we perform that Holy and Due Reverence) as introduced by a Singular, Conceited, and Deceitful Spirit. 5. That the Author of the *Spirit of the Hat, &c.* hath reſiſted many *Loving Treaties, Serious Invitations, and abundance of good and wholeſome Advice, for his own Good, and the Church's Peace,* and becauſe he is not own'd in that Practice, which, ſhould we do, God's Spirit would diſown us in ſo doing; therefore, as a Man enraged beyond all Bounds of not only *Chriſtianity,* but Manhood, with Folly, Madneſs, and deſperate Revenge has he endeavoured our Ruin among Men. Now that herein he has not ſhown himſelf the *Primitive Quaker,* and great Lamenter of our Apoſtacy, as he pretendeth, may be clearly ſeen, in that he doth endeavour to render the Good as well as Bad among us ſuſpected by thoſe, who, he confeſſeth, cannot have that Diſcerning he hath; and conſequently their Lives and Miniſtry ineffectual; Next, to do it at this Time of the Day; What greater Demonſtration of Implacableneſs can there be, when ſo many are againſt us? And that as *Quakers* in any ſenſe; yea, for owning thoſe Principles, he himſelf aſſerts; their Hands are ſtrengthned thereby. *Lamentation, Murder; Mercy, Revenge; our Recovery, our utter Deſtruction;* and nothing below it muſt have been ſought by that Diſcourſe; but it all retorts from our Impenetrable Armour upon himſelf, and he will prove at laſt only to have diſcovered his own Nakedneſs by this impious Attempt. Whence, if any Thing appears, it is this, that becauſe he is indeed gone back from what he was, and we remain what we were, the World, that once perſecuted him, and ſtill doth us, count him now a very White Boy; and I am perſwaded, let him but continue to write againſt us, though a pretended *Quaker,* I dare warrant, they will reckon him a very good *Chriſtian.*

It is this Sort of unruly Beaſt that the *Profeſſors,* (who themſelves would have caſt him out an Hundred Times) maintain for an *Ingenious Quaker,* though their bare Entertainment of him againſt us, were Ground enough to ſuppoſe him either an Impoſtor or Renegade, as indeed he is little better; ſince firſt he pretends to be that in Religion which he is not: And ſecondly, that he is ſlipt from what he once was, or at leaſt pretended to be. I will briefly obſerve the moſt weighty Things of his Libel, and which indeed comprehend the Whole, and ſo cloſe this Animadverſion.

Firſt, That G. *Fox* ſhould ſay, *No Liberty out of the Power;* which he compares with the *Papiſt,* thus: *No Liberty out of the Church. What! Liberty to the* Sectary? *No, What! Liberty to the* Heretick? *No.* And G. *Fox,* ſays he, thus: *What! Liberty to the* Preſbyter? *No. What! Liberty to the* Independents *and* Baptiſts? *No; Liberty is in the Truth.*

Upon which he Comments at large: But had this Man but one Grain of that great Stock of *Righteouſneſs* he unjuſtly pretends to, and ſeems to lament the Abſence of among us, he would never have dared to ſuffer this to be ſo printed to the World. The Truth of the Matter is this: *G. Fox* having an Occaſion to ſpeak of *Liberty of Conſcience,* ſaid, He never liked the Word, as commonly us'd; for, *Conſcience being an Inward and Spiritual Thing, no mortal Man could bind or inthrall it:* He meddled not at all with the Outward Exerciſe of Conſcience, as to the Performance of Worſhip, commonly called, *Liberty of Conſcience;* wherefore he proceeded, *No Liberty out of the Power;* that is, *The Power of God.* Nor in reality is there: For all Conſciences that are defiled, or enſlaved by Wicked Works, they are not truly free; the Power of God has not delivered ſuch into the Glorious Liberty of the Sons of God: And ſince thoſe Perſwaſions Deny Liberty from Sin on this ſide the Grave, at leaſt the immediate *Light, Power* and *Spirit of God,* to work it in the Soul, he therefore ſaid, What! Liberty to the *Preſbyterians, Independents, Baptiſts? &c.* No: That is, *What Spiritual Liberty and Freedom of Conſcience?* No, for then in vain are we become *Quakers,* as the World calls us: *And why ſhould they deny a State of Freedom?* In ſhort, He ſpoke, and meant it of an Inward Liberty of Conſcience from Sin, which is call'd in Scripture, *Purging the Conſcience from Dead Works,* and *If the Truth make you Free, &c.* and this *Alexander* the *Copper-Smith,* that Vile and Peeviſh Apoſtate, turns to an outward Exerciſe of Religious Worſhip, as if G. F. would have had *thoſe Profeſſors perſecuted by the Civil Magiſtrate.* O Baſe and Wicked Perverſion of an Innocent Man's true Words! But for all this ſhall the Eternal Juſt God bring him to Judgment.

His next great *Cavil* is about his *pulling off the* HAT *at Publick Prayer,* either upon Conviction, or the Judgment of the Body; wherein he tells us, *That not only ſome of us counſell'd, or requir'd him to yield, becauſe the Body would have it; ſaying,*

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There is either ſuch a Thing as a *Chriſtian Society*, ſometimes call'd a *Viſible Body*, or *Church*, or there is not: If there be not, all is at an End; and why Contend we at all? If there be; then this Church either has Power or not: If no Power, then no Church. If a *Body, Church* or *Society* (for the Word *Church* ſignifies no more, borrowed from the Aſſemblies of the *Athenians)* then there muſt be a *Power* within it ſelf to determine; *an Anointing to lead into all Truth.* Deny this, and all falls of it ſelf. Well, but this I ſuppoſe, will be confeſſed to: The Queſtion then is this, *But, how far may this* Church *injoyn the Conſciences of Individuals any Performance, ſuppoſing their Diſ-like?* I anſwer, It would be firſt enquired into, Whether thoſe Things have been once generally own'd by ſuch a *Church* or not? *Secondly,* Or if it be about ſome ſuperadded Ceremony, ſomething over and above what each Member at firſt ſat down contented with?

Now it is manifeſt, that this very perverſe and Quarrelſom Man, when he at firſt came among us, and walkt with us, was not in any ſuch Practice, *As keeping on his Hat in Time of Publick Prayer*; but believ'd, and in ſome Meaſure walked in the Way we profeſs, conformable as we are, and we hope, for Conſcience-ſake. He dare not alſo ſay, That he enjoy'd not ſome Comfort from thoſe Prayers that came *through an Uncovered Head*, but acknowledgeth the contrary; and at that Time of Day all was well: *It was the Goſpel, the Truth, the Way of God*, ſaid he; and others, ſince of his Stamp, were zealous alſo to promote it. This now will be the Queſtion, *Whether, If any Perſon that had given thoſe Signal Teſtimonies for a Way and People, and ſo incorporated himſelf with them, finding afterwards Fault with a Practice ſo Innocent, ſo Reverent, as keeping off the Hat in Time of Publick Prayer to Almighty God, ſhould ſtep out of that comely Order, ſet up a New Mark and Standard, whereby ſome ſhould have their Heads covered, others uncovered* (a moſt divided, confuſed and unſeemly Sight) *the Church in this Caſe may not Admoniſh, and after her due Admonition, and the Parties tenacious, reſolute, and captious Diſputes for that unſuitable Practice, may not juſtly diſown him as a Diſputer about needleſs Queſtions, and one that is gone out of the compleat Union of the Body, and exerciſed by another Spirit?* Deny this, and Farewel to all *Chriſtian Church-Order* and *Diſcipline*; yea, and Truth it ſelf: For it is an abſolute Inlet to *Ranteriſm*, and ſo to *Atheiſm*, near whoſe Borders this Author dwells. I ſay, If the Scripture is to be credited, this is ſound Doctrine; If the ſeveral *Societies* or *Churches* then gathered were not to paſs Judgment, till the *Hereticks* or *Schiſmaticks* were convinc'd of, and acknowledg'd their Miſtake, they had never done it, ſince upon ſuch Conviction and Acknowledgment they ceaſed to be ſuch; unleſs we ſhould believe, that notwithſtanding they were convinced in their Conſciences of their Errors or Diſſenſions, they ſtill perſiſted in the Belief of them, which I will not affirm. If then a *Society* or *Church* ſo anointed, as aforeſaid, have that *Power*, We do by Authority thereof, as a *Chriſtian Society*, judge all Perſons concern'd with the Spirit of this Author to be thus far led by a Deluſive, Turbulent, Unchriſtian Spirit, which, if once given way to, there is no Imagination ſo ſordid and ſcandalous, as it would not lead to; and by this will we ſtand in the Day of the Lord, when it will be proved no *Popery*, but *Goſpel*, to do ſo with him, and this Novice appear a *Wretched Slanderer*.

His Objection, *Were I among you, could I Marry, if an whole Nation, ſince you deny it to Diſſenters from you?* is childiſh in every Thing but the Malice of it. If all the World but he were Believers, he might aſk the Apoſtle *Paul* that Queſtion, who ſaid, *Be ye not unequally yok'd together:* It is not the Fault of the Body that he diſſents, but his own Imaginations and Whimſies. His Suggeſtion, *that we would then deny him a Burial, becauſe we ſhould deny it him always as one of us*; but eſpecially our now uſurping his Property in a burial Place, is a down-right Forgery.

That our *Friends require any Man to practiſe what they are not convinc'd of*, I utterly renounce in their Name, and that as an Infamous Slander. But that we will be well ſatisfied with any Member's Diſpractice of an orderly Performance, once cheerfully own'd, is alſo true, and moſt reaſonable and orderly.

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That *we Exalt our ſelves* is a Calumny of his making; but we know our Places in the Body. And for his ſaying, *Every Member is Equal*; it is falſe: For though it belongs to the ſame Body, yet not to the ſame Service; ſome are in that Senſe more Honourable than others. This ſhows an Aſpiring, Diſcontented Mind in him, that where he can't be Superiour, he would be Equal.

He ſaith, *That with ſorrow hath he ſeen pulling down, haling out, and thruſting forth of our Meetings, and that we went as far as our Power, and wanted only more to puniſh.* p. 29.

But could we do ſo, as he wickedly and falſly ſuggeſts, we ſhould have been perhaps more formidable to our Inſolent, Envious and Perverſe Oppoſers, who come not for Conſcience-ſake, or to ſeek Satisfaction, which we ſhall never refuſe, but to Diſturb, introduce a Rabble, beget Laughter, or any Thing that might diſquiet our Aſſemblies, and as much as in them lies, render them unprofitable to the People. If we ever ſo us'd any Conſcientious Inquirer or Oppoſer, let us know them. It is Baſeneſs it ſelf to ſuggeſt our Ill-uſing of People in general, and none named: Perhaps we have refuſed and condemn'd the Bawling Oppoſition of ſuch Apoſtate Slanderers as our Adverſary; but we appeal to God's Holy Witneſs in all Conſciences, if that has been, or is our Practice, which is inſinuated againſt us, much leſs that his Uncharitable Expreſſion, *If we had Power equal to our Will, we would Puniſh*, ſhould have any Place; the Suggeſtion of the common Adverſary.

For his ſaying, *That the Miniſters are Ravening Wolves, that prey upon the Flock: and that if they commit a Fault, they are not to be judged by the Laity, but their Peers or Equals.* p. 29.

It is eaſie with him to Slander, but hard to prove. What one Miniſter ever made a Prey upon this Author's Perſon or Eſtate, let him give us his Name. *If Preaching the Everlaſting Goſpel in Seaſon, and out of Seaſon, Riſing early, and lying down late, Suffering, Travelling, Spending and being ſpent in Body and Eſtate, Sacrificing the Joy, Strength, and Pleaſure of their Youth, to the Service of the Living Eternal God, and the Salvation of People's Souls*, if all this makes them Ravenous Wolves of Prey, then hath he rightly denominated them; but if this be Love unfeign'd to God and Men, then will that Righteous Judge certainly reckon with this Apoſtate for all his Slanders and Calumnies againſt his Faithful and Painful Meſſengers.

For *not being judg'd by the Laity, but their Peers*, as he wickedly diſtinguiſhes; be it known to all, That if any ſuch Perſon have committed an Injury againſt any of thoſe, who are not exerciſed in the Miniſtry; then as well thoſe as the Miniſtry are proper Judges: But in Caſes that may more ſtrictly concern the Exerciſe of his Gift, it is moſt equal and reaſonable, that ſuch other faithful publick Labourers as may be gotten together with ſome of the more approved among us, whom we can call Elders, ſhould be Judges in the Caſe. But how? Only as they are upon ſerious Waiting to receive Counſel and Wiſdom from God, directed of his Holy Spirit to ſpeak, act, or determine. Now what great Matter of Evil, *Apoſtacy, Popery, Tyranny, Lordlings*, &c. can there be in ſo orderly a Practice? O this Libertine, Ranting Spirit! That therefore hateth us, becauſe we would have it Ruled, Guided and Govern'd with the Curb of Truth; and not under a Pretence of Goſpel-Liberty run out into all Exceſs, in which we have ſome Cauſe to fear this pretended Lamenter hath too deeply involv'd himſelf. True Liberty is not to Commit Sin *Innocently*, as ſome fancy, but to be freed from Sin, which is ever *Nocent*, and will prove deſtructive of all who are ſeduced by it.

Nor is he leſs untrue and unrighteous to us, when he ſays, *That as others err'd in ſetting up the Scriptures as the Standard, Trial, and Touch-ſtone of Doctrines and Spirits, ſo we do greatly err in ſetting up the Body above the Spirit.*

There is no ſuch Doctrine as the Latter maintained among us: It is well known that the Former is by many Profeſſors, yea thoſe, who boaſt in his Treachery and Lyes; But this always hath been, and ſtill is, and we hope, ever will be our Belief, that no meer Body of People, without the Guidance of God's Spirit, are capable of Determining in Matters of Religious Concernment: For it is not an Hundred Perſons (ſingly void of the Holy Spirit) coming together, that makes them any whit more certain in their Judgment. The only and indiſpenſible Qualification to that great Work being Diſcoveries and Aſſiſtance of the Holy Spirit? A Body then, without the Holy Spirit, can be no Touch-ſtone; but a Body, attended with the Holy Spirit, certainly is. The Queſtion then is not, *If we prefer*

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His Objection, *That the Hat on in Prayer is a Trifle, or of no ſuch Moment, as juſtly to occaſion ſuch a Buſle*, makes for us; ſince he can't be other than a Trifler at beſt, for all his high Pretences, who hazards the Church's Peace, gives this Diſturbance, bears this Ill-will, and ſhows that Revenge for a Trifle; 'Twere well if his Conſcience were ſo nice in Caſes of more Weight: I fear he is as well a *Demas* as an *Alexander*, and that *his Cries againſt our Miniſters decent and clean Apparel*, is but a better Sort of Cover for his own ruſty phariſaical kind of Garb, the Effect perhaps of his ſordid Avarice, It ſeems by his Letter, that the *Quakers mean Clothes made up much of his Convincement at firſt.* Truly, that Faith which came in by the outſide, will go out by it too.

But it is a Wonder to me, that the Coſtly Clothes, and Prodigal Feaſt (to Exceſs and Deriſion) of that Exalted *J. Pennyman*, and his Beloved, *Mary Bateman*, (who in Token of her Self-Denial, and Attainment to a more excellent Adminiſtration, exchanged her Cloth Waſte-Coat for a Silk Farendine Gown, her Blew Apron for one of Fine Holland, and her ordinary Bodice for Rich Sattin it ſelf; to ſay little of her Riding in Fine Coaches, and ſeveral other Things *(once accounted by her Self-Righteouſneſs, Abominable Things)* did never offend this Author's Nice and Squeamiſh Stomach: But we are they only, who muſt be Condemned; and I perceive that muſt be reputed a *Sin* in us, which is accounted a *Virtue* in them. Away with ſuch Deceit for Shame.

Pag. 18. He ſays, *That we deſert the Light, for the Judgment of the Body:* A wretched begging of the Queſtion: We do deny that to be Light in him, which oppoſeth it. *He at other Times grants the* Body *has Light, though not ſome Elders:* But the *Body* judgeth him: How will he do then? For him to ſay, *He believes the* Body *to be in the Right, and yet ſubject them to his own Conceits, is what deſerves to be diſdain'd of all Underſtanding Men.* He ſhould have gone to thoſe Elders, and cleared himſelf, if he had ought againſt them, and not place their Miſcarriages (as he thinks) to the Acoount of the *Whole Body.* Were he any Thing of a *True Quaker*, (and that he pretends to) he would have abhorred to add thus to their Endeavours, that ſtrike at True as well as Falſe. And if by True, is underſtood ſomething more refined than we are, he may be ſaid to add to our Sufferings ſo much the more. What, but a Dark, Envious, Inveterate Man, would have done ſuch a Thing at any Time, but eſpecially at this Juncture and Seaſon?

Behold the Hat *now, and what a Notable Spirit it affords us, one Drop of which, by Antipathy, were enough, one would think, to Cure any one, not too far gone in Prejudice and Schiſm!* O that all who profeſs the Truth of the Living God, may be kept out of ſuch Temptation, that they may never ſacrifice the *Peace of the Church*, and *Quiet of their own Souls*, to the Introduction, or Promotion of any Thing ſo Unſerviceable, Senſeleſs, and Unprofitable, *both to Soul and Body*; but Eyeing the Bleſſed TRUTH in their inward Parts, may by it be Exerciſed in Body, Soul and Spirit, to all Godly Converſation among Men; ſo will God be Glorified, and they preſerved.

For his other Stories, ſome Things are True, and hurt us not, but ſhow our Care to preſerve Unity and Order, though they will the **Judas** that both reveal'd and augmented them. Other Paſſages are greatly abuſed, and down-right Lyes told, as before, three of which, I cannot forbear to mark out, with a Challenge to prove them, notwithſtanding the following Teſtimonies, *pag.* 22, 23, 43. Firſt, *That our Miniſtry is Vicious and Wanton, Guilty of Whoredom; and that Strumpets are among them.* This we do, in the Name of the Holy God deny, and defie any Man on Earth to prove any Part of this Ungodly, General Charge againſt our Miniſtry, to ſo much as belong to any one Perſon by us accounted of it: If any ſuch Thing be, let the Accuſer, his Witneſſes, and the Accuſed be brought forth, and an Hearing ſhall never be refuſed. But let me aſk this *Apoſtate*, If ever he knew ſuch an one?

If he admoniſh'd him? If upon Continuance in ſuch Ungodly Living, he told it to the Church, before this Publication of his Ungodly Slanders to the World: If he ſays he did, he adds to his Lyes; be it then True or Falſe in it ſelf, he has done but like a *Treacherous Renegade*; I faſten an *Action of Defamation upon his Head*, and that in the High and Holy Court of Heaven, before God the Righteous Judge, who will avenge the Cauſe of the Innocent upon their falſe Accuſers.

Next, *That we, with the* Papiſts, *prefer a looſe Perſon before a Non-Conformiſt, or ſuch like*, is an horrid Lye. We own, and cannot but cheriſh Sobriety, and a Conſcientiouſneſs to God in all, which we never could Prophaneneſs; but where Men, like the *Phariſees*, have a Shew of Religion, and their Fury hath eaten out their Moderation, inſomuch, as that they are become Envious and Perſecuting, ſuch we ſay, *Are worſe than Publicans*, as ſaith the Scripture, *Whoremongers and Adulterers ſhall enter the Kingdom of God before them.* But neither is this the Caſe in Hand; for he is far leſs excuſable, who having walked with *Upright People*, deſerts them, than thoſe *Non-Conformiſts* that were never of them. *Non-Conformity* may be Ignorance, but *Apoſtacy* is wilful diſtorting, and erring from the Faith, Worſhip, and Diſcipline of the *True Church*: And, as a *Chriſtian* turn'd *Turk*, is obſerv'd to be moſt Cruel to the Profeſſion; ſo none ſo great Enemies to the *Poor Quakers*, as thoſe who have been reputed of them. *The worſt Enemies are thoſe of a Man's own Houſe.* 'Twas *Judas* the Diſciple, that betray'd his Lord; and none we hear of, did *Paul* more Wrong, than *Alexander* the *Copper-Smith*.

Laſtly, *His Judging their Recantations, that deny'd their former Acts of Diſſenſion, and gave Teſtimony againſt them, to have been done in an Hour of Temptation*, is a Lye in it ſelf, and in him high Incharity, and at moſt but a Begging of the Queſtion: I challenge him to prove it; If he can't, he is a Belyer of God's Convictions upon the Soul: Their profeſt Sincerity, and Brokenneſs of Heart, and Contrition of Spirit, had been enough to have melted any Thing, but an *Adamantine Alexander, the Apoſtate*, who not only was *Bad*, but we never heard that he proved *Good* again; the Doom I fear of this Perverter of the Right Way of the Lord, who will certainly reward him according to his Works. But becauſe I deſign not to be long, nor yet to give an Account to the World of our *Church-Procedure*, nor are we obliged to it for every Nameleſs Accuſer, let this ſuffice to ſhow the Baſeneſs and Revenge both of the *Author* and his *Publiſher*, and their great Inconſiſtency with the Deſigns of each other, and his with Sound Reaſon, Scripture, and himſelf.

God will bleſs the Horn of his Salvation above all their Oppoſition; he will Proſper his Truth, Bleſs His People, and Diſſipate every Miſt that Ignorance, Rage, or Malice of Ungodly Men, may for a Time cloud the Beauty of the One, or call in Queſtion the Unſpotted Reputation of the other by; and He ſhall have the Glory, whoſe it is, for ever.

I am a Servant to the TRUTH, *and*
to them that Love it,

WILLIAM PENN.

Judas, and the Jews,
COMBINED AGAINST
CHRIST, and His Followers.

BEING

A Re-joynder to the late Nameleſs REPLY, call'd, *Tyranny and Hypocriſie Detected*, made againſt a Book, entituled, *The Spirit of* Alexander *the Copper-Smith, Rebuked*, &c, Which was an Anſwer to a Pamphlet, call'd, *The Spirit of the Hat.*

IN WHICH

TRUTH is cleared from Scandals, and the Church of CHRIST, in her Faith, Doctrine, and Juſt Power and Authority in Diſcipline, is clearly and fully Vindicated, againſt the Malicious Endeavours of a Confederacy of ſome Envious Profeſſors, and *Vagabond*, *Apoſtate Quakers.*

By a Member and Servant of the Church of CHRIST, William Penn.

He that dippeth his Hand with me in the Diſh, the ſame ſhall betray me, Mat. xxvi. 23. *They went out from us, but were not of us*, 1 John ii. 19. *In Perils among Falſe Brethren*, 2 Cor. xi. 26. *Nevertheleſs, the Foundation of God ſtands ſure*, 2 Tim. ii. 19.

The INTRODUCTION.

THE *Juſt Defence of our ſo much Reviled Principles and Perſons, is ſo ill reſented by our Enemies, that inſtead of publickly Recanting their Injuſtice, they repute us more Criminal for ſo doing, than themſelves in firſt traducing us. It is become a Sort of* Petty Treaſon *to reprove them, they are grown almoſt incorrigible; and to controul them, though in a* Lye, *is hateful: So much more do they prefer our Deſtruction, than the* Truth *it ſelf, or their own. Reputation. Strange! That it ſhould be reputed Innocency to accuſe the Guiltleſs, and Guilt to defend them. Are we of God, then ſhall we ſtand, maugre your Aſſaults; if not, we ſhall fall without them. What need this* Clubbing *for Miſchief, and* Caballing *to our Ruin? The* Jews, *I believe, never ſtudied the* Crucifying of Chriſt *more vehemently, than you vigorouſly combine and plot the* Maſſacring of our Names, Credit and Principles out of the World; *yea, and we have Cauſe to ſuſpect our Perſons too, or elſe this* Socinian-Defender of the Hat-Spirit, *would never have told the World in almoſt ſo many Words,* That Blaſphemers were to dye by the Law of God, and the *Quakers* are Blaſphemers; *every Man can make the Concluſion, that underſtands what a Concluſion is.* See pag. 23 *It's a Work becomes Darkneſs; for ſuch I call your* Nameleſs Pamphlet, *in which you have abuſed Virtuous and Good People by Name, not daring to ſtand the Teſt of putting your Names to your Abuſes: againſt which can be no Fence but Innocency, and that remains unſhaken by all your* Bluſtering Epithets: *That reſts with God, who will quell your ſwelling Rage, and* *ſpeedily rebuke that great Hurricane your Envy has raiſed to over-ſet us in our Voyage to Eternal Reſt. But he that ſaid to* Moſes *in an Hour of Straight,* Stand ſtill, and thou ſhalt ſee my Salvation, *has once and again comforted us under all theſe Diſcouragements: Neither are your Combinations Terrible; No, though* Evil Spies have been your Informers. *Our greateſt Trouble is your own Hardening, and we are ſorry to ſee you make ſo much Haſte to* Old Jeruſalem's Portion. *For us, we know in whom we have believed: Who, as he feedeth the Fowls of the Air, and clotheth the Lillies of the Field, preſerves us, ſo that your Buffettings may prove our Trials, but in the End your own Judgment. For, however you buoy your ſelves up, by the Acceptance you find with ſome Airy, or Prejudiced Spirits, God will certainly enter into Judgment with you for your Envious Proceedings, who not being able to carry on your own Controverſies, now* Liſt your ſelves Combatants *for a few* Stragling Apoſtates; *not out of Love to* True Quakers, *but Hatred to ſuch as are ſo. What Senſe is there in believing you only intend a* Falſe Quaker, *who have writ and abetted thoſe Writings that are againſt us as* Quakers *at all? But what ſhall I ſay? It is an Age grown to that Degree of Impiety, that there is no Friendſhip ſo ſtrait, no Relation ſo near, no Truth ſo evident, nor Life ſo innocent, that ſome Men are not hardy, and wicked enough to break, violate and ſlander, to avenge ſome ſuppoſed Wrong, or gratifie an Emulous Spirit.* Controverſie Ended upon Socinian Principles, *&c.* is riſen now in One, about the Hat on in Prayer. *What Variety of Shapes do our Adverſaries put on, to compaſs their Ends? It has been their Practice, firſt to abuſe our Principles, and then rail at our Defences; and for vindicating our Religion, to fall foul upon our Perſons; and thoſe chiefly who are moſt active in that Service. There needs no other Demonſtration of this, than the* Scurrilous Libel *now to be conſidered; which with me carries ſo miſchievous an Aſpect, that the Parties concerned in theſe Undertakings, do by it proclaim, they only want as much as Power as Will,* To ſend us and our Principles to *New-England* for a Venture. *God deliver us from thoſe Magiſtrates, that are as Angry in Government, as theſe Men are in Religion: But this is our Joy,* That theſe Enemies ſpeak all Manner of Evil againſt us falſly, for our Lord and Saviour's Sake. *We maintain our Principles, that angers them; Miſcarriages joy them, whatever they pretend; and if they can bring ſome Writers and Preachers out of Requeſt, they think they do their Buſineſs. But we cannot believe that Sober and Judicious Perſons will think the worſe of us, or our Cauſe, for theſe Malicious Endeavours againſt it. We have only to do with ſome* Old Adverſaries, *new Vampt, with the Slanderous Stories of ſome* Modern Apoſtates. *Had not* Judas *helpt,* the Jews *had been to ſeek. A few* Vagabond Quakers *are their Intelligencers; it's all but a Piece of Treachery and Envy: And truly 'tis fit we ſhould be tryed as well by Falſe Friends as Profeſſed Enemies, that in all Things we may approve our ſelves* Compleat Conquerors, *through the Inviſible Power, and to the alone Honour of the* Eternal TRUTH, *profeſſed by us. Aud ſo we enter upon the* Libel *it ſelf.*

Judas and the *Jews*, &c.

WE are told in the Title Page of the *Libel*, that it was writ in Defence of a Letter, entituled, *The Spirit of the Hat*; and, *Againſt the Deceitful, Invective, and Railing Anſwer*, called, *The Spirit of* Alexander, *&c.* Indeed it is wonderful ſtrange, that to reprove an *Apoſtate* ſhould be reputed Railing; and that this *Secretary* to this *New-founded Cabal*, ſhould practiſe it in cenſuring it. He cannot forbear it in his Title Page.

He begins with *Tyranny and Hypocriſy Detected*; which four Words he explains to us thus: *Or, a farther Diſcovery of the Tyrannical Government, Popiſh Principles, and Vile Practices of the now* Leading Quakers. In all which, if there be no Reviling, there is no Thing in the World; for theſe Words reach to the End of all Villany. Meek Man, that he would be thought! Who ſeems to engroſs Railing into a Company, and ſeems not ſo angry at it in us, as that we uſe it *Unlicenſed of his Cabal*; for he exerciſeth it at ſuch a Rate in checking it, as if he might do it *Cum Privilegio.* But it right-well agrees with the Advocate of an *Apoſtate Cauſe.* I complain of nothing in this Kind more, than that we muſt not Rebuke ill Language

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This Secretary, (I ſuppoſe in the Name of the Cabal) begins his Libel thus, *How Dangerous a Thing it is, for a Man to engage himſelf publickly for any Single Party upon the Account of Religion, is greatly manifeſt in the* Leading Quakers, *and eſpecially in* W. Penn, *from whoſe Parts and Education, one would expect more than ordinary Candour and Ingenuity.*

By which, I perceive, he is, from a *Raging Socinian*, become an *Univerſalian*. But why then ſo bitter againſt us? Sure he is of a Party in that; and how dangerous a Thing it is, Time will more fully ſhew. However, he declares himſelf of *No Party*, by which I ſuppoſe he excludes the *Chriſtian*; for the Prophane of that Time reputed him a *Sectary*, and all muſt acknowledge him to be of a Party.

How I came to be of this Way, is beſt known to God; but thus much I muſt ſay, that nothing ſhort of the Divine Word of Life and Power, has wrought that Alteration upon me from what I once was, to what I now am. The *Trials, Travels, Tribulations, and Exerciſes, that from Fourteen Years of Age have attended me, but more eſpecially ſince I was brought to own and abet this Holy Way I now profeſs, are too many to be related.* And from the Hour I was firſt Convinced of this Eternal TRUTH, to this of writing this Diſcourſe, I can with Boldneſs declare to all the World, *I have had no other Aim nor End than God's Honour, the Good of others, and my own Salvation in the Day of the Lord.* In ſhort, I have learned to turn my Back to the Smiter, and my Cheek to the Plucker off of the Hair: And it is not for any Adverſary at this Time of Day, under any Pretence of Parts and Education, to diſ-ingage my Affection from this Right Way of the Lord, Remembring, *My Lord made himſelf of no Reputation*, and, *that the Prophet was accounted Mad*, and *the Apoſtles Drunk.*

But he ſays, *I having imbarked my ſelf amongſt thoſe People, and having obtained an high Repute among them, I betook my ſelf to ſuch pitiful Shifts, Scurrilities and Bravings* (he is pincht) *to uphold their Detected Cauſe and Tottering Kingdom,* ('twill ſtand for ever) *as one would think could not proceed from any Man profeſſing* Chriſtianity; *witneſs my late Controverſial Writings*, ibid.

But I cannot expect to be Well-ſpoken of by mine Enemies, eſpecially when they declare themſelves to be ſuch, *becauſe of that Way I ſo earneſtly defend.* But this Man is not ſo ignorant ſurely, as to imagine I imbarkt my ſelf among this People, to obtain Repute or Grandeur, who loſt all with Men when I firſt came amongſt them. I would have my implacable Enemies know, that had no more Durable and Eternal Things been in my Eye, I might have had my Share where more is to be got, than amongſt this Deſpiſed People; but Envy is Blind, and Rage Fooliſh. For my Controverſial Writings, they ſtand unanſwered, among the reſt my *Spirit of Alexander*, &c. the Strength of it being foully over-looked, as we ſhall anon have Occaſion to ſhew.

He tells the World, (pag. 4, 5.) *That notwithſtanding we call* the Spirit of the Hat, *Lyes, Forgery, Defamation, with abundance of Terms of the like* Foxonian Leaven (a Scornful Nick-Namer) *yet when we come to Particulars, we either firſt confeſs what we deny, with an idle Diſtinction, except ſome few Things; or ſecondly, acknowledge them by Silence; or thirdly, uſe ſome Deceitful Terms of Denial, which the Reader cannot diſcover; or, fourthly, take an Occaſion from ſome Circumſtances, perhaps not rightly ſet down, to deny the whole Matter*; which doubtleſs are very bad Things, if True.

He has hereby rendred us, not only *No Chriſtians*, but the *Worſt of Men.* All I can ſay at preſent is this, it has never been my Practice to palliate that which cannot be juſtified, or to treat any Adverſary ſo deceitfully. But 'tis expected he ſhould prove what he ſays, or elſe we muſt invert the Character upon himſelf.

He tells us (I ſuppoſe, in order to prove what he hath ſaid,) *That* W. P. *doth in the Name of the* Quakers *acknowledge, That the Complaint made in the* Spirit of the Hat, *is True, namely,* “That we required him to yield [*to our Determination againſt his Conſcience*] “becauſe the Body would have it ſo; ſaying, that was yielding to the Power: And that I undertake in Oppoſition to the Author, *That his* “*not ſo yielding, but perſiſting, is Diſſenſion*; but our Diſowning [*Excommunicating, and Depriving of a Liberty, of Marrying, Burying,* &c.] any Perſon for “that Cauſe, is no Breach of the Great Goſpel-Charter: This, he ſays *I labour to*

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do with the ſame Arguments Papiſts *uſe againſt* Proteſtants, *who pretend to no ſuch Power, and that they may be found every where anſwered in* Proteſtant *Writings.* A mean Anſwer, but a Notable Go-by, in Caſe I had ſo expreſt my ſelf, but moſt forgedly does he deliver my Words, and Tendency of them.

Was this Man choſen for your prime Tool of Controverſie, who can only tell *One Big Lye, and then run away?* My Argument (forſooth) are *Popiſh*, there's Confutation enough; But with whom? Ignorance and Prejudice? An eaſie Way to brand Reaſon, and render the cleareſt Truth ſuſpected in a Nation as abhorrent of *Popery*, as this we live in; a ſhameful Injuſtice, that *Sectaries* ſhould traduce us with that, which was once their own Suffering from others. But what if I had us'd any Argument for the *True Church*, which is employed by the *Papiſt* in Defence of a Falſe One, Muſt *Truth not be Truth in it ſelf*, becauſe miſ-applyed? And ſuppoſe the *Proteſtant* has anſwered the *Papiſt*, Is that any Anſwer to me? How great an Untruth has he told in his Title Page, when he calls his Pamphlet, *A Defence of the Spirit of the Hat, againſt the Spirit of* Alexander; who in four Pages after tells us, *He intends not to meddle with the Arguments of it.* But perhaps he will Fault me (for theſe People are very full of finding Fault, though they mend none in themſelves) in that he has referred us to *Proteſtant-Writers*; a Defence boldly begged, but never to be accepted of by me. Does he think I muſt turn over *Melancthon*, *Chemnitius*, *Oecolampadius*, *Jewell*, *Whitaker*, *Reynolds*, and others, for an Anſwer to the *Spirit of* Alexander *the Copper-Smith?* After this Rate, it were far eaſier to Anſwer than Accuſe. I am of Opinion, that Dr. *Stillingfleet*'s Adverſaries would look upon their Cauſe as little injured by any bare Reference to *Ancient Proteſtant-Writers*, how excellently ſoever they acquitted themſelves at that Time of Day; freſh Oppoſition requires freſh Vindication. If I had been *Popiſh*, the Man ſhould have ſhewn me in what; and when he had done, have ſoundly confuted it, and not in the midſt of his Exclamations againſt Shifters, give ſuch juſt Occaſion to ſay, thou art the Man. I am willing to forgive him at this Time; But let him be better inſtructed of his *Cabal* againſt the next, and ſee if he can learn more Truth, than to call his Libels Anſwers, whilſt they prove themſelves Evaſions; For Truth will work through all odious Names: And it is not pinning the *Pope* upon our Tail, and crying, *Popery*, *Popery*, that will confute our Principles; However, till we are better known, it may diſrepute our Perſons.

But let his baſe Conſtructions be conſidered. Our Reproving Men for going out of the decent Order and happy Unity of the Body, he calls *Requiring Men to ſet down by our Determination againſt their Conſcience*; And our diſowning that Breach upon Perſiſtance, *Excommunication from Burying and Marrying.* They ejected themſelves by their Novelties, and we are not aſhamed to repute ſuch as *Publicans and Heathens that will not hear the Church of Chriſt*, Mat. 18. Had they Faith? they might have kept it to themſelves, and not have diſturbed the Church's Peace with their new Practices, indeed Inſtitutions; for what was it leſs than to require our not practiſing of the Hat off in Prayer, who called pulling it off a *Popiſh* Tradition, unleſs Men are not to leave of *Popiſh* Traditions: So that they, and not we were to blame, as the Sequel will farther prove; But I could not paſs by this Part of the Diſingenuity of this Libeller.

As the *Libel*, ſo our Diſcourſe will conſiſt, of Matter of Argument, and Matter of Fact. I ſhall begin with Matter of Argument, which ſhall conſiſt of a farther Defence of what is aſſerted in my Book, entituled, *The Spirit of Alexander the Copper-Smith revived and rebuked.*

The grand Cauſe of that Diſſenſion which was begun by *Jo. Perrot*, long ſince happily ended among our ſelves, though renewed, divulged and aggravated, for the Strengthening of the Hands of our common Enemy, by certain *Perverſe Apoſtates*, as delivered in the *Spirit of the Hat*, and *Defence of the ſame*, they muſt with me grant to be this.

The Quakers *teach that every Man is enlightned with a ſufficient Light to Salvation, And that all Faith in, and Worſhip to God ought to ſtand upon the Convictions, and in the Leadings thereof; yet we are obliged by their Body unto that, which we have no Motion for, but rather againſt, and upon our Refuſal of ſuch Compliance as they expect, we are diſowned as not of them: So that the Sufficiency, Convictions and Leadings of the Light muſt vail to the Body, and not the Body to the Light; wherefore not the Light, but the Body is become the* Quakers *Rule.* Thus Thomas *Hicks*'s *Con. Dial.* p. 63, 64, 65. *Spir. Hat.* p. 11, 12, 13. *Defence* of it, p. 5, 6, 7. Their

Common Aggravations, eſpecially of the two latter are theſe, *That they are denied Marrying, Burying, Trading, that they are diſtracted and ſo deprived of all both Eccleſiaſtical and Civil Privileges.* The Aggravations we ſhall conſider in their Place; And firſt to their Objection or Argument, as I have fairly, fully and faithfully laid it down.

'Tis a Truth, and as true, that we urge, both the Univerſality and Sufficiency of the Light to Salvation; and that every Man ought to follow only the Teachings of it about Faith and Worſhip. This is granted on all Hands, even by the *Cabal* to credit their preſent Work, and obtain their envious Ends upon us and our Principles; Therefore no Part of the Queſtion to be controverted. The Matter in Difference ſtrictly lies here, that is, by reſolving theſe four following Queſtions, the Objection will be fully and plainly anſwered.

2. *Whether Chriſt has given to his Church, conſiſting of faithful Believers, and obedient Walkers by the Light or Spirit within, ſuch a Senſe, Taſt, Reliſh and Savour of the Nature of Spirits, as upon all Occaſions the great Enemy of Chriſt and his People may take upon him (under never ſo ſeeming innocent Appearances and Transformations) to condemn any Thing by his Church practiſed, or innovate any Thing by the Church never practiſed, but condemned, Yea, or Nay?*

2. *Whether ſuch a Society, Body or Church, after due Admonition given to any diſſenting or innovating Perſon, may not Lawfully and Chriſtianly deny their Communion in Teſtimony againſt that wrong Spirit, ſuch Perſon or Perſons may be acted by?*

3. *Whether ſuch Perſon or Perſons may not hold this granted fundamental Principle of the Light, &c. before recited, in the Underſtanding, and yet be acted by a wrong Spirit to Diviſions, and then plead againſt the Church, under the Pretence of acting by the* Light *within; and conſequently, whether he can, or ought to be judged by any for ſo doing, becauſe every one ought to act according to the* Light *that is within them?* And laſtly,

4. *Whether the Body of the* Quakers, *or their preſent Oppoſers be that Church, Yea, or Nay?*

The firſt is ſo evident in the Affirmative, That to reject it, is nothing leſs than to deny Scripture it ſelf. It was the expreſs Promiſe of Chriſt, to ſend the Comforter, *the Spirit of Truth to lead into all Truth*; which the Apoſtle *John* aſſures us, was made good, not only to the Diſciples, but the then Churches of Chriſt, to whom he writ theſe unanſwerable Paſſages, *Ye have an Unction from the Holy One, and Ye ſhall know all Things.* Again, *But the Anointing, which ye have received of him, abideth in you, and you need not that any Man teach you, but as the ſame Anointing teacheth you of All Things, and is Truth and is no Lye; And even as it hath taught you, ye ſhall abide in him.* By which it is evident, that the Church of Chriſt had an Infallible Spirit, by which to diſcern the Spirit of a Sheep, from the Spirit of a Wolf, though he came in *Sheep's Clothing.* This Doctrine Chriſt himſelf taught us, when he ſaid, *Beware of Falſe Prophets, which come to you in Sheep's Clothing.* Again, *Take heed that no Man deceive you; For many ſhall come in my Name, ſaying I am Chriſt, and ſhall deceive many.* Whence it follows, that there ſhould be Falſe Prophets, yet in *Sheep's Clothing*, which is a deceitful Spirit, acting under refined Appearances; and to compaſs it's Deceit the better, ſhall palliate it, with the Pretence of being led by the Spirit or Light of Chriſt within: So that as Deceitful Spirits were foretold, the Way to know them was both promiſed and enjoyed; *My Sheep hear my Voice*, ſaid the great Shepherd, *and a Stranger will they not hear.* Who is this Stranger? Not always Falſe Doctrine, but a Falſe Spirit, covered with True Doctrine, *They ſhall come in my Name*, that is, pretending Authority from me, and ſpeaking my Words, not having my Spirit: Chriſt's Spirit within, is his Voice within, and 'tis that alone gives to diſcern the Strange Voice, let it come with never ſuch True Words. Had Chriſt left his Churches deſtitute of this Touch-Stone, they had been impoſed upon by every Falſe Spirit, and his Flock devoured by every Wolf in Sheep's Clothing. Sheep know Sheep, not only by Sight, but Inſtinct, and Wolves too; For if Shepherds be of Authority, they tell us, *that if a Wolf be near, though out of Sight, the Sheep will bleat their Antipathy:* So do the Sheep of Chriſt know each other by the Inſtinct of that Divine Nature they are mutually Partakers of, and by it do they diſcern the *Wolf within*, notwithſtanding *the Sheep's clothing without.* It was for this End they were to have *Salt* in themſelves, the Anointing and Spirit in themſelves, that they might ſee, reliſh and diſcern thereby, who were ſo Salted, Anointed and Spirited, which in the Ground could never be viſibly diſcerned.

2dly. The ſecond Queſtion I alſo take in the Affirmative, and for which there is both expreſs Scripture, and Unanſwerable Reaſon. This is ſeen in the very Caſe of *Alexander the Copper-Smith*, who was denied and rejected, notwithſtanding that he made Profeſſion of Chriſtianity; And there is cauſe to believe, that the Difference began *from his emulous Spirit's taking Occaſion againſt the Apoſtles Authority*, and the Power of the Elders in the Church. It was doubtleſs for ſomething not unlike to this, that *Paul* complained of him to *Timothy*, Alexander *the Copper-Smith did me much wrong, of whom be thou ware alſo; for he hath greatly withſtood our Words*. Which is the very State and Character of the preſent Apoſtates, Who pretend with *Alexander*, not to withſtand Truth or Chriſtianity; but a Lordly *Paul, Timothy, or ſuch like eminent Labourers*: They pretend to own the Churches, but deny ſome of their *Leading Miniſters*. That this was *Alexander*'s Diſeaſe, the next Verſe proves; *At my firſt Anſwer no Man ſtood with me, but all Men forſook me. I pray God it may not be laid to their Charge*. Who was this People but the Church? For of the *Heathen* it could not be ſaid. And what was *Alexander*'s aim beſides Ambition? I mean, to diſcredit the Apoſtle, that he might gain the Repute, and bring him down from that Authority God had given him in the Church, that he might uſurp it to himſelf. What did the Apoſtle do in the like Caſe? ſhrink? No; hear him: *For though I ſhould boaſt ſomewhat more of our Authority (which the Lord hath given us for Edification, and not for your Deſtruction) I ſhould not be aſhamed*. 2 Cor. 10. 8. But no more of this at preſent. That Chriſt as well gave his Church Power to reject as to try Spirits, is not hard to prove. That notable Paſſage, *Go, tell the Church*, does it to our Hand: For if in Caſe of private Offence betwixt Brethren, the Church is made abſolute Judge, from whom there is no Appeal in this World; how much more in any the leaſt Caſe that concerns the Nature, Being, Faith and Worſhip of the Church her ſelf? The Judgment Chriſt paſſeth in the Matter, is ſufficient to the Reſolution of our Queſtion; *But if he neglect to hear the Church, let him be unto thee as an* Heathen *and a Publican*. This I ſay on the Account of thoſe *Apoſtates*, who pretend to be the Men they ever were; For this Man that works with their Tools, is upon his own Principle, as much an *Heathen* and a *Publican* as any Thing elſe, and tells us to boot, *that it is dangerous to be of any one Party*; Therefore not of the *true Church's Party*. I omit any particular recital of the Apoſtle *Paul*'s frequent and earneſt Dehortations from ſo much *as keeping Company with perverſe Diſputers about needleſs Queſtions*, or any that infeſted the Church, and diſturbed her Peace, and that Practice, in which ſhe was at firſt ſetled, with unprofitable Novelties, under what Pretence ſoever: They that can read, may find in his Epiſtles enough to this Purpoſe. 'Tis true, They uſed no corporal Violence, or any civil Power to puniſh ſuch obſtinate Diſſenters; nor is that Unchriſtian Practice ſo much as any Part of the Queſtion: But firſt, to reprove and admoniſh, and in Caſe of Perſiſtance, then to diſown and reject, which is a Part of the Queſtion, and a Part of the Scripture too. And indeed it is moſt reaſonable, that as a Civil, ſo a *Chriſtian* Society ſhould have this Power to preſerve it ſelf from the *Taints* and *Infections* of hurtful Spirits, for ſuch tend not to farther Knowledge, Increaſe in Holineſs, or Peace, but Strifes and Diviſions, Animoſities and Rents, Backbitings and Revenge, to the laying waſte of God's Holy Heritage.

3dly, The *third* Queſtion we alſo accept in the Affirmative. *That Men may believe, confeſs and ſubſcribe to the Truth of the Doctrine of the Univerſality, Sufficiency, and immediate Teachings of the Light, as to Faith and Worſhip, and yet be declined from the Living Senſe, Power and Ordering of it, ſo as to be acted by a wrong Spirit to Diviſions, and notwithſtanding plead his Following of the Light within againſt the Judgment of the Church, who reproves him for ſo doing*. In ſhort, *That a Man may follow a Wrong Spirit when he thinks he follows the Right; and though he ought to follow the Light and Spirit, yet is to be judged when he does not act thereby (though he may think he doth) by ſuch as walk thereby*. In this, the Scriptures of Truth are very poſitive. The *Jews* owned the Law at what Time they rebelled againſt it, and thought they acted according to Scripture, when by their Traditions they made it of none Effect. There was a certain Generation *that were pure in their own Eyes*, That is, believed themſelves to be of a Right Spirit, whom the Holy Ghoſt reproved for being guided by a Wrong one. It was no other State than

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Whether the People called Quakers, *or thoſe few ſtragling Fellows of* John Perrot *are this True Church, and acted by this divine Light and Spirit, yea or nay?* To anſwer this Queſtion, I ſhall keep very cloſe to the Conceſſions of theſe preſent *Apoſtates*, for it is not ſo much my Buſineſs at this Time, to prove us a true Church to them, that had never any Relation to us, as againſt thoſe who acknowledge themſelves once to have been of us, but now decline us.

That God ſent forth a ſpiritual Miniſtry, that many were gathered by it, and ſettled in the Way of Everlaſting Peace, and called by the World, Quakers, the Author of *the Spirit of the Hat*, fully confeſſeth, *pag.* 9. That it was then the Church of God, four Lines after undeniably prove. *And the Lord did daily add unto the Church, and raiſed up many to go forth in the Power, to preach the Everlaſting Goſpel; whereby the Church multiplied and encreaſed, to the Aſtoniſhment of the Nations.* By this we ſee, it was then the Church in their Opinion, without Diſpute; I would fain know how it comes now to be no Church? Has her refuſing to conform to *John Perrot's* Innovation of the Hat on in Time of publick Prayer, unchurched her? I have hitherto thought, that a *Society's* going from, or adding to, what it was when truly called a *Church*, was that which only did unchurch it, and not continuing as it was; And if this be good arguing, the People called *Quakers*, remain ſtill the ſame Church, *but their Adverſaries are not the ſame Members.* In ſhort, where the firſt Occaſion of Offence was given, there was the firſt Breach of Unity. Had the Church impoſed upon them, there would be ſome Reaſon for varying of her Character, and condemning her as fallen; But the Innovation being their own, ſhe is not accountable unto them, but they to her, for ſuch unwarrantable Novelties: So that the Queſtion is not, whether the *Quakers* impoſe, but *whether they did not innovate?* All was well till this Imagination was hatched; *The Spirit of Judgment and Burning had it's Courſe, their Veſſels were filled with Refreſhment, Springs of Life broke out in their Bellies, and Bread of Life dwelt within them;*

Spirit of the Hat. p. 10.

they wanted no good Thing, as that Letter of the *Hat* relates. If this may be credited, how comes ſo ſudden a Revolution, that in a Year's Time, *the Mighty ſhould be fallen, the Stars ceaſed to give their Light, the Poor diſtreſſed, the Young ones bruiſed, and Conſcience impoſed upon by a Law?* which wretched Deceit, methinks, ſhould be obvious to every impartial Reader. There is no Wiſdom to believe Men ſo inconſtant to their own Apprehenſions, and who, of all Times in which to prove this great Alteration, ſhould make Choice of that, in which was ſo great a Perſecution, and ſo noble a Teſtimony, born for the Truth, *viz.* 1662. But the Truth of the Matter is this. *John Perrot* (who if he had been as faithful as his Companion, might with him, have been hanged at *Rome*, (as we have been informed) to his own Comfort, the Truth's Honour, and the Church's Peace) came Home as filled with Conceit, as he pretended his Body had been oppreſſed with Sufferings, which kindling ſo great a Love in the Hearts of ſome Tender Friends, as that they unwarily became Incouragers of his Ambition, in their too high exalting and lamenting his Sufferings, which having rendred him *Maſter* of their Affections, they moſt of them eaſily became Embracers of his Invention. We had Reaſon to believe it had almoſt been impoſſible for him ever to have made one *Proſelyte*, had not the Noiſe of his foreign Tryals diſpoſed the Hearts of ſome affectionate People to receive his Impreſſion; he that will pleaſe to conſider the *improbable Account he vainly gave of his own Sufferings, ſaying, that ſince* Adam's *Day, none had ever undergone the like*; *his ſingular Style*; *Proverbial Chapters, in Imitation of* Solomon; *his toyiſh conceited Rythms*; *his Title Page of the* Wren *in the* Burning Buſh, *waving her Wings of Contraction*, &c. *His peculiar Subſcription, which was generally* John (*and could not be ſo, becauſe there was no more of that Name among us, but becauſe he would be the* John *of* Johns) and which is yet more ridiculous, in a Letter to ſeveral grave Women, *your tender* Siſter John, *with his abſurd new fangled bodily Greetings, his moſt papal Salutations to* G. Fox. E. Burroughs, *and* others (by them rejected, and himſelf reproved) as if he had ſpent his Time in learning all the ſuperlative Complements of *Rome*: I ſay, he that pleaſes to conſider theſe Things, muſt needs think, that the Man had loſt his Guide, and was dangerouſly elevated above the holy Fear of God, and heavenly Life of the Truth; and his Standing being ſoon diſcerned by ſeveral weighty Friends, he was ſoberly, ſecretly, and frequently dealt withal: His Condition repreſented, his Danger ſhewn, and a Station of Safety pointed to him: It was the daily Travel of many, who ſought his Wel-fare, and the Church's Peace, to bring him to a Senſe of his own Condition; But no Argument or Entreaties could prevail, no Sighs or Tears could ſoften him, but reſolved he was for a Sect-Maſter, and his Mark muſt be, *the Hat on in Time of publick Prayer*. That which yet whetted many ſimple Hearts to follow his Example, was with his Sufferings, his Phariſaical Pretences, to an higher Diſpenſation, but inſtead of ſhewing them a readier Way, to an higher State of Holineſs, he diverted their Minds from the more weighty Things of the Law of the Spirit of Life in Chriſt Jeſus, to contend for that rude and unprofitable Practice of the *Hat on in Time of Publick Prayer*; an Invention to no Edification, but to the great Diſturbance of the Church: Thus began what Rent he ſought to make amongſt us. Before this, we were at Peace, our *Sion* proſperous; and theſe *Apoſtate Adverſaries* allowed us to be God's Church, his choſen People. I appeal now to the whole World of moderate and impartial People, whether we acted herein, unlike *Chriſtians*, ſober and prudent Men? And if any of our publick Enemies, who pretend to own a Church-Authority (ſome of them alſo being Members and Leaders) would not have done the like? Muſt we ſuffer for that which they juſtifie? We rejected a Practice we had no Authority for, neither without, nor within: We ſaw who brought it in, and what acted him, with the Bent and Tendency of it; And it was as much our Duty to withſtand the Entrance of that which was wrong, as to continue in the Practice, of that which was right, and ſettled in the Power of God long among us: We might invert their Plea much more truly; the Light within enjoyned us to diſown them, had we not then ſinned, to have declined? Or, is our Light, *Darkneſs*, becauſe they call their Darkneſs, Light? In ſhort, the *Church* never knew it, when ſo much admired by her preſent Enemies, and becauſe when it came, ſhe rejected it, therefore are they become her Enemies, which proves *Them*, and not the *Church* to be changed. But ſuppoſing we had nothing of this to our Defence, what is become of the once acknowledged bleſſed Church, and her powerful Miniſtry? If we have loſt both, who has found them? If due to any Body, in Caſe our *Adverſaries* be in the Right, it muſt be to them: But I

1673. know of no *Church*, nor do I hear of any *Miniſtry* they have, nor the *Power* of God manifeſt among them, either for the Building up of themſelves, or the Gathering of others. What! Is the *Church* already returned into the Wilderneſs? And is the *Power* loſt, which they acknowledge, was once amongſt us, and to God's Eternal Praiſe, we daily witneſs in City and Country to attend our Travels? But as they were not of God in their Diſſenſions; ſo neither have they ſtood. We ſuffer as we did; The World loves them more than it did; They are Friends, but both Enemies to us. Their *Sect-Maſter* return'd with the Dog to the Vomit, to *Swearing, Fighting, fine Cloaths, Cap and Knee to Men, who could ſit on his B—— with his Hat on his Head, when he prayed to the Moſt High God. Some of his Followers ran into Looſeneſs and Rantiſm; others into Enmity and Earthly Mindedneſs; but far the more conſiderable returned to their firſt Love and Works, whom God hath ſince frequently bleſt with his heavenly Preſence, and ſealed to them the Comfort of the Holy Communion of the Brethren.*

To ſum up what we have been ſaying, *Firſt*, The True Church of Chriſt, by the Gift of the Holy Spirit, from Chriſt, the Head, is enabled to try, ſavour and reliſh Wrong Spirits under never ſuch Right Appearances, as that, without which ſhe could never be preſerved *from the Wolves that are in Sheep's Cloathing, nor the Deceivers that come with Chriſt's Words out of Chriſt's Power and Life. Secondly*, That this Church hath as well Power to reject the falſe Spirit, as to try it. *Thirdly*, That Men may be in the Words and not the Spirit of Truth; that notwithſtanding it is the Duty of all Men, to act by the Light and Spirit within, that hinders not, that ſuch as walk not according to the Light within, though they may pretend to do it, ſhould be known and judged of them that really do ſo. *Fourthly*, That we were this True Church of God by our *Apoſtate Adverſary*'s own Confeſſion: And we have proved, *that not we, but our Adverſaries have altered (ſince the Time that large Confeſſion mentions) by giving the Offence, and making the firſt Breach of Unity*, notwithſtanding the many Chriſtian Courſes that were taken to reſtore them, and preſerve Concord among Brethren: Therefore our Judgment of them is not that of a *Dark, Dead Body*, but a Living, Spiritual Society, and in the Gift, Diſcerning and Authority of God's Holy and Unerring Spirit, which they acknowledge we once had, and cannot prove, when, and by what we loſt it. And bleſſed be the Lord God of Heaven and Earth, *his Living Power is with us, he owns our Miniſtry and Fellowſhip in the Hearts of Thouſands, yea Ten Thouſands have bowed to the Righteouſneſs of his Scepter, ſince the Day that perverſe* Core *firſt troubled our* Iſrael. *No Tryals have ſcattered us, nor Sufferings worn us out; but, to the Honour of the bleſſed Name of the Lord, we have been by it kept to this Day, whoſe Goodneſs renews with the Morning, and whoſe Mercies endure for ever. Bleſſed are they that fear him, ſuch will he always keep in perfect Peace.*

But the Author of the *Spirit of the Hat*, and his Tyrannical and Hypocritical Defender in his *Libel*, call'd, *Tyranny and Hypocriſy Detected*, cry out, This is *Arrant Popery*. But I will tell ſuch Licentious Spirits, That it is plainly Scriptural; What if a Falſe Church aſſume the Privilege of a True One, does that make the True Church a Falſe One, for pleading that Privilege? The *Papiſts* ſay, God ought to be worſhipped; muſt we not therefore worſhip him, becauſe they ſay ſo? 'Tis juſt as good as to ſay, That becauſe one Man cheatingly calls himſelf by another Man's Name, therefore that other Man muſt renounce his own Name. Prove Diſcerning, and Judgment by the Holy Ghoſt, in any Body, or Society, to be the Mark of a Falſe Church, and ye do your Buſineſs, otherwiſe you muſt acknowledge it to be the Privilege of a True Church; but deny it to be ours, as we do, that it is the Church of *Rome*'s. But we have prov'd out of your own *Pamphlets*, that you acknowledge us to have been the True Church, and in our own Diſcourſe, that we have continued that, which we ever were: And that God's powerful convincing and converting Miniſtry remains amongſt us; Therefore that Privilege upon your own Principles, does belong to us.

But perhaps they will endeavour to avoid the *Dint* of theſe convincing Arguments, thus, *We deny not the Body of the People called* Quakers, *nor as they act in the Light, that they have true Judgment: But we complain againſt your* Foxonian *Unity, which conſiſts of certain Miniſters and Elders, which lift up* G. Fox *for a Biſhop, a Pope, and a King, making his Papers Edicts, and then entitling them, the Judgment of the Body; whereas indeed 'tis but the Mind of a Cabal of* Foxonians; *the Leaders are the Men we ſtrike at.* See *Spirit of the Hat*, Page 11, 12, 13, 14, 15, 16. *Tyran. Defend.*

But ſhould we allow this to be True, as we reject it for a Slander, 'tis granted to us, that the Body of the People, called *Quakers*, is not their Aim, but ſome few Particulars that make not up the hundredth Part of the Church (and who will in the Things objected, ſufficiently clear themſelves) ſo that the Judgment of the Body is not deny'd, becauſe of the Judgment of ſome few Elders that diſpleaſe them. The Queſtion then will be, whether the Body in all Places concerned has given it's Judgment againſt that innovating Spirit of *John Perrot*, yea or nay? The Determination of which Queſtion gives a great Inſight into the preſent Controverſy; In order to which I offer two Things to be conſidered: *Firſt*, That in all Places where *Jo. Perrot*'s Spirit and Practice made any Appearance through the Churches in this or other Nations, there has been a two-fold Judgment given. 1. That of the Church, in the Fear and Preſence of the Eternal God ſhe worſhips, according to his free Spirit, and that Diſcerning which was given her of him, concerning which, if there be any Scruple, in the publick Canvas of this Matter, we can readily produce a Multitude of Certificates to verify it. 2. The Judgment of many conſiderable Perſons againſt themſelves and their own Practice, whoſe Simplicity was betray'd by that diſſenſious Spirit. But it ſo happens, that ſome of them, of how good Report ſoever, are now not to be credited, becauſe it croſſeth the Humour of thoſe Envious Authors, and their prejudiced Adherents. What Name ſhall we call this Partiality by? Who praiſed their Honeſty when they eſpouſed the Hat, and now queſtion their Conſcience in declaring their Miſtake: And ſuch is the Fool-Hardineſs and Vanity of this *Socinian Apologizer* in the Defence of the *Hat on in Prayer*, That in a great Marginal Note, he cries out, *What's become of* John Oſgood'*s Integrity, that he ſhould put his Name among ſuch Men as theſe?* As if we had committed all the Infamies prohibited in the firſt and ſecond Table of God's Law, rather than ſeaſonably given Check to the boundleſs Novelties of an Imaginary Innovator. This is your *Univerſalian*, that tells us *how dangerous it is to be of a Party*, who has beſtow'd an whole *Pamphlet* in Defence of one, built upon no better Foundation *than the irreverent Practice of the Hat on in Time of Publick Prayer*. But his own Revilings and unjuſtifiable Officiouſneſs have prov'd it dangerous to be of ſuch a Party indeed.

But why muſt not the reſt be credited? Are they deceived in Returning? Shew it. Was it impoſed upon them, as they ſuggeſt? Prove it. *John Pennyman*, if he has not loſt all Conſcience and Memory, can tell them another Story; For, as became the People of God, for the Deciſion of this Controverſy, a very great Meeting was deſired and appointed, unto which both Sorts willingly reſorted; So that it was not Impoſition, but Choice: In which great and earneſt were the Deſires and Travels of thoſe who had oppoſed the Spirit of *John Perrot*, that the Lord himſelf would pleaſe, in ſome ſignal Manner, to break forth amongſt them, that the Judgment which ſhould paſs among them, in order to a Reconciliation, might not be accounted the Judgment of Man, but the Judgment of God. Theſe faithful Cries entred the Ears of the God of Peace, whoſe Compaſſions fail not, That with an high Hand and an out-ſtretched Arm, he rent through the Meeting, that both Sorts were greatly broken, and humbled before the Lord. In which deep and tender Senſe, *J. P. J. C.* (though never in the Practice of the Hat) *J. O. J. C. W. P. W.* G. *G. W.* and *John Pennyman* himſelf, with very many more (not now to be mentioned) in Fear and Trembling, and great Brokenneſs of Spirit, to the Aſtoniſhment of all Beholders, *plainly and fully teſtified againſt the Spirit and Practice of* J. Perrot, *as being out of the Life of the Truth, and Unity of the Body.* And who was more Expreſs, Earneſt, Frequent in the Judging that Spirit than this *Envious Apoſtatiz'd J. Pennyman?* Did he not ſay of thoſe that oppoſed *J. Perrot*'s Spirit: *You are more Righteous than we? And if you had not ſtood we had periſht?* And did not he call that Spirit of *J. Perrot* that led to keep on the Hat in Publick Prayer, *The Spirit of Witchcraft and of the Devil*, and to that Purpoſe? And is he not now in Defence of that Spirit? What ſhall we ſay then upon his preſent Diſtance and Enmity? Hath he not pronounced his own Character and Sentence hereby? What Heed is to be given to ſuch a Changeable Self-Contradicting Perſon? Now, that the Government of our Chriſtian Body ſhould be called *Tyranny*, and the Confeſſions of theſe Men *Hypocriſy*, tell me, tell me, thou, that art my impartial Reader, what Sort of Conſcience our preſent Enemies have, thus to treat both the one and the other: How evident is it, that theſe great Enemies of Impoſition would have been the Task-maſters themſelves, who are Inſolent and Uncharitable enough to cenſure theſe Men in pulling off their Hats again, to be guilty

1673. of *Hypocriſy*, who in Fear to God, and the Senſe of his Spirit, condemned the keeping of it on. Deceit! Oh, how unworthily have they dealt with us? and how ill an Uſe have they made of all wholeſome Counſel to reclaim them? That little Yielding, that our Friends at firſt ſhewed to re-gain them, they made Uſe of to confirm them; and their Obſtinacy leading us to more Severity, like Baſtard Children, they ran away with open Mouth, *bauling into the very Ears of ſome Envious and Buſy-body Profeſſors, Impoſition, Popery, Tyranny, Arbitrary Government*; and theſe are become Themes for ſuch prejudiced Perſons as this *Adverſary*, to declaim againſt the poor *Quakers* upon. Where it may not be unſeaſonably obſerv'd; *That if we ſhould as ill beſtow our Time in gathering up all the Villainous and Impious Miſcarriages of many profeſſed Members of the ſeveral Religious Ways within this Kingdom, I doubt not but we might cut them out more Work than they would be willing to have.* Had we thus begun with them, How Condemnable would they have thought it? But it having been their Practice towards us, we muſt not chide them for Injuſtice, leſt we be reputed Railers; For ſo big is the Beam in their own Eyes, that the vileſt Abuſes againſt us paſs for Innocent and Juſtifiable Things with them.

The *ſecond* Thing I have to offer in order to a full Determination, is this; That either the whole Church, or that Part of it which never was concerned in theſe Debates, particularly the *North of* England, *remote from us, yet conſiſting of a very great Part of the Body of our Friends, both in Number and Solidity, and who have never varied from their firſt Station*, upon any general Propoſal the preſent *Hat-Men* ſhall make for the Demand of their Judgment, provided it may be concluſive with them, (at leaſt ſo far as to clear Particulars from that high Charge of *Tyranny* and *Hypocriſy*) will, we do believe, *freely declare themſelves, according to that Senſe and Underſtanding they ſhall receive of the Mind of Chriſt therein*, from him alone, who is the Leader and Shepherd of his People. If none of all this will do, let them take their Courſe, and furniſh theſe *Iſhmaelites* and Uncircumciſed *Philiſtines* with all they can, to our Trouble, God will bring us through it all; And for that Diſhonour, they have hereby brought on the Way and People of the Lord in General, by putting their pretended Exceptions againſt ſome few Particulars into the Hands of thoſe Men (who do not ſo much ſtudy the Diſgrace of a few Publick Labourers, as the Overthrow of the whole People and Way, (improving all they can ſcrape, how much ſoever interlined with Falſhood, to that very End) will God, the Righteous and Terrible Judge of Heaven and Earth, require an Account; *and Wo, Sorrow and Eternal Perplexity will be the ſwift Recompence of your Treacherous Doings*, unleſs you find a Place for *Repentance*, and can yet wipe away all theſe Scores by true *Contrition*.

Some farther Ground of our Satisfaction in Proceeding againſt *keeping on the Hat in Time of Publick Prayer*, eſpecially, as we are now concerned with theſe Sort of *Apoſtate-Adverſaries*; which is not to diſpute, but farther to declare our Belief, and the Reaſon of our Practice in the Matter, and ſo leave all with the Lord.

I. AS Man conſiſts of Soul and Body, and as the Body is a Kind of Form to the Soul, ſo, whilſt Body and Soul remain unſeparated, there will and muſt be ſome Form ſuited to the Body, whereby to expreſs the publick, Spiritual Worſhip performed by the Soul: Such are Places, Words, and Geſtures; and, in the Performance of ſuch Worſhip, the Body can no more be exempted from ſome Form or Expreſſion, than can the Soul in it's inward and ſpiritual Station. To deny this, is to denote a Man void of Senſe and Reaſon; ſo that though we grant the Outward and Inward Coming of Chriſt, to have abrogated ſuch Types and Figures as foreſhewed a farther Glory, yet Tokens and Demonſtrations of preſent inward Reverence and Divine Honour to God in Publick Performance of Worſhip, we not only never denied, but do affirm them to be as adequate or proper to the Body, as are Reverence and Honour to the Soul.

II. It hath ſeemed Good to the Holy Ghoſt, and to us, in the ſolemn and publick Performance of Prayer unto the Lord, to pull off our Hats, to expreſs the Unveiling of our Spirits, and that reverent Submiſſion and Supplication, which becomes poor Petitioners to come in, and offer up their Deſires with, to the Great King of Glory, and God of the Spirits of all Fleſh. And God has made it a Token of inward Homage by the Requirings of his own Truth. And it is fit it ſhould be obſerved, That theſe preſent Oppoſers not only acknowledged the People, called *Quakers*, to be a true Church whilſt in this Practice (which I deny any Church to be that continues in the World's Rudiments) and that they have frequently ſuggeſted us on this Occaſion to be Retainers of; But that they have received heavenly Refreſhment by thoſe *Prayers*, that have been offered up by uncover'd Heads: And that God ſhould ſend forth ſuch a Spiritual *Miniſtry*, ſo richly furniſhed, and rarely qualified, by the Divine Power and Wiſdom of God a few Years before, as the Author of *The Spirit of the Hat* confeſſeth, and that in their Performance of Worſhip to God, they ſhould be Worldly, and vainly Ceremonious, can be no Ways conſiſtent. And I do here appeal to all ſober Perſons, if after ſo large a Teſtimony, given to the People called *Quakers*, as a True Church, and her Miniſtry and Worſhip as Powerful and Pure, before ever this Imagination came forth, it could be any Thing Solid, Seaſonable, or Edifying to Introduce or Trouble the Church with that Practice, which they acknowledge She was Bleſt, and Proſperous without.

III. But again, It denotes and ſignifies the Difference that is between Worſhip to God, and Miniſtry to Man; there is not equal Homage, indeed none at all, in declaring God's Will to Man, but the other is all Matter of pure Homage, and to diſcover this Difference by ſome due and ſuitable Poſture, is ſo far from being unlawful, that the contrary is very condemnable.

IV. It is never to be thought reaſonable by People not out of their Senſes, at leaſt upon our *Adverſary's* Principles, that a Man ſhould be mov'd to Pray, and yet in that Motion not moved to ſhew it. What! would they have a Man, when he is moved to Pray, wait for another Motion to be led to diſcover it? But above all the reſt, How do they that ſtand with their Hats on, teſtify their Unity with him that prays (as they confeſs a Man may by the Spirit of the Lord) with his Hat off? I ſay, What greater Token do they give of their joining with ſuch Prayers, than the *Publican or Phariſee*, who by that very Poſture teſtify their Diſlike. But yet farther, Suppoſe an *Hat-Man* be moved to pray with his Hat off, as they confeſs he may, What becomes of the reſt of that Opinion in the Meeting? If they pull it off meerly as having Unity with his Prayer, then they are gone; for that is our Ground, who ſay, that Soul and Body, Prayer and Geſture muſt go together. If they ſay, it is upon them not to pull it off, Two Things will follow: *Firſt*, The Spirit of the Lord moveth People in the ſame Meeting, at the ſame Inſtant of Time, and in one and the ſame Duty, unto two contrary Things. *2dly*, That they may have Unity with the Prayer, and not with the Geſture; with one Motion, and not the other. That they have Unity with the Prayer, and give, and wrap up their Spirits in the preſent Senſe that's ſtirring in the Aſſembly, with his that is the Mouth, without an extraordinary Impulſe to pray with him in their own Spirits; yet require ſuch a Motion to join with the Geſture; ſo that they can pray with the Man moved, but not pull of their Hat with the Man ſo moved. The Confuſion, Contradiction and Abſurdity of this Imagination, ought for ever to juſtify the *Quakers* Seaſonable, Solid and *Chriſtian* Proceedings againſt the Introducers and Abettors of it; for a Contradiction in Geſture, when Geſture ſtands upon Motion, is (proportionably) as real a Reſiſtance againſt the Spirit, and committing of Diſorder in *Chriſtian* Aſſemblies, as in Matter of Doctrine, or any other eſſential Part of Worſhip.

V. The Generality of the Friends in the Nation renounced it; where I cannot but take an Opportunity to defend a Paſſage in a Private Letter writ by me, upon the Intreaty of one of *John Perrot's* Diſciples, in much Kindneſs, to ſatisfy and reclaim him, and cited by the Envious *Author* of *Tyranny and Hypocriſy Detected*, Page 25.

W. P. ſaith

* *W. P.* ſaith, that God hath given greater Judgment to his Church, than to the individual Members of it, is a true Poſition, and the Church of *Rome* errs not in that, but in accounting themſelves a true Church: Theſe are not my very Words; a Diſingenuity, if I am not miſtaken this *Author* wrote once almoſt a whole Book againſt; however, I abide by the Paſſage: For if Chriſt bid Individuals tell the Church, and yet the Church has no more Diſcerning or Judgment than they had in themſelves before ſuch Appeal, and which can't be better'd by it, away with Reaſon: If in the Multitude of Counſellors there be Safety, reſpecting Worldly Matters, why not reſpecting Spiritual Matters? Suppoſing, as we ever did, that God's Power, Spirit, and Preſence preſide in any ſuch Church, Body, or Aſſembly. This is more than the Cavil deſerves, but I was willing to expreſs my Mind more fully for the Reader's Satisfaction.

VI. This Innovation brought with it Diviſion, inſtead of Unity; Confuſion, inſtead of Order; Heart Burnings, inſtead of Love; and diverted the Minds of ſome from the more weighty Things of God's Living and Spiritual Law.

VII. Had it been never ſo Innocent, it coſt more than it was worth, and their inſiſting ſo much upon it, to the Diſturbance of the *Church's Concord*, was no ſmall Evidence of the Wrongneſs of that Spirit, which introduced and maintained it. This ſhall ſufficiently rebuke and judge both it and them, that it added nothing to Life and Salvation, nor to the Edification of the Body of Chriſt, *which is the End of every True Motion*; for it carried neither interior, nor exterior Homage, Service or Benefit in the leaſt, either to Perſons in their own Particulars, or to the Church in General.

And whereas they frequently have accuſed the Body of our *Friends*, which ſtill remains, as they once confeſt, the Body of Chriſt, of being Guilty of *Popiſh Cuſtoms*, in not being Guilty of their Irreverence; and that the Minds of People were not yet inwardly and ſpiritually exerciſed in Worſhip, it is evident, that their new-fangled Practice, Diſſent about it, and continual Defence of it, did more draw out the Minds of ſome People, and exerciſe and perplex them about Poſtures and Geſtures, than ever they were before: So that what they falſly charge upon the *Church*, is their own proper Character. Our *Friends* prudent Stop to this troubleſom and endleſs Sort of Innovation, deſerves none of thoſe *Hard Names* theſe *Scurrilous Libels* give both them and their Proceedings.

But they object ſomething G. F. and my ſelf have writ againſt *Hat-Honour*, as, *That we ſhould repute it an Earthly, Vain, and Mean Thing, minded only of Men in the Fall; that if pulling off the Hat were true Honouring or Reſpecting, Vile Perſons would be the moſt Civil; Real Reſpect is a more Subſtantial Thing, manifeſted by Obedience.* This our *Adverſary* quotes out of G. F's Book, called, *True Honour among the Jews*; and mine, entituled, *No Croſs, No Crown*; but they forgot to be ſo ingenious, or on Purpoſe would not be ſo Juſt, as to tell People, *That we writ againſt the Fallen Honour of the Hat to Men.* Becauſe we deny it to Men, muſt we therefore deny it to God? No: *But we therefore deny it to Men, becauſe we give it only to God, as one of thoſe Geſtures, which outwardly diſtinguiſhes Worſhip to God, from Miniſtry to Man.* But this is their Drift and Ground of their citing thoſe Paſſages, *That if it be ſo Mean and Earthly a Thing, to pull off the Hat to Man, how comes it ſo Eminent a Geſture in Worſhip, and why not eſteemed as earthly and empty a Thing, in reſpect to Worſhip as Civil Honour?* I think I give the Force of their Objection, and ſhall as eaſily anſwer it.

That which gives *Weight to any Geſture*, is the *Reaſon inducing to it*, and *both the End and Frame of the Mind in uſing of it.* God's Spirit has required this before ever *J. Perrot* was born into ſo much as the Profeſſion of our Living Way, as a Teſtimony againſt the *Ranting Spirits*, that were then very riſe in this * Nation, and hath continued it amongſt us a *Goſpel, Decent, and Reverent Expreſſion*, or *Token of the Unveiling of our Spirits to God in Prayer.* Now ſtrip this Geſture, or rather empty it of this ſolid Reaſon inducing, and both take away that End, and remove that Frame of Spirit, in which that Geſture is uſed; and truly we may then very well repute it, *A mean and beggarly Thing for the Sons of Men to bluſter about.* To have it in the Senſe it is given to God, they cannot: To have it without that Senſe, is to have an empty, inſignificant Geſture. And ſhould we allow of it, what Diſtinction could be found to ſave us from performing that to Man which we do to God? Since the Geſture denotes none, neither can (and our *Adverſary* denies a Way to judge the Meanings of an Inward Spirit by) beſides Man's requiring, upon an earneſt *Thirſt* after Honour, that Poſture which we only give to God, in his own pure Worſhip, makes the Doing of it Sinful, if there were nothing elſe in it; and therefore we deny it to Men, at what Time in the Reverence and deep Humility of our Spirits, we give it to God; out of which Senſe it is nothing, but in it, acceptable and requiſite. We alſo know that Men in the Fall, can give but *Fallen Honour*; and where Geſtures are invented or practiſed by a Fallen and Earthly Spirit, the Reſpect they ſet upon them, is not the True Honour and Reſpect, *but Fallen and Earthly*; in this Senſe it is we call it *Fallen, Earthly, and Vain.* More Subſtantial Things may be ſo reputed, as *Prayer*, &c. when not proceeding from a right Ground, much more a Geſture relating to it. Our *Adverſaries* do ill, to conclude ſo generally; they ſhould have weighed, that as we can give it to God only, in the Reſtoration out of the fallen Ways and Worſhips of Men, ſo the Uſe of it in that Eſtate, muſt needs render it a Fallen, Mean, Earthly, and Empty Thing, as indeed are all their Worſhips, who ſtand not in the Power and Spirit of God; much more, when any the like Practice is uſed to Mortal Man. But they farther object a Paſſage in a Letter to *J. Perrot*, from *R. Hubberthorn*, (ibid. p. 24.) *Then no ſuch Reaſonings had we had, if ſo be the* Free Spirit *of the Lord had been minded, which is not to be limited, neither to the keeping on the Hat, nor putting off the Hat in Time of Prayer.* But what adds this to their Cauſe, in Defence of which they brought it, who go about to limit the Spirit, and not we, as *R. H.* alſo ſays, for our Buſineſs is to be limited by the Spirit, and not to limit it, or, to out-run it. I hope, none will infer from thence, that Men ought to keep their *Hats on*: Or, that the ſame Spirit would lead to thoſe contrary Geſtures, as ſay ſome of *J. Perrot*'s Followers: For *R. H.* meant nothing leſs; but he was ſure, if they had kept to that Free Spirit (that had already limited to, and confirmed the pulling it off) *there would not have been ſuch Reaſonings about keeping of it on, or off*; And why? Becauſe they would have felt a Pre-concluſion, which would have ſettled them out of the Reach of the Bondage that Spirit of Deluſion had brought them into: For the Liberty of the Spirit ſtands not in being moved to contrary Things, that is *Ranteriſm*; but in being freed from every high Thought, and exalted Imagination, to abide in the Order of the Goſpel. But our *Adverſary*, who can at Times, and for his own Ends engage for any Cauſe, tells us in *J. Perrot*'s Defence, *That he did not enjoyn the Practice; for he left all to the Free, Univerſal Spirit*, pag. 24. But after this, our *Adverſary*, if he would have defended *J. P.* to Purpoſe, he ſhould not have told us *Pag.* 32, 33, *that* J. Perrot *had received Command againſt it from the Lord God of Heaven and Earth in his Captivity at* Rome, *to teſtify againſt the Cuſtom and Tradition of Taking off the Hat by Men, when they go to pray to God*: And the Truth is, he did at other Times call it a *Romiſh Tradition.* But what follows from theſe two Paſſages that ſo greatly juſtle at one another? Does not the firſt imply, that a Man may lawfully pull off the Hat in Prayer; and the latter expreſly judge it as a Tradition of Men? Either his Command was falſe, or he was Deceitful in his Anſwer to our Friends; For that a Man may be left to his Liberty, whether he ſhall practiſe the Traditions of Men in the Worſhip of God (upon *J. Perrot*'s Pretences to Divine Motions altogether in Worſhip) is the Height of all Contradiction; yet this is the Doctrine of *J. Perrot*, as we have it delivered to us by his *Apologizer*: To give Liberty to pull it off or put it on, as it was with People to do, and yet that he was commanded of God to teſtify againſt it poſitively and generally, as a Tradition of Man; As if People might uſe, nay, be moved of God, to perform in his Worſhip any of the Traditions of Men, which God himſelf had given expreſs Sentence againſt. It is not ſhort of *Blaſphemy* it ſelf. And for our Friends, that is, *G. F. G. W.* and others, which this Man ſays, owned *J. Perrot*'s Motion for *Rome*, and counted him a good Friend, p. 32. They do aver that they denied that Motion, and never ſo reputed him. However it be, this *Apologiſt*, vowed to our Diſgrace, beſtirs himſelf not a little in Defence of *J. Perrot* and his Followers, as if *firſt* he lov'd the Hat on in Time of Prayer

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* How came this Letter into the Socinian's Hand? Doth not this prove a Cabal? And that *Quondam Quakers*, now Apoſtates, are their Spies? Was this my Reward for a Loving and Courteous Letter, which kindly invited him to my Houſe, for farther Satisfaction? Treacherous Perſon! to give it up into proclaimed Enemies Hands, (ſuch Baſeneſs is like an Apoſtate) and not to grapple with one Part of it's Strength, ſo diſingenuous an Adverſary.

* As Dr. Gell and a certain Perſon of worldly Quality, ſaid, "That had not the Quakers come, the "Ranters had over-run the Nation.

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1673. Prayer, which he denies in it ſelf; *Secondly*, As if he believed and allow'd of Motions, which he both denies and ſcorns; *Thirdly*, As if he liked a true *Quaker*, and was not ſo much diſpleaſed at the Light, as at People's Leaving or Confining it in it's Leadings and Requirings; Who by his great Envy to our Perſons, ſhews his Hate to true *Quakers*; and by his baſe Concluſion from the Pretences of both Parties to have been led to a contrary Thing by the Light within, That the Light is a Kind of Miſerable, Uncertain Thing; and waiting to be ordered by it, a very dubious Piece of Buſineſs, to the Diſgrace of Chriſt's Light; Reviling then, as well the one Sort as the other, and bringing his Blow well-nigh as hard upon the *Hat-Men* as upon us, ſee *Page* 23, 24, 25, 71, and *ult.* In which the Drift of his Buſineſs is to drive People off from the Leadings of the Light, inſtead of pleading on the Behalf of theſe *Apoſtates* being led into that Practice by it, as he vainly doth, *Page* 32, 33. Let Diſingenuous *W. M.* and Furious *J. Pennyman* ſee to what Paſs they have brought their Affairs, who, under the Pretence of proving the *Quakers* Apoſtacy from the Teachings of the Light, have furniſht a Man with Complaints againſt us, who could ſo little diſſemble his Diſlike againſt the *Principle* it ſelf, as to conclude *Uncertainty*, *Confuſion* and *Blaſphemy* to attend that very Aſſertion about the Light's Teaching, which the People, called *Quakers*, in the Beginning made, and is by this Adverſary, in other Places, on theſe *Apoſtates* Account ſeemingly pleaded for. Let them glory in this Man's Endeavours, if they will; Their wicked *Hypocriſy* and great *Treachery* are herein manifeſt beyond what may at this Time be ſaid by us: They loved the Motions of the Principle at an odd Rate that ſet a Man to defend them that is an Enemy to them. His Concluſions prove what I ſaid in mine Introduction, that it was againſt the *True* Quakers *and their ancient confeſt Principle he chiefly levelled his Scoffs, Nick-Names, Reflections and groſs Perverſions, and not meerly againſt us as Falſe* Quakers, *or Perſons gone from our firſt Principle.*

To prove this, behold how, and why he triumphs! *That our Principle admits of no Means whereby to diſcern one immediate Teaching from another.* Perrot *ſays one Thing, and* Fox *another; Who is in the Right?* or to that Purpoſe.

It would have done well if *W. M.* and *J. P.* had anſwered this Objection, before they furniſht him to plead their Cauſe and defend them to be in the Right, from thoſe Motions their own *Apologiſt* denies any Certainty to; and I may now take Occaſion to aſk him, why he is ſo peremptory in his Cenſures of us to be in the Wrong, who denies any Certainty of Judgment of either Side? How comes he ſo certain in Condemning and Juſtifying? Partial Man! But no greater Evidence can well be given of the Wrongneſs of *J. Perrot*'s Spirit, than has been already related, viz. *The Diſturbance of the Church; The Unprofitableneſs of the Thing; The ſcandalous Lapſe and Apoſtacy of himſelf and ſeveral of his Followers, and the Judgment others zealouſly paſt againſt themſelves whoſe Simplicity had been betrayed.* The Fruits teſtify what Spirit it was, though, upon our Adverſary's ſaying, that there is no inward Teſt or Trial of Spirits, at leaſt implying ſo much, he contradicts Scripture, and undervalues the Gift of God; For he had as good ſay, *That a wrong Spirit, covered with fair and undeniable Pretences, is not diſcernable by the Light and Spirit of God within; A Man may be wrong within, and Right without, have the exact Form, but not the Power of Godlineſs.* What can try Spirits, but the Spirit? No Writing can tell me a Wrong from a Right Spirit in the Ground, though it may deſcribe good and bad Fruits, and from ſuch Actions Men may by a Writing deſcribe the Right from the Wrong; But what gives to reliſh, taſte, ſavour, a Wrong Spirit in Sheep's Clothing, beſide the Heavenly Inſtinct of the Divine Nature? As People are turned to that they can diſcern, as ſaith the Apoſtle, *The Spiritual Man judgeth all Things,* (that is, of Right he may) *and is judged of no Man* (that is, not diſcerningly of the meer Natural Man) And as the Spiritual Man's Diſcerning is from the Spirit that ſearcheth out the deep Things of God, ſo is God the Judge and Law-giver to his People under this Diſpenſation. If the Goſpel-Fellowſhip be in Spirit, True *Chriſtians* muſt have an Inward Taſte and Senſe of one another's Spirits; and what gives to ſavour a right, *at the ſame Time, gives to reliſh a Wrong Spirit.* The ſame *Objection* he makes againſt the Light may be made againſt the *Spirit*, (which is but another Name for the ſame Principle) and I hope, he will not dare to ſay that any Confuſion can follow upon holding that *Men under the Goſpel ought to be led by it:* Yet, this granted, ſuppoſe Men pretending to be led by the Spirit, to be gone from the Spirit, or that Men equally pretending to be guided by it, differ, as *Paul* and *Barnabas* and *Peter*, what ſhould

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ſhould determine? No *Writings* of the Old Teſtament could, at leaſt without *Meanings*; and the ſame Difficulty lies about the Meanings of *Scripture*, as about being led by the Spirit. In this Caſe what ſhall be done? Surely the Spirit muſt not be upbraided nor branded: Neither will it follow, *That there is no Judge*; for Chriſt is the great Judge, appointed of God, the Spiritual great Prophet that ſpeaks from Heaven, and in his own Time will give Judgment to the View of all Men. In the mean while he ſatisfies the Minds of thoſe who are truly led by his Spirit; and Withering, Decay, Murmuring, Complaining, and finally Apoſtacy will follow upon the Pretenders, as is fulfilled in the preſent *Judaſſes*. This hath been largely argued elſewhere, yet I was not willing to let this Paſſage of our Enemy's paſs unconſider'd, which indeed is the Strength of his Book, and what the ableſt of our *Adverſaries* can ſay againſt us on this Account.

I have proceeded thus far more particularly in Defence of the Church, againſt the *Apoſtate Adverſaries* and their *Apologiſt*, about the Argument by them made about the *Hat*, and thoſe Diſcords that enſued; In which I hope, I have not exceeded the Bounds of Truth and Moderation.

For the latter *Objection*, which is directed not ſo much againſt the *Body* of our Friends, as *a ſelect Number of Miniſters and Elders devoted*, as he falſly and ſcoffingly ſuggeſts, *to the Promotion of* G. F's *Authority and Intereſt*, I can with all Clearneſs and Sincerity, and that in the Name of many Brethren, give this following Teſtimony.

G. F. I would have all to know, *ſeeks not Himſelf*, but Chriſt, and as becomes a true Apoſtle, and Servant of his Lord and Maſter, Jeſus Chriſt, Early and Late, in Seaſon and out of Seaſon, with inceſſant Pains and Care, (not being Burthenſome unto any) endeavours to promote the Work of God in the Earth; and is ſo *far from Lording it over any*, that he daily ſerves all for the Truth's Sake, thinking no *Labour* too great, nor *Condeſcenſion* too mean, whereby he may be ſerviceable to any, in what concerns their eternal Well-fare; and this ſome of theſe *Apoſtates* muſt needs know He has approved himſelf, and ſtill doth among us, to be *a Man of God*, and *a True Prophet of the Lord*; and as ſuch, we do value him, and the Rage of Men ſhall not Diſ-ſettle us from our Senſe and Regard of him, who ſeeks not himſelf, nor his own Things, but the Things of God, that Chriſt, and his Power alone may be exalted in the Hearts of all People, and all Fleſh humbled; and for this alone are all publick Labourers of Value with our Friends, and no otherwiſe Reſpected or Regarded than in the Lord, which is not *Tyranny*, but *Duty*: Wherefore thoſe Terms, of *Foxonian*, *King George Fox*, *Foxonian Leaven*, G. Fox *and his Party* or *Adherents*, are with many more, Words of Scorn and Abuſe; he has no ſuch intended Lordſhip, nor are we of his Party, but *God's Free-Men*, and True *Chriſtians*, being with him Baptized *by One Spirit into One Body*; the Unity of which theſe ſmiting *Apoſtates* and their abuſive *Libeller* can never break.

I ſhall touch upon their Aggravations about not *Marrying*, *Burying*, &c. before I come to thoſe other Reflections made againſt *G. F.* our *Miniſtry*, and *My ſelf*, and all before I end my Share in this Re-joinder.

Firſt, He is pleaſed to ſay, *That we deny Trading*, *Marrying*, *Burying*, *and all Eccleſiaſtical and Civil Privileges to thoſe that diſſent from us*, p. 7. Theſe were the Aggravations I before promiſed to obſerve.

But alas! What ſhall we ſay to a Man thus hardy, and reſolv'd to be Wicked, that he may render us ſo? Did we ever forbid Men *Trading*, or endeavour to take People off from Trading with them? *J. Pennyman* can ſay no ſuch Thing without Lying; for ſeveral have lovingly frequented his Shop, ſince he enviouſly viſited and diſturbed our Meetings: And how many do we daily trade with, that are not of us, in Love and full Aſſurance of their Honeſty.

For *Marrying*, I referred the Author of the *Spirit of the Hat* to the Apoſtle's Dehortation, *Be ye not unequally Yoked together*. It ſeems, if we cannot own Perſons to be of us, that are not of us, we muſt be abuſed. This made the preſent *Apologizer* (if I am not out of my Gueſs) Angry and Enraged with us at firſt. 'Tis not meer Talking of Chriſt, and hammering out a few Notions in the meer Strength of Man's Will and Wiſdom, that makes a *True Chriſtian*; therefore we could not receive him for our *Sect-Maſter*, that angers him. And for *Marriage*,

1673. we cannot have Unity with any in that Solemn Performance of Marrying, who are acted by a Wrong Spirit, and ſo gone out of the Union of the Body of Friends: We do not deny them that are ſo Married, to be Married at all, as this Enemy would conclude, though to be Married in the Unity we can never own them.

As to our denying of *Burial* unto ſuch *Apoſtates*, my Words in the Book, called, *The Spirit of* Alexander *the Copper-ſmith Rebuked*, carry no ſuch unnatural Senſe. Two Things I denied (1.) *That we therefore denyed them a Burial, becauſe we ſhould always refuſe it as of us, whilſt they continued in that Diſſenting Spirit from us.* (2.) *That we Uſurped their Property.* To the firſt, ſays our Adverſary, *They* (Quakers) *would not ſuffer ſuch to ſtink above Ground, but he ſhould be buried, not among the* Catholicks; *but as* Hereticks *in* Spain *or* Italy, p. 19.

Behold the Candor of this Interpreter! What a ſtrange Improvement has he made of my Sayings? much more reſembling the Carriage of that Sort of *Catholicks* (he likens us to) againſt ſuch pretended *Hereticks*, as the poor *Waldenſes*, than we do in the Caſe of Burial.

I ſay again, That as our Friends intended upon their firſt Purchaſe of a *Burying Place*, that their Dead Bodies ſhould lie together from the People of diſtinct Ways, which is warrantable from *Abraham*'s *Practice* in *Geneſis*; ſo do they not deſire, that ſuch as have been of them, and have afterwards run out, ſhould lie among them, unleſs it be the Deſire of the Deceaſing Parties, or that they declare their Unity with Friends: yet we would not by any Means be thought to deny any Perſon whatever, a *Burying-Place*, though we could never allow it to them as one of us, ſince that were moſt unnatural. I would fain know, if this *Adverſary* would obſerve no Diſtinction in this Caſe? or what Injury there is done, in making that Difference, *when Dead*, which was obſerved by the deceaſt Party himſelf, *when Alive*? For the Property that he ſays ſome of them have, 'tis true, and was never denyed; but that we uſurpt it, we did and do reject as a Slander: They never deſired their Part of the Collection that bought it, nor did we ever refuſe to repay it, but are ready to be quit with them when they will; a Perverſe Apoſtatized Generation! For *Eccleſiaſtical Privileges*, I know not what he means; and thoſe Scoffs ill become a Man that pretends to Religion: Such Privileges, as are the peculiar Right of every true Member of Chriſt's Church, it muſt be confeſt, that ſuch Starters aſide from the Primitive Fellowſhip of it, *do deprive themſelves of Church-Privileges*; we don't. But this, ſays he, *is more than any beſide the* Papiſt *dare pretend to; the* Proteſtant, *or* Church *of* England *challenges no ſuch Power*, p. 5. But he that has ventured to tell ſo many falſe Things of us, may dare to beſtow one upon her, eſpecially when it is conſidered, that he is a *Concealed Perſon*, and may be *Falſe and Baſe with Security*. Does not the *Church* of *England*, both Excommunicate, and ſtir up the Civil Magiſtrate againſt ſuch as diſſent from her in meer Circumſtances? Does not the long Difference between her and the ancient *Puritans*, *Presbyterians* and *Independents*, *Baptiſts*, and Us more particularly, ſufficiently Diſprove that bold Aſſertion? But we pretend not to imitate any; but really act according to that Underſtanding and Senſe which God has given us in theſe Things, and in which we commend our ſelves to him, being herein willing to abide his Judgment.

To the Reſt of thoſe Cruelties he makes us guilty of, he doth, with the Author of the *Spirit of the Hat*, charge us *with Pulling down, Haling out of our Meetings, and conſequently wanted only Power to puniſh them*; adding, *That my Appeal to God's Witneſs in all Conſciences, for our Vindication, ſhows me greatly to be lamented, as either Blind or Impudent*; *That we have alſo Puſht, Pincht, Kickt and Trod upon Feet and Toes*, ſending us to *Francis Chadwell* for Proof thereof.

But, to ſay nothing of his Ill-Language, my Appeal ſtands as it did; and as before, ſo now I will put it between Impartial and Moderate Men, if ever we ſo uſed any Conſciencious Inquirer, or Oppoſer? No, nor any elſe after that Manner repreſented by our Adverſary; and God will plead our Innocency againſt him, in the Hour of his Righteous Judgments, he ſhall not go Uncondemned down to his Grave.

For *Francis Chadwell*, he is a Man of no Conſcience, nor Credit, in what relates to us; I my ſelf have known him groſly guilty both of *Lying* and *Tipling*: No frothy Stager is leſs to be regarded in Religion, than this Man's Witneſs, *a Light, Scoffing, Taunting, Tumultuous Perſon*; who after an Hundred Solid Confutations, One of which had been enough to ſtrike an ingenuous Man to the Heart, has continued to Bawl and Diſquiet our Meetings, Time after Time: His Aim hath been to raiſe up an Envious and Scoffing Spirit in People againſt us, Jeering, Laughing, Houting, with ſuch unſeemly Carriage, as wholly unbefit him for a Witneſs againſt us; He had as good as confeſt, that he has been Hired by ſome Profeſſors to diſturb us; and told me, *If I would give him Five Hundred Pounds he would be a* Quaker *too*; yet, this is our *Socinian Adverſary's Serious, Conſcientious Inquirer, or Oppoſer*.

He alſo brings in one *William King*, whom he ſays, *We Haled out of our Gallery in* Grace-Church-Street, *with ſuch Violence, that he hath ſcarce felt the Stairs, but that he hath often felt our Cruel Hands, witneſs* G. Whitehead's *Pinching him in the Arm, at* Jer. Clark's *Houſe*; *and that We would not ſuffer him a Priſoner among us, though for the ſame Cauſe, and all this for ſome Diſagreement in Judgment.*

I confeſs, I have no great Acquaintance with the Man; but *firſt*, deny that ever he was haled out of *Grace-Church-Street*, or any where elſe; but it may ſo happen, that he offering to keep the Meeting when ended by our Friends, the People preſſing out, and he ſpeaking, might bear him away with a Croud, which hath fallen out to many that have been Speakers, and not Oppoſers: Perhaps ſome diſturbed and hindred of Hearing, may on their own Account have ſhov'd him, or put him by; what's that to us?

For G. *Whitehead*'s Pinching him, it is like the reſt, full of Slander; He is known to be a Man of more Temperance and Command of himſelf, if he had been provoked. 'Tis true, He took him by the Sleeve to turn him to a Looking-Glaſs, that he might behold his Envious and Paſſionate Countenance, as *G. W.* avers, and others preſent: But had it been true, how one Pinch can prove that he had Often felt our Cruel Hands; Unbyaſſed Readers may beſt judge.

That he was a Priſoner is confeſſed; that we Refuſed him to be among us, is denied: But that we were not in Unity with him, we are not afraid to own. I know not that I ever ſpoke to him but once, and that was in *Newgate*, being a Priſoner my ſelf; and if he will ſpeak Truth, he can ſay nothing bad of me. For *G. Whitehead*'s *Charging* Henry Pawſon *not to entertain him*, it is falſe; For what is it but to ſuggeſt, that we would Refuſe him common Hoſpitality? 'Tis true, that *G. W.* as in Conſcience-bound, warned them of him, as one of the Ancient Creepers into Houſes, Diſaffected to the Brethren, and Prone to Diſcords (as by his frequent Diſturbances in our Meetings is evident) therefore not to entertain him as one in Unity with us; but if he, or any of them want (ſuppoſing firſt their Lawful Endeavours to procure ſufficient Maintenance) I know not one among us, who would not readily Adminiſter to their Neceſſities.

But we gave out a Paper againſt John Pennyman *when he was in Priſon, and would not ſpare that grave, ancient Gentle-Woman* Ann Mud, *who being Moved to ſpeak a few Words,* T. Matthews *pulled her away by Violence, and that we were the People in former Days that vexed, and diſquieted all Sorts of Religious Aſſemblies, and clamoured againſt thoſe as Perſecutors, that obtained their Peace by Thruſting and Carrying us out.*

But I will tell him *firſt*, that our Paper againſt *John Pennyman* was as neceſſary to clear us from that Inſtigation of the *Devil* that led him to give up to burn the Scriptures of Truth, and the Writings of Friends (which were ſome of thoſe Papers) this Apologizer (fitted for all turns of Deceitful Evaſion) calleth *Waſt*, p. 37. under the Pretence of the Motion of God's Spirit, as for an Innocent Man, in Sight of a Murder, to clear himſelf from being guilty of ſo heinous a Fact. We delighted not at his Impriſonment, for we were wounded by the Cauſe of it; and had great Reaſon to deny that Action, which brought a Reproach upon our Principle and Practice, that never belonged to either. God's Spirit hath hitherto led us to Read, Believe, Obey and Witneſs the Scriptures, and not to tear them, as did our Adverſary's Orthodox *Elizabeth Barnes* (p. 52.) in the Height of Rage before mine Eyes; and offer to burn them, as did his ſo much *Commended and Defended* John Pennyman. I perceive, this *Socinian* Author denies our Teſtimony by his Diſlike of it, and conſequently owns that Wicked Poſition, *That the Spirit of God may lead a Man to burn the Scriptures of God*; againſt which our Teſtimony was mainly directed.

For his *ancient, grave Gentle-Woman* (as he calls her) ſhe hath been ſo Unhappy as through her Exceſs of Affection to *J. Pennyman*, to be a Sharer with him in his perverſe Out-cries againſt us; yet I can ſcarcely think that ſhe will atteſt any ſuch

1673. Thing: But if it were true, as I believe it to be falſe, it can be no valid Argument againſt the *Faith, Worſhip or Actions of the Body of the* Quakers. But, why Moved? Methinks, here and in *J. P*'s Caſe, he hath learned to pronounce *Moved*, as if he believed the Spirit in theſe Days uſed any ſuch Thing. Is he angry with us for reſiſting *Ann Mud*'s Motion, who himſelf, p. 32, 33, 71. denies the Certainty of any ſuch Thing? but Envy blinds Men. We ſhall alſo grant that we are the Men whom the Eternal God from Time to Time raiſed to teſtifie againſt the *Hireling Teachers* that took Money for that which was not Bread, but were like Wolves in Sheep's Clothing, devoured the Flock, and made a Prey of the People; and God hath bleſſed us in that Service, for before a Gathering, there was to be a Scattering: And God made us Inſtrumental to turn People from Darkneſs to Light, from the Power of Satan unto God, *by directing their Minds to the Gift of His Holy Light and Spirit, which diſcovers the Deeds of Darkneſs, convinceth the World of Sin, revealeth the Mind and Will of God, and gives Power to the Creature that believes in it, to obey and do it.*

For this Teſtimony in the Hirelings Synagogues, *did the Falſe* Jew, *or* Chriſtian, *Hale, Tear, Beat, Bruiſe, Knock down, Stock, Whip, Impriſon,* with many ſuch like Horrid and Inhuman Actions, which became not our Adverſary's Intereſt (had he been an Impartial *Hiſtorian)* to mention: But, have we been no otherwiſe diſturbed? or have we ſo uſed our Diſturbers? Our Faithful Chronicles of the Bloody Tragedies of that Profeſſing Generation will tell future Ages other Things. O the Partiality of this *Socinian* Apologizer for our Diſturbers! But to cloſe this. Either our Adverſary condemns our former Teſtimonies againſt the *Prieſts* in their *Steeple-Houſes*, or he does not; if he does, he cannot juſtifie the Senſeleſs Bawlings of Proud and Envious *J. Pennyman, Francis Chadwel* and the like Diſturbers of our Aſſemblies, upon his own Compariſon. If he juſtifies their Diſturbances of us, eſpecially thoſe given by his *Prime and Singular Witneſs*, F. Chadwel, with what Face can he cenſure our Serious and Solemn Admonitions, or Reproofs in the *National Synagogues*: Let it be as it will with him, we expect an higher Judgment, and to that ſhall we gladly yield.

And for thoſe Two or Three Stories of the Wantonneſs and Uncleanneſs of ſome particular Perſons among us, though it is ſpoken to in ſome following Teſtimonies, yet I have thus much to ſay; *J. W*'s Name is Baſely and Falſly uſed by the Libeller, though he could not have mentioned it but upon Information from ſome of theſe Defaming *Apoſtates*, whom God will judge, for endeavouring to Murder the Reputation of an Ancient, Solid, Faithful Labourer in God's Work. Shall *Ifs* and *may be's* conclude Men Guilty? It is not the firſt Miſtake *W. M.* if he be their Informer, hath committed, whoſe Jealous Surmiſing Soul can ſcarce do any Thing elſe in Caſes relating unto us, as I have experienced: His *Worth* is lighter to the Man, his Name is brought in to ſlander, than the Chaff to the Wheat.

For *the two Young Women*, concerning whom *M. T*'s Information is cited, they were examined; Childiſh, Toyiſh, and unſeemly Carriages were with much Contrition confeſt: but for any ſuch groſs Wickedneſs, as was and is ſuggeſted by theſe Men, they ſaid it was falſe, if there was a God in Heaven. For *M. T.* we ſhall ſay no more till we have a more expreſs Account of his Concernment in that *Libel*, or Information mentioned therein: We ſee no Name to it, and might as well ſuſpect that with other Things; however, our Friends behaved themſelves in that Matter as became God's People to do.

For *T. M.* One Story is cleared by the Woman's Teſtimony, and *W. M*'s Malice diſcovered. For his common Uncleanneſs under Pretence of Phyſick, *&c.* We know not how to allow it for Truth, as expreſt: But this is certain, that he has been ſeveral Years ſince dealt withal by our Friends, and in particular by a *Phyſician* about it; and in what there was any juſt Ground to Condemn him for, he was judged, his other Unwatchful Carriages denied, and his Converſation turned from by our Friends.

Laſtly, Suppoſe theſe Enemies of God, and his Work, and People, could Say and Prove Ten Times as much; ſhall thoſe Miſcarriages bring many Thouſands of People out of Requeſt, and go for an utter Blaſt upon their Faith, or Way? Vain Men! Should we tell the Stories of the Abominable Practices of both ſuch Apoſtates, and ſome envious *Profeſſors*; what of Sin could we not find ſeveral that have profeſt their Way guilty of? But we will make no *Muſick* for the *Atheiſt*.

Has not every Miſcarriage, as Known, been Reproved? Yes; Every Unfruitful Work of Darkneſs, as by the Light within, when known only by the Party Offending, ſo by the Light in our Friends, as a Church, when known to them. Is not this Goſpel-Order? Or muſt ſome raw Slips of Unwatchful Perſons Antichriſtian our whole Society?

Reader, Theſe Things and Perſons objected, have been ſeveral Years ſince examined; who were Innocent, Acquitted; and who were Guilty, Condemned, according to the Righteous Law of God: And upon this old Condemned Stuff our Enemies feed, with this they Arm themſelves againſt us, and upon this Quagmire, as their beſt Foundation, they ſtand. In ſhort, They have been Falſe to God, Abuſive to his People, Hurtful to the Moderate, and baſely Treacherous to their Ancient Friends. If being Baſe to God and Men can render Men *Chriſtian*, then they deſerve to be ſo accounted of: But till *Religion* cometh to be read Backwards, let them go for Enemies to *Chriſtianity*, and Murderers of Natural Affection.

To conclude, Our *Miniſtry* is of God; it ſtands in the Power of the Living Spiritual Gift of God, to teſtifie againſt all Ungodlineſs: And if any Particular has ever ſlipt, and brought Diſhonour to the Truth, ſuch hath been Reproved in Righteouſneſs, and only Received upon Unfeigned Repentance; which is God's Way. But to Publiſh, Proclaim and Aggravate Miſcarriages of Any to the World, who profeſs Religion, committed many Years ago, Examin'd, Judg'd, and they Forgiven, upon Repentance, by the Lord, and therefore Received again by us; and all this done with Deſign to blaſt our Credit, Diſgrace the Way we profeſs (tho' they were no way concerned to meddle or interpoſe) To do all this, I ſay, is not to be acted by the Spirit of God, but That, of an Accurſed *Ham*, and Treacherous *Judas*; and the Lord will avenge our Cauſe, we doubt not, in due Time.

But an Heinous *Blaſphemy* is laid to the Memory of *Joſiah Coale*, by this Angry Agent, in Behalf of theſe *Apoſtates*; and that is, a Paſſage in a Letter writ anciently by him, in his Life-time to *G. Fox*, viz.

That G. F. *was the Father of many Nations.*

But what *Blaſphemy* is in this? Is it any more than to ſay, That by him, as an Inſtrument in the Hand of God, People of many Nations have been begotten to God? Was not *Paul* a Father of many Nations, who begot the *Corinthians*, that were *Greeks*, and the *Romans*, that were *Latins*? But farther,

Whoſe Life hath reached through us thy Children, even to the Iſles afar off, to the begetting of many again unto a lively Hope, for which Generations to come ſhall call thee Bleſſed.

Very well; And what *Blaſphemy* lodges in theſe Words? Is not that which is the Life of one Good Man the Life of another? Were not the *Chriſtians* of old by One Spirit baptized into One Body? What Life G. *F.* had was from Chriſt Jeſus and it was no other Life *J. Coale* writ of: And I hope, *The Life of Chriſt is one in All*; and who can limit it? And *Joſiah Coale*, with others, were Children in the Senſe afore-mentioned; and that Life through thoſe Children, by him (inſtrumentally) begotten, did reach to thoſe *Iſles* afar off, unto which he and others went to preach the Everlaſting Goſpel. *Paul* reached to the Churches, though afar off, 2 *Cor.* 13. 10. He was Preſent in Spirit, though Abſent in Body; for, *I verily, as Abſent in Body, But Preſent In Spirit, have judged already, as though I were preſent*——*In the Name of our Lord Jeſus Chriſt, when ye are gathered, and* My Spirit *in the Power of the Lord Jeſus Chriſt, caſt forth* (and taken in too upon Repentance, without going to the Lord Mayor and Alderman) 1 *Cor.* 5. 3, 4. His Life and Hope was through *Timothy*, *Titus*, and others, extended unto many. And why ſhall not Generations to come *call an* Apoſtle *Bleſſed*; and bleſs the Name of the Lord for him, reſpecting the Benefit any ſuch one might be in God's Power to a People? Is not the Memory of the Juſt Bleſſed? *Prov.* 10. 7. And did not the Lord by his Prophet ſay of *Iſrael* his People, *I will make thee an Eternal Excellency, and the Joy of many Generations*? Iſa. 60. 57. What if *J. Coale* had ſo ſpoke of G. F. and God's *Iſrael* now? Would it have been *Blaſphemy*? But theſe Err, not knowing the Scriptures, nor the Power of God, like the *Jews* of old.

But yet again, *whoſe Being and Habitation is in the Power of the Higheſt.*

And ſo is the Being and Habitation of every Child of God, or elſe he is in the Power of the *Loweſt, the God of the World, whoſe Habitation is in Darkneſs.* Are we not to turn away from ſuch as ſtand not in the Power of Godlineſs? And did not the Apoſtle go, to turn People from the Power of *Satan* unto the Power of

God,

1673. God, which is the Power of the Higheſt? And is it notwithſtanding *Blaſphemy* to ſtand in it, or teſtifie of one that doth ſtand in it, that he doth ſo ſtand? O the Idle Oppoſition! but great Envy of our Enemies! They ſeek nothing leſs than the Blood of this Upright Man, as the next Words, and their Aggravation of them prove.

In which Thou Ruleſt and Governeſt in Righteouſneſs, and thy Kingdom is eſtabliſht in Peace, and the Increaſe thereof is without End.

Upon this our *Adverſary* takes frequent Occaſion ſcoffingly to call him, *King George*; ſuggeſting him to be ſo vile an *Impoſtor*, as to aſſume unto himſelf *the Compleat and Peculiar Dignity, Dominion and Authority due to Chriſt.* See *Pag.* 53, 54, 55. Which *Blaſphemy*, I am of the Mind, our *Adverſary* thinks deſervedly Puniſhable *after the Severeſt Sort of Death.* But he unworthily traduceth that Good Man, and lays the Harmleſs Scripture-Expreſſions of a departed Servant of the Lord, upon the *Tenters* or *Rack*, that he may ſtretch them to his own Vile and Bloody Purpoſes. Hath this Man forgot that there were ever ſuch Paſſages writ, as theſe? *The Good Seed are the Children of the* Kingdom, Mat. 13. 28. *The* Kingdom *of God is within*, Luke 17. 20. *The Saints ſhall judge the World*, 1 Cor. 6. 2, 3. *But ye are a* Royal *Prieſthood*, 1 Pet. 9. 2. *And thou* (the Lamb) *haſt made us unto our* God Kings *and* Prieſts, *and we ſhall* Reign *on the Earth*, Rev. 5. 10. *And I appoint unto you a* Kingdom, *as my Father hath appointed unto me, that ye may Eat and Drink at my Table in my Kingdom, and* Judge *on Thrones the Twelve Tribes of* Iſrael, Luke 22. 29, 30. *It is the Father's good Pleaſure to give you a Kingdom*, Luke 12. 23. *who hath tranſlated us into the* Kingdom *of his dear Son*, 1 Col. 13. [the Untranſlated therefore Rage] *Wherefore we have received a* Kingdom *that cannot be ſhaken*, Hebr. 12. 28. [they then had it] *I beheld, and the ſame Horn made War with the Saints, and prevailed againſt them, until the Ancient of Days came, and* Judgment *was given to the* Saints *of the Moſt High; and the Time came that the* Saints poſſeſſed the Kingdom, whoſe Kingdom is an everlaſting Kingdom, *Dan.* 7. 21, 22, 27. By all which it is manifeſt, that it is the Privilege of every Saint and Child of God to be a *King*, a *Royal Prieſt*, to have a *Kingdom*, and to *Rule, Govern, and Reign in Righteouſneſs and Peace without End.* So that *Joſiah Coale*, and every *Heir* and *Co-heir with Chriſt*, Rom. 8. 17. doth as well reign in an Everlaſting Kingdom of Righteouſneſs as G. F. doth, or ſhall do; for we have One Faith, One Baptiſm, One Power, One Lord, One Kingdom. Where let it be noted, that by all theſe Titles and Privileges, we only mean and underſtand, *Dominion over, Not Bodies nor Souls, Not Fleſh nor Blood*; but in the Senſe of the Apoſtle, *Epheſ.* 6. 12. *Principalities and Powers, the Rulers of the Darkneſs of this World, and Spiritual Wickedneſſes in High Places*, which center in the Inviſible, Dark Power of the God of the World, that ſince the Beginning hath drawn and acted Man out of God's Counſel and Power, in which the Kingdom ſtands: *For though we walk in the Fleſh or Body, we do not War after the Fleſh; for the Weapons of our Warfare are not Carnal, but Mighty through God, to the pulling down ſtrong Holds, caſting down Imaginations, and every high Thing, that exalts it ſelf againſt the Knowledge of God*, 1 Cor. 10. 4, 5. And as our *War* and *Weapons*, ſo our *Kingdom* is not Carnal, but Spiritual; not of this World, but that which is without End; and of this we are not aſham'd.

It may not be unſeaſonable to take Notice of that Paſſage in his Book ſo often mention'd, eagerly inſiſted upon, and aggravated to the Height of *Ananias*'s *Belying the Holy Ghoſt, viz.* That G. Fox, *this Great Prophet* (as he in Abuſe calls him) *ſhould break open and alter the Contents of* John Whitehead's *Letter, which (as he ſaid) was writ in the Name of the Lord, and that to a quite contrary Senſe; making the Letter to judge thoſe that kept the Hat on, whereas* J. W. *therein juſtified both, thoſe that kept it off, or on. Thus*, ſaith our Adverſary, *doth* G. Fox *bely both* John Whitehead *and the Holy Spirit of God, and that knowingly.* He proceeds, *O prodigious Impudence! He that counterfeits any Man's Name in a Matter of any Concernment deſerves to be expoſed on the* Pillory, and to loſe his Ears; How much greater * Puniſhment doth he deſerve *that Counterfeits both the Name of God and Man, in a Matter of Religious Concern. This*, ſays he, *is the Courſe that* G. F. *took to make his Injunctions to be obſerved.*

But this is the Courſe more truly to make the Impiety of this Adverſary more Notorious. For firſt, G. *Fox* never opened his Letter, nor made any Alteration in it at all, that I dare affirm in ſo many Words; much leſs did he belie the Holy Spirit; and, leaſt of all, do it willingly. I perceive by his Concluſion,

ſion, he acknowledges that the Holy Ghoſt as really mov'd in *J. Whitehead* as in *Peter*, contrary to his own Principle. Any Thing will they all grant, that they may Slander or Injure us in the Minds of the People. How knows he it was a true Motion? Doth he not deny it may be known? If ſo then, How dare he be ſo poſitive in the Cenſure of *G. Fox*? Will he make the Motion uncertain, and yet certainly judge *G. F.* for a *Forger*, who was yet Innocent? I leave it to the *Reader*, what to call this Part of his Tale. Secondly, *J. Whitehead* gave Power by Letter at that Time to the Brethren of London, *to ſuperviſe and alter it, as they ſhould ſee convenient:* and no otherwiſe was G. F. concerned in it, than as one aſſenting with other of our Friends, that, according to Power given and their beſt Underſtanding, did alter it for the better, and herein did *J. W.* teſtifie his Unity and Fellowſhip; *for the Spirits of the Prophets are ſubject to the Prophets:* So that what was done, was no more than what *J. Whitehead* left Power to do, and which the Scripture juſtifies. Wherefore Prodigious Impudence belongs not to G. F. but this hardy Adverſary; and Prodigious Cruelty, Perſecution, if not Murder too, is he guilty of that would have him not only *Pillory'd, and loſe his Ears, but his Life too*, or ſomething very near a-kin to it. This is confirmed pag. 33. where he charges us to be *Blaſphemers*, and that ſuch ought to Dye by the Law of God in former Times; The Conſequence is plainer than his Power to execute it. *O the Miſeries! O the Forgiveneſs of theſe exceeding Meek, Suffering, Bruiſed Little Ones!* As they would have us think: *But, O Deceitful and Blood-thirſty Generation!* Who have endeavoured what in you lies, to betray with your *Treacherous Kiſs of pretended Love to our Souls*, our Faith, Reputations and Lives too, into the Hands of ſome Bloody-minded *Jews*, who are not of the Circumciſion in Spirit, but luſt againſt thoſe that are, that they may be ſtirred up againſt us; But God will reckon with you and them too, for theſe Things.

This Adverſary takes an Occaſion to faſten a Lye upon a Paper ſet forth in the Name of the *Quakers*; but he ſays, writ chiefly by *G. F.* and *G. W.* in ſaying, *That we have paid our Taxes and other Dues more than any People, according to our Abilities. When* (ſays our Adverſary) *their Neighbours know all over* England *there are (at leaſt) ſome Taxes or Aſſeſſments, which they have peremptorily refuſed.* But why muſt we be branded for Lyars becauſe of that Saying, or our Adverſary's baſe Aggravation? I do affirm, *That we have been overſeſt more than any*; and Paying thoſe Extream Aſſeſſments gives good Ground for Saying what we did. But indeed, ſome *Hat-Spirits* perhaps could not ſay ſo; but why? *Becauſe ſome of them are ſo leavened into another Spirit, that they almoſt queſtion the Payment of any, as* M. Boreman, *now called* M. Pennyman, *did.*

I muſt not be plainer, leſt the *Cabal* farther repreſent me as one that expoſes Perſons to the Laſh of * Government. Wherein we can pay we do, what ever they come for, and in ſome Caſes, wherein we cannot anſwer their Demands for Chriſt's Peaceable Goſpel-ſake, They commonly Take Three Times the Value, ſeldom, if ever, Returning any again; But this our Adverſary calls no *Paying:* Sure I am, it is Loſing more than our Adverſary dare adventure; for if I miſtake not, he can ſend out all thoſe Things rather than ſuffer, though perhaps againſt his Conſcience alſo.

Well, *but*, if we will believe him, *there is ſuch an Arrogant, Imperious and Audacious Paper given forth by* R. Farnſworth, A Parker, G. Whitehead, J. Coale, J. Whitehead, T. Loe, S. Criſp, T. Green, T. Moon, and J. Parks, *as he thinks was never given forth by Mortals.* A Charge ſo great, and a Reflection ſo ſharp, that it had need be one of the worſt Papers that was ever writ. Now let us hear what it is.

1. *They allow not ſuch to have Dominion in the Church, who exalt themſelves above the Body of Good and Ancient Friends.*

Now, what hateful Thing did they deliver in this wholeſome Chriſtian Saying? It ſeems, this Enemy of God, and true Righteouſneſs, would have liked us better, *if Bad Friends had been ſuffered to exerciſe the Dominion over the Body of Good and Ancient Friends.* But he ſtarts out thus, *That by the Body of Good and*

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* But is not this to render us Obnoxious to the Government? I abhor that Practice: But baſe and ſelf-ended Spirits are to be humbled, and not think themſelves fit to cry down other People's Religion, that have by Treachery, Perſecution and Falſeneſs too much reproacht all Religion; Let them leave Scribling and Snarling with their Writings, and Repent.

1673. *Ancient Friends is meant* G. Fox *and his Adherents*; which Sort of Interpretation well becomes ſuch a *Cabaliſtick Writer*; for after thoſe Allowances, I could miſrender the beſt Cauſe, Pretences or Actions in the World. It is an arrant Falſhood: He was then far from them; Neither had they him in their Eye in doing it, but God's Honour, and the Church's Peace.

2. *That ſuch as are not in the Unity with the Miniſtry and Body, have no Goſpel-Authority to be Judges in the Church: And that it is abominable Pride, when any Particular will not yield* To the Witneſs of God in Friends.

But what is the Matter with our Adverſary? Hath he loſt his Wits that he makes this ſo Criminal? Are any to be Judges in that Church they have no Unity with? and amongſt the Miniſtry they deny, or are at Diſtance from? Strange Contradiction!

But why is it ſo Heinous, to call ſuch Proud or Self-willed, *who reſiſt the Witneſs of God in Friends?* Certainly the Expreſſions are ſound, unleſs Scripture be defective: He that can ſee any Thing in them, that deſerveth ſuch hard Words, as this *Billingſ-gate Rhetorician* beſtoweth upon us, has better Eyes than I.

3dly, *But they ſay, That the Church (without Diſſenters) has Power to Determine Controverſies.*

Very well; and is it not true? Are the Diſſenters from the Church Part of the Church they diſſent from? For Shame! Thou Learned, and talk ſo Idly? Scripture declares, That God has given the Power of Determination to his Church: All the World knows, That Diſſenters are not of that Church they diſſent from; therefore the Church without Diſſenters, has that Power of Determination.

4ly, and 5ly, *But they add, That ſuch diſapproved Miniſters, ought to leave off Miniſtring till they are Reconciled to the Church: And If approved Miniſters degenerate to Diviſion, the Church has Authority to deal with them in the ſame Manner; and that no ſuch Perſons Writings ſhould be publiſht with Conſent,* &c.

What of all this? He that can call this *Imperious, Audacious, &c.* can call any Thing. To allow, that Diſſenſious Preachers and Writers are by the Church they diſſent from to be approved of in the Courſe of that Miniſtry and Writing, is ſuch a *Bedlam, Boundleſs* Piece of Stuff, that none but one, who thinks it Dangerous to be of any Party, would be the Author of ſuch a Wild Expreſſion.

6ly, *But they adviſe, That ſuch whom the Holy Ghoſt had made Over-ſeers ſhould not admit of the Weak to that Truſt, nor ſuch as ſeek not the Good of all:* Which *All* this Diſingenuous Wreſter interprets, *The great Body of* George Fox *and his Party*; But Men of Wiſdom and Moderation will not, I am confident, ſo ſpoil the Text with his Comment.

This is the *ſeventh Time* in two Pages that *G. Fox* is brought in, as to the Explanation of the Word *Body*, who was then cloſe Priſoner at *Scarbrough*, where no Letter was ſuffered to come to him, *and who never knew of any Paper till ſome Time after it's being out.* O the Implacable Envy of theſe Men! I have hitherto waited for that *Arrogant*, *Imperious* and *Audacious* Paſſage, which might have raiſed up our Adverſary's Choler, and whetted him to this Degree of Scolding; but find no worſe than what I have tranſcribed and juſtified, this *laſt* excepted, and I think it juſtifies it ſelf: ſuch as ſeek the Good of all are certainly Fitteſt. If he dare tell us his Name, and meet me by Day *(as he can poſt up his Scurrilous Title Pages on the City Poſts, with Flambeux or Links, and a Guard by Night)* I will any where, and in any ſober Auditory maintain the Truth of all theſe Particulars, and their clear Conſiſtency with Scripture and Reaſon, on whom he has beſtowed ſo many hard Names.

But 'tis to be lamented of his *Cabal*, that he ſhould with his Paſſion and Hate divulge ſo much Ignorance, as to cry out, *That* (he thinks) *the* Pope *himſelf hath never taken ſuch Power as to determine in Matters of this Nature and Manner, but in a general Council.* Poor Man! Brand us he would one way or other: Has he never read the *Council of Trent*, nor conſidered, among many others, *the Life of* Paul *the Third?* Is he to be informed of that Controverſie long on foot between the *Jeſuits and the Doctors of* Sorbon, *and the Followers of* Janſenius? I thought Councils had ſometimes been as meer Cyphers in *Italy*, as Parliaments are in *France*.

But this Man is as Kind to *Elizabeth Barns*, one of that Backſliding Spirit, as he repreſents me elſewhere Unjuſt to *M. Boreman* that was; For though ſhe has *Torn the Bible* (calling it in my hearing, the *Pope*'s Idol, the *Profeſſor*'s Idol, and the *Quaker's* Idol (an incredible Thing with *J. Faldo* and *T. Hicks*) and committed more than a ſmall Hiſtory of ſhameful Miſcarriages ſince; yet is he pleaſed to tell us, *That ſhe, ſeeing the Miniſters exalted themſelves, cried out, while* R. Farnſworth *was preaching*, You have whored from the Lord. *Farnſworth* (ſays our Adverſary) *replied, Thou art a Whore*; but for fear of being too great a Forger, he brings it afterwards thus in a Parentheſis, *or the Whore*; *This* Michael Stancliſt *called* Unſavoury: *For which*, ſays this Secretary, *he was caſt out, as calling the Spirit of Truth Unſavoury.*

O the wretched Work theſe People make! Will our Adverſary juſtifie her Interruption of *R. F.* in Preaching, who condemned it in us, that did it after a more ſeaſonable and juſtifiable Manner, a little before? Yes, that he will. But does he think *R. F's* Reply Unſavoury, and not *E. Barns* Out-Cry, who only returned her own Word to her ſelf? Yes, that he does. Strange! But does he take *E. Barns's* Word, *Whore*, in a ſpiritual Senſe, as Degenerating; and will he ſeem to underſtand *R. F's* Word, *Whore*, only in a *Common* and *Proper Acceptation, as a Diſhoneſt Woman*? Yes, that he does. Well, but was it *Unſavoury* ſo to reply, and not in *E. Barns*, ſo to interrupt and ſpeak? *Yes, that it was*, implies this preſent Apologiſt, both of himſelf and *M. S.* O Monſtrous! O Partial! But perhaps *M. S.* apprehended that *R. F.* meant by *Whore*, an Unclean or Diſhoneſt Woman in the Senſe before-mentioned, and then there might have been ſome Ground for his Anſwer; but if *M. S.* took *R. F.* in the Senſe in which he ſpoke it, to wit, that *ſhe was gone out of her Habitation* (that is, the Truth) *turned Harlot in Spirit, and ſo was become Clamorous* (as ſpeaks the Wiſe Man) and ſhould notwithſtanding call that *Unſavoury*, it was a Sign, that he had more Unity with that *Unclean, Ranting, and Envious Spirit in* E. B. *than the Friends of Truth, that generally judged her:* And truly in that Caſe it was Time for them to tell that *Angry Old Man* their Mind of him; In which, they did but that, which I dare anſwer for, before the great and Terrible Judge of Heaven and Earth.

Mine own DEFENCE from the moſt Conſiderable Reflections, made by this *Libeller* againſt Me.

§. 1. HE is pleaſed both to Jeer and be Prophane, upon this Paſſage in the *Spirit of Alexander the Copper-Smith Rebuked*, *We require not Men to practiſe what they are not convinc'd of; but we will be well ſatisfied with any Member's Diſpractice of an Orderly Performance, once Chearfully owned.* For this he calls me *a Deep-ſtudied Man*, and the Paſſage, *a Learned Diſtinction. Let the Learned* (ſays he) *vail to* W. Penn; *but* (as one recalling himſelf) *probably he writ by Revelation.*

But what Anſwer do all theſe Words give? O, but 'tis all one; *for two Negatives* (ſays he) *make an Affirmative in Engliſh.* What, if there be but one, for two I cannot find? But he at laſt, like a Dim-ſighted Man, has fumbled out the Matter, as he thinks, to wit, *That we require not Men to leave off to practiſe what they have practiſed*, Cujus Contrarium verum. For ſhame! What! no more Underſtanding, and yet pretend to write Books? Are not my Words expreſly otherwiſe? But I ſay again, 'Tis one Thing to introduce a Practice not at firſt known, when our Adverſaries ſpoke ſuch Glorious Things of our *Faith, Worſhip, Order* and *Miniſtry*, and require the Conformity of any of the Church to it; and quite another Buſineſs, for any of the Church to diſpractiſe, as a *Romiſh* Tradition, and Tradition of Men, or leave off any orderly Cuſtom God brought his Church firſt forth in, and which all once own'd and were in the Practice of. But I begin to deſpair of making this *Cabaliſtick Libeller* any honeſter towards the poor *Quakers*.

§. 2. But the Author of this *Libel* hath ſo little Conſcience, as yet to ſay, *That the* Quakers *allow no Liberty to* Preſbyterians, Independents *and* Baptiſts, *becauſe they are not in the Power of Truth:* but ſays he, W. P. *never wants a Salvo for* George, *let him ſay what he will; he meant it, ſays* W. P. *not of Outward, but of*

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But, thou *Libeller*, was he a *Preſbyterian*, *Independent*, or *Baptiſt*? Or does this prove that I would defend G. F. *Let him ſay what he will*? Art thou a Man pretending to Truth or Honeſty, that art ſo untrue and diſhoneſt to thy Oppoſer? But I know no ſuch Thing that it was ſpoken of a *Hat-Man*; this I know from G. F's own Mouth, and what I have frequently heard him ſay on this Subject, *That the Conſcience was within, and nothing could give it Liberty from the Thraldom of Sin, but the Power of God within.* He thus diſtinguiſht from the common Uſe of the Word, which is the publick Exerciſe of Conſcience; ſo that what he meant of the Inward State of the Conſcience to God, *they pervert to the outward Exerciſe of publick Worſhip. Now, becauſe the Preſbyterian, Independent and Baptiſt generally deny, that ever the Conſcience can be Free, or at Liberty from Sin,* he queried, *What! Liberty to the* Preſbyter, *&c.* and anſwered thus, *No Liberty out of the Power of God, Chriſt Jeſus; and ſuch as have Liberty, but not in Chriſt Jeſus, the Power of God, it is in Old* Adam, *and are to be turned from.* No Man that is not eaten up with Prejudice, and a *Party* with theſe Traducers, can think that *G. F.* ever intended any other Liberty than what was internal, as the Conſcience is. I could deſire that both Sides in this very Inſtance, might be the Meaſure of the Truth, or Diſhoneſty of either; for I am in no one Thing of this Kind better ſatisfied, *than in the wilful Abuſe of our Adverſaries, and our own unblemiſht Innocence. God will reward all according to their Works.* Amen.

§. 3. He tells us, *There was a Complaint againſt me of divers Lyes, Calumnies and Abuſes, committed by me, in my Book* (pag. 43.) *entituled,* The Spirit of Truth, &c. *carried to the* Bull and Mouth, *to the Body of the* Quakers *then ſitting there, by Half a Score of Citizens and others, but they were not admitted.*

Anſw. 'Tis true that I writ ſuch a Book, and that they came with ſuch a Complaint; but a *Lye*, a *Calumny* and *Abuſe*, that God will Revenge, if not Repented of, to call any Part or Parcel of it either *Lyes*, *Calumnies*, or *Abuſes*. *H. Hedworth* was nipt for his Nameleſs, Scurrilous Letter; Dull and Angry Man! He could never anſwer it, therefore ſtrove how he could defame it's Author. Notable Controvertiſts indeed! Firſt write Books againſt Perſons, and inſtead of anſwering, cry out for Juſtice, as if I had committed ſome enormous Fact in confuting his *Libel*: But what Nonſenſe is it for People to come to a Body for Juſtice, which they ſo manifeſtly diſown, and theſe nameleſs Authors conſtantly vilifie? Indeed they are grown ſo angry at our honeſt and quick Defences, that ſome are fallen to Perſonal Criminations, and others to downright menacing us with *Judges, Courts of Juſtice, and Corporal Puniſhments*; *A Crew of Petulant Diſputants, and Bloody-minded Adverſaries.* Well, but what Reception found they? G. *Whitehead*, ſays he, *told them, He would ſhew it to* W. Penn, *if they would ſet their Hands to it.* And was not this Reaſonable? Should Men complain and not Subſcribe the Complaint? *Such Dark-Lanthorn Acts become not Good Men. But it was ſhewn to* Stephen Criſp *alſo, and left Signed in his Hands, who told them, that he had ſhewn it to me, and that I had anſwered it in Print.* And was not that the beſt Way, that what came by *Print*, ſhould go by *Print*? They know their Malice is ready, and they think their *Wits* are ſo too; and all know, they have their Preſſes open. What! Muſt we not defend our ſelves without being brought upon *Tryals*? Before what *Court* did we endeavour to bring them for beginning with us? The World may by this ſee, what a Way ſuch Peeviſh Perſons would take to be uncontrouled in their Writings, had they ſo much *Power* as they have *Pride* and *Paſſion*. But this is not all; for upon my Saying in my *Winding-Sheet*, *That* Anabaptiſts *came to Bull and Mouth to demand Judgment againſt* W. P. *for* All *being in the Place of* Many, *and aſking, whether they were not well imployed*; at which he cries out in the Strain of ſome Great *Don*. *What* Penn. *Is this the Cuſtom of* G. Fox's *Court, to jeer the Poor Petitioners? No, Libeller, 'tis neither* G. Fox's *Court (as thou ſcoffingly calleſt it) nor did I jeer; nor were they that came, Petitioners: We neither ſcorn nor bely them, as is falſely charged upon us. And though there were more Particulars, yet that the Printers putting* All *inſtead of* Many, *was one of them is granted; and that I never ſaid, They came with no more, what I did ſay will ſufficiently clear; therefore this* Libeller *hath both ſcorned and bely'd me, and abus'd and jeer'd* G. Fox, &c. *which indeed is moſt Times the Work of a concealed Author.* Well, but 'tis for this he is pleaſed to confer upon me the *Knighthood of the Poſt*, which I thus far accept of, *that I ſtood my Poſt when he ran away*; but be it as it will, his Reeling upon it hath broken his

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own Head againſt it, whether I would or no. But one Reaſon why he ſo entitles me, is, my *Swearing the Truth of what I either know to be Falſe, or do not know to be True.* This, I ſuppoſe, may ſtartle every *Reader* that remembers I am called a *Quaker*, and have writ againſt Swearing: But the Man had a notable Way to come off, in which he is ſingular. 1. *In Caſe our Words go for Oaths:* 2*dly, In that our Appealing to God is an Oath*, pag. 49. But before his Charge will reach us, he muſt firſt prove, That we ever broke our Words ſo ſolemnly given, as he pretends; and *ſecondly*, That an Appeal to any Thing is a *Swearing* by that unto which the Appeal is made: But the Man being of late Years turned *Scholar*, may be forgiven his Ignorance in Definitions, as I heartily do his Malice.

See Plain-Dealing, p. 7.

§. 4. In Page 44. he tells me, *That ſince I love not to be called bare* William, *as the* Quakers *do, but do almoſt beg my due Title of* J. Morſe, *he thinks it to be equal that he calls me Mr.* Penn. But I could wiſh he would let us know what to call him, who ſcarcely ſtudies our Deſtruction more, then to conceal himſelf in compaſſing it? I am contented to be called by my Name; but this *ſcornful Libeller*, beſides his Nick-Names, often robs me of *Half* of it, and that after this very Paſſage, which ſhews how little Heed is to be given to his Words. But becauſe he quotes us a Book to prove my Ambition, I will give the *Reader* an Account of the Matter. Some Letters paſt betwixt *J. M.* and me; on his Part he uſed *Thou and Thee*, conforming himſelf to that Language to me, which I knew he practiſed not to other People: *I told him it ill became one as angry with the* Quakers *as himſelf, to imitate them in Uſing that Diſtinction in Language, which he otherwiſe denied,* ſaying, *I loved Foxes ſhould appear in their own Skins.* This is the Subſtance of that Petition, this preſent *Adverſary* repreſents me to have made for Titles of Honour, againſt which he knows I have writ, and blamed me for ſo doing; but what Twigs will not ſuch drowning Cauſes and Defenders catch at, to endeavour to ſave an irrecoverable Life.

Pag. 48, 58, 59.

§. 5. I am now come to what our *Adverſary* takes high Advantage at, as if he had enough to blow us all away at one Breath: *That I ſhould exclaim for Proof of that Paſſage in the* Spirit of the Hat, *that our Miniſtry was Vicious and Wanton, and that Strumpets were amongſt them. And that* John Pennyman *was willing, as he publickly declared in* Gracious-Street, *to anſwer my Challenge, and that I ſhould come with* J. Oſgood, J. Claypole, *and* William Brand, *to his Houſe next Day for a particular Charge, which* (ſays this Adverſary) *he ſoon drew up and ſent to* W. Penn, *to which* (he ſays) *according to my wonted Modeſty; I replied*, That we wondred to ſee ſo empty an Account, after ſo great a Charge publickly exhibited, that before we met about it, we would know if this were all he intended; for we would not have our Charge by Piece-Meal. *Thus*, ſaith this Libeller, *Theſe great Champions evaded*, &c.

To all which, *Reader*, take this faithful Anſwer. A Challenge I made to prove that infamous Charge; and it is as True that *J. Pennyman* made us believe ſome ſuch Thing as is ſaid (to ſay nothing of his inſolent Carriage) But this I boldly affirm, for I have his Letter by me, there was ſcarce one of theſe twenty four Particulars that ſo much as relared to that infamous Charge, upon which my Challenge was grounded. To accept my Challenge upon one Thing, and to offer to anſwer it with another, ſhows their own Shortneſs, and not our Cowardice. What he ſaid to the Purpoſe, was no more than the Charge it ſelf contained, and that in a Way of Poſtſcript too: He gave us this General Anſwer, *He could ſay this, and he could ſay that, but he cared not to meddle with ſuch dirty Matters.* Is this to anſwer our Challenge? Unjuſt Men! That in your *Nameleſs Pamphlets* would Rape us of our Reputation, which you have never yet dared to our Faces to Queſtion. God can beſt rejoyn to ſuch Replies, and with him we leave both our Cauſe and Innocency. *O, but* ſays our Adverſary, *we will come to a Trial with you before Twelve Judges, Six of each Side, equally diſintereſted, and in Caſe we fail of ſuch a Number of Perſons, we are willing in Caſe of Difference about them, to refer the Umpirage to the Lord Mayor of* London, *or any Aldermen or Common-Council-Men.* But as great *Knaves* as ye would make us, I hope, ye do not think us ſuch *Fools*, as to accept a Challenge from no Body; for ſuch I call an hidden Author: Let us ſee who he is, and what he would be at? Can any Wiſe Man think, that if ſuch Infirmities were, this ſcurrilous and blindfold Way of uſing us ought to prevail with us? No, as we deny far the greateſt Part of his Stories, eſpecially as aggravated, ſo ſhall we not debaſe our Chriſtian Authority ſo far, as to be accountable to every *Fleering, Scoffing, Buſy-Body Adverſary*: We can Reprove and Exhort, and Exerciſe

1673. Church-Diſcipline in the Power of Chriſt Jeſus, without running to *Twelve Judges*, Let theſe *Nameleſs and Shameleſs Adverſaries firſt go with the Ungodly, Numerous Miſcarriages of their own Parties, and make them Judges in that Reſpect. We need none to give us Diſcerning or Judgment*; *Chriſt has furniſht us already, and doth in all Occaſions.* But had theſe Things been all True, as repreſented, yet not being injurious to any of our Adverſaries, it no Ways concerneth them to be ſatisfied in our Proceedings; nor are we accountable to them by any Law of God or Man, upon their Envious Requirings. *Renegados Informations are no Proofs.* Hath any Wronged them, they ſhall be Righted ſo far as we are able; But have any ſlipt, muſt we therefore divulge it? Or are we therefore no Body of Chriſtians? Though the Principle be never ſo Perfect, Men are no longer ſo than in Conformity to it. The Ancient Chriſtian Churches had the Spirit of Truth; yet ſome Failures attended ſome of their Members for want of keeping that Watch they ought, muſt the whole *Church of Chriſt* therefore be defiled or condemned, and the Eminent, and Laborious Servants of God therefore diſcredited? Or ſhould the Apoſtles have gratified the *Inquiſitive Jews, Heathens, or Backſliders,* about any Miſcarriages within themſelves, who were too apt to charge them with far more Vile Practices than any inſtanced in either of theſe *Two Malicious Pamphlets.* There is no Church, or Religious Society whatever, that thinks it ſelf obliged to inform every Envious *Buſy-Body* with the Infirmities of any accounted Members, which is to publiſh it in *Gath,* and tell it in *Aſkalon:* Or the Time, Manner, and Matter of any of her Cenſures, unleſs the Facts themſelves have been Notorious, or are Injurious to thoſe without: Let any of them give me an Inſtance to the contrary if they can. It is *Prejudice to Religion it ſelf,* to divulge Cenſures beyond the Reach of Offences, ſince it is to divulge the Offence it ſelf; We ſhall therefore give no ſuch ill Prefident, by gratifying the *Minds of our Clamorous Adverſaries, and ſome Vagabond, Treacherous Quakers.* The Church is neither accountable to her publick Enemies, nor her Apoſtate and diſowned Friends. *J. Pennyman* and *William Mucklow,* with the reſt of the *Coriſh* Company, firſt cry out of Evils committed, and next, againſt the Order eſtabliſht to prevent and judge them. The one muſt be called, *The Camp Defiled,* and the next, *Tyranny,* or, *Arbitrary Government.* This hath been judged Years ſince, and they now feed upon. In ſhort, the *Libel* is hereby anſwered: What is Right is Defended, and what is Wrong, was long ſince, and in the Order of the Goſpel, Condemned. And if this will not ſatisfie, we recommend our Cauſe and Perſons to God, who is haſtening to bring forth that Fatal and Unanſwerable *Argument* of Aſtoniſhing Judgment upon the Inhabitants of the Earth, which will prove us to be the People which God hath gathered by the Power of the Reſurrection of Jeſus Chriſt from the Dead, who is become our Light and Life, the Head of our Body, in whom we ſtand, and for whom we now ſuffer upon the Earth, to whom be *Glory and Dominion for ever.*

§. 6. But to render me yet farther Odious, and as a great Teſtimony for G. Fox's being accounted King of the *Quakers*, and that Lordlineſs we exerciſe, he tells the World, (pag. 55.) *That* William Penn *did not ſpeak unadviſedly, when he writes of his Memberſhip in the* Quaker's *Body. That it is an Honour more deſirable than to be a Companion of Kings.*

Reader, his wreſting lies here; whereas I, in the Humiliation of my Soul, preferred that Living and Spiritual Memberſhip, Almighty God in his Rich Mercy hath given me among this People *(whoſe Portion outwardly, hath been Suffering of all Sorts)* abundantly before the viſible Pomp, Grandeur and Pleaſure, of being the Companion of Earthly Kings, he turns it *to the being a Companion to King* G. Fox, *as he mockingly calls him*; beſides the Abſurdity which follows ſuch a Conſtruction: For what is it but to ſay, *That I prefer my being a Companion of a King, before being the Companion of Kings, and that of ſuch an one too (if he muſt be one) as hath not One to a Thouſand, if to Ten Thouſand with other Kings.* This is to render me Fooliſh and not Ambitious. But I never underſtood that *Memberſhip* in any Body, was to have a Principality before, eſpecially as I placed the Compariſon. I am perſwaded, if he thought one ſo eaſily obtainable, he would not long decline being of ſome one Party or other, though now upon his preſent Principles, a very Stragler; every Thing and Nothing.

Well, though what I am, is far enough from being either *Prince*, or *Prince*'s *Fellow*, in our *Adverſary*'s Senſe; yet I have found ſuch a Station, in which is that *Peace*, which I juſtly prefer before all Worldly Dominion.

§. 7.

§. 7. But this *Libeller* angrily proceeds; *For ought I ſee* W. P. *calls all of us that are Married, Rogues, our Wives Whores, and our Children Baſtards.* But the Drift of this Scurrilous Conſequence is to bring me and my Relations under theſe hateful Epithets. This is like a Man, that would tell a Lye of himſelf to faſten an ill Thing upon another; But he will not be thought to be without a Reaſon for this Unreaſonable Conſequence; *For he will not call her,* ſays he, *by his, but her Widow's Name, conſequently, ſhe is a Whore, and her Child a Baſtard.* Such dirty Names become ſo dirty a Pamphlet. I adminiſtred no juſt Occaſion for ſuch *Reflection:* I called her not by that Name to faſten Diſhoneſty upon her; for I never intended any Thing ſo groſs, but to denote who ſhe was, being better known in her Singularities by her old, than by her new Name. But if this Man had travelled no farther than *Holland* it ſelf, he might have learned, *that Women are ſeldom, if ever, called by their Husband's Name: Are their Husband's therefore Rogues, their Wives Whores, and their Children Baſtards?*

But that he may ſtoutly vindicate them, and wreak his Diſpleaſure upon me, he proceeds. *Is it becauſe they were not married by the Law of the Land? that is as ſtrong againſt himſelf; therefore the true Reaſon of his abuſing them, muſt be their not being married in the Way of the* Quakers?

Anſw. Suppoſe us neither to have been married by the Law of the Land, this officious Apologiſt might have ſaved the Compariſon 'till I and my Wife had proved our ſelves *as great Bedlams as they ſhewed themſelves at* Merchant Taylor's Hall, *to the great Scandal of Religion, the Trouble of Wiſe and Sober Men, and the Deriſion of the Multitude.* Is that which was once by you improv'd to the Diſgrace of the *Quakers,* now vindicated againſt them? It ſeems it had been ill done in the *Quakers, but is very defenſible in* John Pennyman. We are contented with the Diſtinction, and the Apology for it. No Wonder their Books are printed for *Francis Smith* the *Anabaptiſt* to vend, *who* (as I am informed) *was one of the Orderers of the Diſorderly Feaſt, being ſeen with ſeveral others of that Sect, that Day, as buſy among the many Paſties, as he hath been ſince in ſelling their Libels;* who, by the Way, promiſed in my Hearing, *Never to get Printed, or Sell any Books that contained Perſonal Reflections;* but Gain with ſuch is Godlineſs. All I can ſay, is, We are not deceived in him. There is a certain Harmony amongſt them, that very well ſuits the Cauſe they promote.

But he ſays, *I am not ſingular in judging ſo hardly concerning Perſons not married after our Way; For,* ſays he, *other Foxonians* (a Scoff) *have done the like in their Writings.*

This *Author* will by no Means paſs for either *Lyar* or *Reviler,* who, as in other Paſſages, ſo in this, hath proved himſelf both: We deny not thoſe to be *Marriages* which are not according to our Way, but we ſhould unjuſtifiably differ from the Common Way, *if we did not believe our own to be moſt according to the Example of the Holy Men and Women of Old.* We countenance no Clandeſtine Marriages, as we have Reaſon to believe *John Pennyman's* was: for he came not to *Merchant-Taylor's Hall to be Married, but to declare he had taken* Mary Boreman *to be his Wife,* whoſe Conſent was only gueſſed at by her Silence; but when, how, and before whom he did it, is known to few, if any: We could aſk Queſtions, that would put them very hard to it, but we delight not in meddling with ſuch Stuff. *To conclude,* We therefore call her his Wife, becauſe he confeſſeth her to be ſuch; but not upon thoſe plain, publick and orderly Proceedings towards God, Relations and Friends, which are owned and practiſed by us the People of God, called *Quakers.*

But he hath not done with me yet; *for he counts it ſpecial Malice, that I ſo deſcribed* Mary Pennyman *in her Apparel, as if,* ſaith he, W. P. *were as intimate with her, as he is ſaid to be with* Gulielma Maria. *But* M. Pennyman *is better known for an Honeſt Woman, than* W. P. *is for a Man.*

There is little Reaſon that I ſhould believe, that this Man hath Courage enough to queſtion my Honeſty to my Face, who was afraid to put his Name to his Slander. I envy not *M. Pennyman* her Honeſty, and am very well contented with mine own; however it may be repreſented by mine Enemies, who are too Partial to be Judges, and inſtead of Confuting, can only Revile me, which ſhews no great Store of Honeſty in this Slanderer. My Reflection upon *M. Pennyman's* Apparel was Juſt and Righteous; I ſtruck her own Spirit with her own Weapon. *Were our*

Miniſters degenerated becauſe they wore better Clothes? And was M. Pennyman *more regenerated in leaving off her mean ones?* Yes, for ſhe ſays, *that having come through her Sorrow, the Outſide is little to her.* Would not the ſame Excuſe ſerve us? It ſeems it is no hard Matter for her to endure Richer Apparel, that is, on her own Back, *but not upon another's*; *Ranteriſm* is lodged under this Liberty, which leads to what ſhe once judged as unbecoming Truth. But methinks her higher Attainments might allow her *Equals* and *Betters* to wear Camlet, whilſt ſhe wears Silk; they are all, I know, good in their Places; but *Hypocritical, Self-Righteous Pretences are not to paſs without Rebuke.* But I cannot imagine, what ſhould induce this *Libeller* to reflect upon my Intimacy with *Gulielma Maria*, and that in ſuch ſuſpected Terms, *as if ſhe were another than the Party he repreſented me to be married to a little before*; for he preſently reflects Diſhoneſty upon that ſaid Intimacy, telling us at the Tail of it, That *M. P.* is better known for Honeſty than I am; as if that Intimacy rendred me as culpable, as if it had happened between *M. Pennyman* and my ſelf. It were well, if he had been ſo cautious elſewhere in telling of Lyes, as he is here in ſpeaking the Truth; But do what we can, the Folk of this Man's Strain will make that a Ground of Reflection upon a *Quaker*, which is very allowable in themſelves. He tells you above, I was married, and had a Child, and a little below that, I was ſaid *to be* Intimate *with* G. M. that is, *with the Perſon that is my Wife*, as if it were to render a Man ſuſpect to be intimate with one's own Wife. Whether there be moſt of *Folly* expreſt, or Slander intended in this Way of Writing, let the Moderate *Reader* judge. But becauſe the Reflection as well extends it ſelf to her as to me, I will only ſay thus much in her Defence, *She needs none*; and to be queſtioned from ſo foul a Mouth, is a great Addition to her *Credit*, but his own *Guilt*. His Compariſon of her with *M. Pennyman*, that formal Piece of *Hypocriſy*, giveth but ſuch as know both, the better Means to judge of either; The well-known *Innocence*, *Meekneſs* and *Faithfulneſs* of the one, more lively ſetting out the *Deceitfulneſs*, *Pride* and *Treacherous Apoſtaſy* of the other.

In ſhort; Who would be well ſpoken of by ſuch that chuſe *Virtuous Perſons* to ſpeak *Evil* of, and *Apoſtates* to *Commend*? But all this, and many more Rude and Defaming Speeches muſt I and mine expect from this Perverſe Generation, who have rewarded us Evil for Good. What Scurrility, Railing, Nick-Names, Mocks and Jeers are vented againſt us, with other Servants of the Lord? But in all theſe Things our Eye is to him, for whoſe Sake alone (he is our Record) we are become *Marks* for Furious Men to ſhoot their Arrows at; But the Lord is our Pavilion, and his Strength our Fortreſs: He covers our Heads in theſe and all other *Battels* (at what Time theſe Creeping *Judaſſes* and Envious *Libellers* lurk and hide) ſo that we are not moved. We recommend our ſelves to his peculiar Care and Providence, that in his Holy Truth we may live, and rather than relapſe, for it conſtantly die, that, whether we live, or whether we die, God may be magnified in the Earth, and that ſhall be our exceeding great Recompence of Reward.

And for theſe Apoſtates, *who once dipt with us into the ſame Diſh, and fed at the ſame Table, who have taſted of the Word of God, and the Power of the World to come*; but have betrayed the Spirit of Truth to the Spirit of Deluſion in themſelves, and given him and his Motions into the Hands of the Falſe *Chriſtian* of this Day, to *Deride and Scorn*, and who have had ſo *little Regard to the Profeſſion*, as to bring it under Reproach, and to the *Common Law of Friendſhip*, as Treacherouſly to divulge the Secrets of ſome of their ancient Acquaintance; and finally, who have endeavoured the Diſgrace and Hazard of the *Lives and Liberties* of ſome of the Servants of God, becauſe of their Faithful Teſtimony againſt their Apoſtaſy; I muſt tell them, and do in the Counſel of God, *Their Bands ſhall be made ſtrong*, and that Eternal Power at which they ſtrike, reigns over their Dark, Dividing Envious Spirit, in the Hearts of that People, they have called by ſo many Scoffing Names; and more than a Mill-ſtone will it be about their Necks, and the Weight of all theſe Wicked and Treacherous Doings, will God bring upon them, in a Day, and an Hour, when they ſhall not be able to eſcape the Rod of his Fury. *Ah! Poor Men! What have ye been doing? Verily, your Damnation ſlumbers not*; *and the God, whoſe Name you have cauſed to be blaſphemed amongſt the* Heathen, *will one Day require theſe Things at your Hands, and Recompenſe Vengeance in Flames of Fire, for all your Hard Speeches and Sinful Contradictions againſt the Holy Spirit of Truth, and thoſe who are led by it.* I am not in any Rage, God knows; but *I am grieved for you.* I could wiſh a Place of Repentance might be found, if the Lord ſaw Good, though I rather fear, your many and grievous Provocations have ſhut the Door againſt you: For as *Core* and his Aſſociates were outwardly ſwallowed up of the Earth, ſo hath the Earthly, Senſual and Deviliſh Spirit of the World received you into the Bowels of it, and you are become as really One againſt our Lord and his Anointed in this Generation, as ever *Pilate, Herod, Judas* and the *Jews* were combined againſt Him and His in the Days of his Fleſh; *Who have ſtrengthned the Hands of the Mocker and Scoffer; greatned the Envy of the Profeſſors, and made the Atheiſt glad.* But may this Lamentable Courſe your Diſobedient, Watching-for-Evil, Slippery, Backbiting and Exalted Spirit hath brought you into, with the ſad Conſequence of being hardned therein, be a perpetual Warning upon the Minds of all, who make Profeſſion of God's Eternal Truth, *that they be not High-minded, but fear*; minding their own Conditions, and their Growth and Increaſe in the Work of the Lord, that ſo Love and Unity may be preſerv'd, and all *Watchings for Evil, Diſtruſts, Surmiſings, Emulations*, and whatever makes for Diſcord or Diſ-affection, may be judged out, and the *Sourneſs* of that Spirit that leads thereunto, turned from, and rebuk'd in the Power and Authority of God, who is able to keep us and preſerve us unto his Heavenly Kingdom, to whom be everlaſting Glory and Dominion, *Amen.* 1673.

Now, *The Juſt ſhall live by Faith; but if any Man draw back, my Soul ſhall have no Pleaſure in him,* Hebr. 10. 38.

And becauſe Iniquity ſhall abound, the Love of many ſhall wax cold. But he that ſhall endure unto the End, the ſame ſhall be ſaved. Matth. 24. 12, 13.

And THIS GOSPEL *of the Kingdom ſhall be preached in all the World, for a Witneſs unto all Nations, and then ſhall the End come.* Ver. 14.

William Penn.

Note, Several *Teſtimonies* printed at the End of this *Treatiſe*, are here Omitted, not being penn'd by this *Author.*

A POSTSCRIPT to the Reader, Concerning the Unity of our Adverſaries againſt us, amidſt the great Diſcord they are at amongſt themſelves.

HOW hearty theſe Men are in their Envy *againſt Us, and* Hatred *to the Way we profeſs, is very diſcernable from their cloſe Confederacy and ſtrict Union, who are as remote, and differing from, and abſolutely contradictory to one another in their Faith, Worſhip and Diſcipline, as to the Quakers themſelves, againſt whom they have Combined. They are made up of ſome* Preſbyterians, Independents, Anabaptiſts, Socinians, *and* Apoſtates from Us. *A ſtrange Medley of Adverſaries, and ſtranger, that there ſhould be ſuch Union to Miſchief! But let us view ſome of their Principles.*

Firſt, *The* Preſbyterians, Independents, *and* Anabaptiſts, *believe that the* Father, the Son, and the Spirit, *(though three Names, denoting Three Perſonalities or Subſiſtences)* are One, Infinite, Eternal and Omnipotent God, *At which the Modern* Socinian *cries,* Blaſphemy and Idolatry; *For,* ſays he, Chriſt is but purely a Man, and the Spirit but a Creature. *Now come in theſe Apoſtates againſt the Preſbyterians, Independents, Anabaptiſts.* We deny your Perſonalities and Subſiſtences; *And to the Socinians,* We own Chriſt and the Spirit to be of one Nature and Being with God the Father; And it is Blaſphemy to ſay, that Chriſt and the Spirit are Creatures. *Here's the firſt* Diſcord *or* Jumble *between our Adverſaries.*

Secondly, *The Preſbyterians, Independents, Anabaptiſts, and theſe Apoſtates,* aſſert God to be a Spirit, *At which theſe Socinianiz'd Followers of* John Bidle, *ſay,* There's no ſuch Thing; *but, with* J. Reeve *and* L. Muggleton, That he has a Body like to a Man, and inhabits a certain Place.

Thirdly,

1673. Thirdly, *The Presbyterians, Independents, and Anabaptiſts, concerned chiefly againſt us, hold,* That God from all Eternity elected a certain Number to Salvation, and reprobated the Reſidue to Eternal Damnation, without reſpect to any Condition of Obedience or Diſobedience, thereby to illuſtrate his own Sovereignty and Glory; *which Principle theſe Apoſtates have ſo much Underſtanding yet left, as to repute pernicious and damnable. The like do ſome of theſe* Socinians *we have to do with; others of them having* wheel'd off a few Years ſince to the *Geneva* Predeſtinarian Side.

Fourthly, *The Presbyterians, Independents, and Anabaptiſts believe,* That by Chriſt's Life and Sufferings wholly without, God's Juſtice was ſatisfied for Sins, and Juſtification compleatly wrought for the Elect, not only by forgiving Sins paſt, but reputing them really Juſt and Righteous whilſt actually Sinful; *which Kind of Doctrine theſe Apoſtates deny, as alſo doth the* Socinian, *affirming,* That God needed no ſuch rigid Satisfaction; that this is not to make him Righteous, but Revengeful; and that Chriſt cannot ſo properly be ſaid to be the Cauſe as the Effect of the Father's Love; *For God ſo loved the World, that he gave his only begotten Son,* &c. *And* though ſuch are forgiven who truly Repent, and that Remiſſion was ſealed by Chriſt's Blood, as a Sacrifice; yet Men are not made really Righteous within, by any Imputation from another's Righteouſneſs without, while they are really Unrighteous within. *This is the 4th Contradiction.*

Fifthly, *Presbyterians, Independents, and Anabaptiſts,* believe Chriſt to have now in Heaven an Human Body, or one of Fleſh, Blood and Bones. *The Socinian and theſe Apoſtates ſay,* he hath no ſuch Body, but that which he hath is more Spiritual and Glorified.

Sixthly, *The Presbyterians, Independents, Anabaptiſts, and theſe Apoſtates, affirm* the Immortality of the Soul. The *Socinians* deny it.

Seventhly, *The Preſbyterians, Independents, Anabaptiſts and Socinians,* deny the Light that ſhines within, to be Chriſt in his Spiritual Appearance. *Theſe Apoſtates, though erred from it, yet* affirm it to be ſuch.

Eighthly, *The Presbyterians, Independents, Anabaptiſts,* deny that it can lead Men that obey it unto Salvation. *The Socinian, with theſe Apoſtates, affirm,* that it is able to lead ſuch as follow it to Eternal Life.

Ninthly, *The Presbyterian, Independent, Anabaptiſt and Socinian,* deny the Spirit to be poured out in theſe, as former Ages; or that Men ought to wait for the Motions of it to Preach, Pray, or Praiſe God. *Theſe Apoſtates, in Words,* confeſs to maintain the contrary.

Tenthly, *The Presbyterian, Independent, Anabaptiſt and Socinian, affirm,* That the Scriptures are the only ſtanding Rule, to meaſure and try Doctrines, and Spirits by, under the Goſpel: *Theſe Apoſtates believe no ſuch Thing.*

Eleventhly, *The Presbyterians, Independents, Anabaptiſts and Socinians,* diſown the Practice of keeping on the Hat in Time of Publick Prayer; *Theſe Apoſtates call the Pulling of it off,* a Tradition of Men, a Romiſh Tradition, *&c.*

Yet, Reader, *for our ſeaſonable and due Proceeding againſt them, as Innovators upon the Church of Chriſt, and Diſturbers of our Peace, by this new, unprofitable, and irreverent Practice, denying them in their Perſiſtence, and rejecting their Motions, as not coming from the Spirit of God, are we furiouſly fallen upon by ſome of each of thoſe fore-mentioned Parties; (who as Men forgetting their own Eſſential Differences, and that Perſecution they have followed one another with for Years) like the ancient* Scribes, Sadducees, *and* Phariſees, *unanimouſly endeavour our Diſgrace and Overthrow in the World; as if they were all of one Faith in Doctrine, who ſcarcely in any two moſt weighty Points hit: which ſhews, that Men under divers Fundamental Differences, may be acted by one and the ſame Spirit of Envy and Bitterneſs againſt the Truth, and them that live therein. What elſe can I call that which has given theſe Apoſtates that Place in their Hearts, (that while Faithful, hated them, as they ſtill do us) who* Judas *like have run away from us, to inform our Enemies which Way they may take us at an Advantage?*

Theſe Men they hug, commend and vindicate at ſo high a Rate, as if they were the only great Patrons on Earth for Righteouſneſs, (as much as they differ) and us, as a Crew of Tyrants *and* Hypocrites. *Their* Innovation *muſt be called* Goſpel-Liberty; *but our* Religious Government, Tyranny: *They juſtify the Motions of theſe Apoſtates, and condemn Us for refuſing them, whom themſelves both deny Motions, and the Way to know them. They put me in Mind of the* Jews *of old,* *who were ſeldom wanting in the Promotion of the Chriſtians Sufferings by the Heathen; nay, they were glad, and improved the leaſt Occaſion to ſet the Infidels upon their Backs: Always the* Jew *and* Heathen *ſaid* Amen *to the Deſtruction of the* Chriſtians; *yea, that very Thing for which the* Jew *in his Time ſuffered from the* Heathen, *to wit,* That they worſhipped an Aſſe's Head, *was after abuſively made the Reproach of* Chriſtians, *both by* Jew *and* Heathen. *What other have we received from the* Separatiſts *of this Age? Who make us to inherit that Sort of Suffering which they once thought Ungodly in their Adverſaries.* How welcome was a *Renegado Chriſtian* to the *Heathen*, or a Backſlider to the *Jew? How chary were they of ſuch an one's Intelligence? And how apt to aggravate it to the Wrong of Chriſtianity? But if that was nevertheleſs* True, *becauſe of the Unfaithfulneſs and Treachery of it's Profeſſors; neither is our Way to be concluded Falſe, nor our Society Criminal, becauſe a few ſtragling* Renegadoes *have in their Diſcontents, furniſht ſome common Enemies with a broken and imperfect Account of our* Church Proceedings: *But as this will turn little to their Credit, with Wiſe and Juſt Men, ſo have we Confidence in* God, *that having brought us through many Difficulties, he will continue to preſerve us through the Peril of* Falſe Brethren, *and all other Tribulations, which do, and will but work a far more exceeding Weight of Glory, yea of that Glory which was with the Father before the World began; and in the Poſſeſſion of which, the now* deſpiſed Flock of God *ſhall reſt with him in that World which never had Beginning, and is without End.*

W. Penn.

QUAKERISM

A New *Nick-Name* for Old CHRISTIANITY:

BEING

An *Anſwer* to a Book, Entituled, *Quakeriſm No Chriſtianity*; Subſcribed by *J. Faldo.*

IN WHICH

The *Riſe*, *Doctrine* and *Practice* of the Abuſed *Quakers*, are Truly, Briefly and Fully, Declared and Vindicated, from the Falſe Charges, Wicked Inſinuations, and utmoſt Oppoſition made by that Adverſary.

By one of them, and a Sufferer with them in all their Sufferings, W. Penn.

Behold, I will make them of the Synagogue of Satan, who ſay they are Jews, *and are not, but do Lye: Behold, I will make them to come and Worſhip before thy Feet; and to know, that I have loved thee,* Rev. 3. 9.

To the READER.

However our many Sorts of Enemies may pleaſe themſelves, with their briſk Endeavours againſt us, and the Expectation they thence have of our Utter Overthrow eſpecially ſome Independents, Anabaptiſts, *and* Socinians; *Be it known to the whole World,* Profeſſor *and* Prophane, *our Confidence is in God, for whoſe Holy*

1673. *Holy Truth-ſake we are as Men killed all the Day long*; *and it is our Perſwaſion, that many Thouſands in theſe Nations have that Senſe of us in their own Conſciences*; *which it is as impoſſible for the utmoſt Power or Artifice of our angry Adverſaries to extinguiſh, as the Sun in the Firmament. We matter not their Flouriſh, Number, Threat* or *Force, though Gog and Magog are combin'd to ſeek our Ruin*; God that made the Heavens and the Earth, the Sea and Fountains of Water hath them all in Deriſion, *and will not be wanting to aſſiſt us,* otherwiſe forlorn upon Earth, *in this juncture of cloſe Attack (we waiting on him) with that Divine Courage, Wiſdom, and Patience, which may enable us to ſurmount the Difficulty of the Work,* and through the Tribulations of our Day, bring us to the Recompence of that Peace which is Eternal. *And indeed, this is our Joy above all worldly Things,* that the Lord is our Light, and our Salvation, *we know it, we experience it*; therefore whom ſhould we fear? *Though all Sects ſeem met in one,* as a mighty Man of War, to our Overthrow, *the deſpiſed Stripling (by this great* Goliah) *has a* Sling and a Stone, *that (however contemptible, yet) coming in the Name of the Lord, will give this* Giant's Head a Victim to his Faith. *We know in whom we have believed, and cannot be* Cudgel'd, Jeer'd, Rail'd or Smooth'd out of *our moſt Holy Faith, which has God for it's Father, and Victory for it's Off-ſpring. A Birth unknown to the Bawling* Phariſees *of the Age*; *nor can any but a Conquerour inherit.*

Reader, *their Cries for* Scripture, Chriſt, Fundamentals, *and the like, are meer Pretences that make but up a Cloak to cover the Avaricious and Ambitious Ends of thoſe leading Men in every Party, that as deeply and vigorouſly proſecute our Ruin, as a* Jew *doth Riches*; *but the Reaſon is known to Almighty God. Becauſe the* Quakers *having been taught that Inward, Heavenly, Straight and Narrow Way to Life by an Internal Living Teacher*; *they would,* ſay they, *fruſtrate all Hope of farther Advantage,* the Ignorance of People in the Things of God has hitherto benefited us withal, *by their moſt vehement Declaration to the World, that* no Man can be a Child of God, who is not begotten of God; and that no Man can be ſo begotten, but by the Internal Operation of his Spirit to Waſh, Cleanſe and Inliven the Mind to Godward; that this is the Deepeſt and moſt Excellent End for which Man was made, the Law was given, Prophets raiſed, and Chriſt Came, Lived, Died, Roſe and Aſcended: That who know him not thus let into the Conſcience, in order to purge it from Dead Works, by the Deſtruction of that Power which produc'd them, to lead Captivity captive, and Reign as King, Lord, Judge and Lawgiver, are Enemies to the Croſs of Chriſt, and are at beſt but *Carnal, Hiſtorical,* and meerly Outſide-Chriſtians. *And this we ſtanding by, and they knowing full well, with the fatal Conſequence to their Deſigns that would attend the Univerſal Reception of this Kind of Doctrine, they ſeek to divert the Minds of Tender and Enquiring People by all the* Hideous, Deviliſh Falſities, Satan's utmoſt Intereſt can furniſh them withal; *deforming us with what Mire they can either borrow or invent, hoping by ſuch Beſmearings to make the Dogs faſten us for ſome Monſtrous Beaſts, and chuſing rather to Solemnize our Funeral, with the Merriment of the Vulgar, than ſuffer them to know us truly as we are; leſt their ſober Conſcience ſhould enquire or be toucht with any the leaſt Pity for our ſo hard Dealing at their Cruel Hands. Well! but for your Sakes,* O Impartial People! *Am I at this Time engaged in Spirit to concern my ſelf, otherwiſe againſt my Will, to take an Angry, Scoffing* Independent *Prieſt in Hand*; *a Man I know not, but by his Book, and certainly an Ignorant, Malicious and Scurrilous one too. I perceive how unknown ſoever he is to me, I am not to him,* and he has taken great Care to tell me ſo: *But mine own Concern would have ſuggeſted Silence to me for an Anſwer to his Uncivil Reflections (for Arguments I cannot call them) had not my earneſt Deſires been for the Vindication of that Truth,* Living, *upon all Occaſions offer'd, which the* Grave *will prevent me doing. It is my Satisfaction God has made it my Lot*; *and that of ſuffering from Detractors, I eſteem not the leaſt Part of my Crown: For whoſe Holy Service, he is my Witneſs, I have long ſince chearfully ſacrific'd my All of Contentment in this World*; *and yet am not without a Share from his peculiar Providence.*

But let us ſee if the Quakers *are thoſe Miſerably Deluded Wretches, this taunting Prieſt would repreſent us, whoſe* Trifling Quirks *ſhow the Emptineſs of the Head, and Airineſs of the Mind from whence they came: If we are what he aſſerts, we are the worſt of Men, by how much we pretend to greater Things*; *but if it ſhall appear, we are Scripturally* Orthodox, *in ſome of thoſe very Points for which he repreſents us* Heterodox, *and miſtaken by him in the reſt*; *I hope it will not be without*

Good Reaſon, that I have entitul'd this ſhort Diſcourſe Quakeriſm *a* New Nick-Name for Old Chriſtianity.

Reader, *The whole of what I have to deſire from thee is an* Impartial Mind *in the Peruſal of this Defence and Juſt Explanation of our ſo much miſ-repreſented* Faith *and* Doctrine; *with that we dare adventure our Cauſe, and without it there is no Truth ſo clear, that* Prejudice *may not queſtion it. Let not the Multitude of our Adverſaries be an Argument againſt our Cauſe*; Their Reviling ought not to paſs for Reaſon, nor Noiſe for Conqueſt. *With God Almighty and his Holy Witneſs in thy Conſcience, do I leave the Iſſue of this Endeavour: Be Serious, be Conſiderate. Farewel.*

Thy Friend, very ready to ſerve thee with all Sincerity for the Truth's
Sake, as it is in *Jeſus*,

William Penn.

QUAKERISM

A New *Nick-Name* for Old Christianity, &c.

CHAP. I.

Chap. I.

The Introduction. Our Adverſary's Definition of Chriſtianity *Defective. True* Chriſtianity *Stated.* Quakeriſm *Miſtaken by him. It is proved True Chriſtianity, and a* Quaker *a Right Chriſtian.*

§. 1. Among many other Perſons, that have of late Induſtriouſly eſſayed the Miſ-repreſenting the *Quakers*, and their Religion (overcaſting the Sincerity of the One, and darkning the Excellent Beauty of the Other, by their *Miſts of Ignorance and Prejudice) John Faldo*, though the *Laſt*, has not been the *Leaſt* concern'd.

§. 2. I am truly Sorry to ſee, that among the ſeveral Arguments, ſome Men's Prudence render'd, for Toleration, *that of giving Diſſenters Liberty, and they would War within themſelves*, ſhould be ſo amply verified by their Unchriſtian Irruption upon us (diſturbing thoſe by Slanderous Pamphlets, who would not be concern'd in their Heats.) But this Folly and Uncharitableneſs, I am to tell the World, lies not at the *Quaker's* Door, who ſeek Peace with all Men; but ſome Reſtleſs Spirits among other Perſwaſions, whoſe whole Food ſeems to turn into Conteſt, and ſhew they can no more live without it, than the Air they breath in. *What ſhall we do then? Suffer their Slanders, Detractions, Additions, and Down-right Abuſes of us to paſs Unanſwer'd?* No: for then we ſhall be concluded, either *Guilty* or *Vanquiſht*. What then? Why we will defend our ſelves with Truth and Moderation; and that I hope, with God's Aſſiſtance, to do in this ſhort Treatiſe, to the Confuſion of our Enemies, and Renowning the Truth, and Clearing our Innocence to the World.

§. 3. The Author is pleas'd to call his Book, *Quakeriſm no Chriſtianity*. A Title of more Reproach and Infamy, than became a *Chriſtian* Man to give. But let's hear what he means by *Chriſtianity*.

§. 4. By Chriſtianity, *we are not to underſtand all thoſe Matters of Faith and Practice, which* Chriſtianity *doth oblige us unto.*

A ſtrange Definition of true *Chriſtianity*: For, if to Believe, and Do all *Chriſtianity* requireth, be not *Chriſtianity*, then there is ſomething beyond all that *Chriſtianity* requires to be believ'd and done *that is Chriſtianity*; elſe I underſtand nothing. But ſaith he, *It takes in whatever is worthy in thoſe Religions, it hath ſuperſeded, yea, the very* Heathens. What then? Is it not therefore *Chriſtianity*? Egregious Weakneſs! What an Hair has he ſplit? but it flies in his Eyes: Is it not therefore *Chriſtianity, becauſe* Chriſtianity *takes it in?* If *Chriſtianity* takes in whatever is worthy in other Religions; then, ſince *Chriſtianity* is Worthineſs it ſelf, Comprehenſive of whatever was in any Degree Excellent among *Jews* or *Heathens*;

Heathens; will it not follow, That, to Believe and Practiſe all that *Chriſtianity* requires, *is Chriſtianity*; unleſs we are to underſtand, That *Chriſtianity* does not require what was Worthy and Commendable among *Jews* or *Heathens*, which he ſays, we are.

§. 5. This then does not make *Chriſtianity* a Diſtinct Thing in kind, from what was Worthy, as he calls it, that is, Godly, among either *Jews* or *Heathen:* but that Chriſt did by his Viſible Appearance benefit the World with a more glorious Manifeſtion of the ſame Divine Power, Purity, Truth, Wiſdom and Righteouſneſs, than former Ages were either capable of, or attended with. To exclude then all Antecedent Times from any ſhare in *Chriſtianity*, is both Weak, and Cruel; ſince it plainly ſhuts them out of all Hopes of Eternal Salvation: For if no Name be given but the Name of Chriſt, under the whole Heaven, by which Men can be ſaved; then, *either Chriſt was always in ſome Meaſure or other a Saviour, and ſuch as were ſaved, in ſome Degree or other, Chriſtians*; *or there was one Saviour before Chriſt's outward Coming, and another ſince*; or laſtly, *all that were antecedent to that Appearance, were damn'd*.

§. 6. I appeal then to the Conſciences and Underſtandings of all impartial People, if our Belief be not the moſt Juſt, Merciful and True; that however it pleaſed God to ſend his Son a Light into the World at that Time more eminently than before, yet that he was ſo far Spiritually manifeſted in all Ages, as the Word of God nigh in the Heart, and great Commandment in the Conſciences of Men, as who believed and obey'd, obtain'd Remiſſion of Sins and Eternal Salvation. This is clear; for if no Man could ever ſee, or know the Father but the Son, and he to whom the Son reveals him, then becauſe many of the Holy Ancients both ſpiritually ſaw and knew God (otherwiſe they could never be ſaved) it follows, *that Chriſt did in all Ages reveal God*, who being Light, and that it is Light alone which can Reveal or Manifeſt; it was a Light within, that he communicated unto the Soul of Man, which is within Man, the Knowledge of the Pure God: *Whatever may be known of God is manifeſt within Man, for God hath ſhewed it unto him:* So that the Contradiction and Error of the Man's Definition of *Chriſtianity* is evident.

§. 7. But yet a little farther: He plainly *Heathenizes* that notable *Chriſtian* Paſſage of the Apoſtle, refuſing it all Privilege within the Bounds of *Chriſtianity*, viz. *Whatſoever Things are True, Honeſt, Juſt, Pure, Lovely, of Good Report*; *if there be any Virtue, if there be any Praiſe, think on theſe Things.* Now if this Religious Chymiſt ſhall once extract all Things that are *Honeſt, Juſt, Pure, Lovely, and of Good Report*, from *Chriſtianity* (which the Apoſtle maketh the Sum of what he had been writing (unleſs it is not a Chriſtian Epiſtle) and therefore ends with a *Finally, my Brethren*) tell me, *O ſober Reader*, what a kind of *Chriſtianity* there would be in the World! O Monſtrous Impiety! Is this Man fit to write of *Chriſtianity* that places it beneath the loweſt Step of Purity; making manifeſt Difference betwixt being *a Child of God, and a Chriſtian?* True, the outward Hiſtory of Chriſt's exceeding Love to Mankind, deſerves all humble and reverent Credit as a Godly Tradition, and it ſhould for ever bind Men to receive and fear and worſhip him: Yet I boldly affirm, that though the Manifeſtation was clearer; *yet Salvation was Salvation, and a Child of God, a Child of God in all Ages.* For what is it but to ſay, *that Pure Religion and Undefiled, which is to keep our ſelves unſpotted from the World, belongs not ſtrictly to the Chriſtian, but Jewiſh or Pagan Religion*; *and that* James *was but a moral Man in the Matter, and not writing on a Chriſtian Subject.* What an empty Trunk, *a Vox, & præterea nihil*, a ſounding Braſs and Tinkling Cymbal would this Man make of true *Chriſtianity!* Yet thus far we may force him to ſpeak Truth, though in double Contradiction to himſelf; that ſince *Chriſtianity* takes in all that was worthy in all Ages (not as Alien then, but related to her ſelf) *ſomething of the Nature of true* Chriſtianity *was in the World before that more Viſible and Glorious Manifeſtation of it*; *unleſs Chriſtianity be ſuppoſed to take into it ſelf what is not of it's own Nature:* Thus was Chriſt the *Rock* the Ancients built on before *Abraham* was, whoſe Day he had a Sight and Senſe of, and from it rejoyced greatly.

§. 8. *Chriſtianity* then is not an *Hiſtorical Belief of the Exterior Acts*, the true Chriſt did in that bodily Appearance, *which is but Hiſtorical Chriſtianity*, as our Adverſary weakly argues; for that was the leaſt Part of it, ſince *Chriſtianity* is that which brings to God, which Thouſands that believe only the other will never arrive at: but a *firm Belief in him that ſo Appeared, Lived, Died, Roſe and Aſ-*

cended, both as teſtified of in the Scriptures of Truth, and more eſpecially as he breaks in upon the Soul by his Divine Diſcoveries, as the True Light enlightning every Man, this I call Chriſtianity; and *that Man is a Child of Light, who obeys that Light; a true Chriſtian, who is Chriſt-like; a Child of God, and Heir of the Promiſe, who is inwardly renewed and begot anew of the Incorruptible Seed, and Word of God:* For thoſe who were Chriſtians of old, were ſuch as came to know Chriſt, *no more after the Fleſh, but as the ſecond* Adam, *the Lord from Heaven, the Quickning Spirit,* who ſaid, *I am the Reſurrection and the Life;* really witneſſing him to be that in themſelves, wherefore they *Believed*, and upon Repentance, received Remiſſion of Sins and Eternal Salvation. And I do affirm, that Chriſtianity ſtands in the Manifeſtation of a Meaſure of that Righteous *Power, Wiſdom, Truth and Life* in the Soul, which appear'd ſo largely and gloriouſly in that Body at *Jeruſalem*, to work Repentance, then give Remiſſion, ſo Renew, Redeem, and finally Save: And who came to be made ſenſible of that Heavenly Treaſure in their mortal Bodies, and to improve it as good Stewards, were Poſſeſſors of true *Chriſtianity*, and therefore *Right Chriſtians.* The Diſtinction betwixt Moral and Chriſtian, the making Holy Life Legal, and Faith in the Hiſtory of Chriſt's outward Manifeſtation only, *have been a deadly Poyſon theſe latter Ages have been infected with*, to the Deſtruction of Godly Living, and *Apoſtatizing* of thoſe Churches, in whom there might once have been begotten, ſome *Earneſt, Living Thirſt* after the Inward Life of Righteouſneſs.

§. 9. By this, I think it may be pretty well known, what we mean by *Chriſtianity*, and a *True Chriſtian:* How far this will agree with his Definition of *Quakeriſm*, and a *Quaker*, I will proceed to examine.

Quakeriſm *is an heap of Tenets, with the uſurped Names of true Chriſtian Principles, which are yet really no ſuch Thing, but ſubverting both Foundation and Fabrick of true Chriſtianity; And I call him a* Quaker *that profeſſes the Light within every Man to be the Lord, and Saviour, and very God: So that then I ſay* Quakeriſm *is no Chriſtianity.*

§. 10. Indeed, if *Quakeriſm*, reſpecting us, were this, I would ſay ſo too: But becauſe it is juſtly a Stranger to any ſuch Imputation, I rightly faſten that of Ignorance or great Malice upon our *Adverſary.* I have already expreſt our Judgment of *Chriſtianity*, which I ſuppoſe to be the *Quakeriſm* ſtruck at, whatever may be pretended, at leaſt, what is our *Quakeriſm*, or *Chriſtianity rather:* And we leave our Belief with that God who made it ſo, to juſtifie it, and us, who thus ſtedfaſtly hold, and daily, yet patiently ſuffer for it, by his own Diſcoveries in the Conſciences of Men. But this I will add, That ſince he has rendred us to be one Thing in Shew, and another in Reality, our Appeal is to the God that made Heaven and Earth, to right us in the Minds of all.

§. 11. We dare not Believe or Practiſe what comes not in by True Conviction (Things meerly Hiſtorical excepted, and yet there is a Conviction for them too) The *Devils* who knew Chriſt and trembled, were more ſenſible than thoſe who know him only by Hear-ſay, and make a Mock of that Trembling, which ſeizeth the Contrite Souls of Men for Sin. We declare in the Preſence of the Eternal God, that it was the Strivings of the Holy Spirit in us, that firſt moved us to ſolid Repentance, and as we came to be judged by it, and reconciled unto God in our Minds, ſo have we appear'd before all Men; *therefore it is utterly Falſe, that We cover our Tenets with the Names of Chriſtian Principles,* ſince theſe following, which are ours, are truly *Chriſtian* and *Scriptural* (1.) *God created Man Innocent, in his own Image created He him.* (2.) *That Man or all Mankind has faln ſhort of the Glory of God through Diſobedience.* (3.) *That in the Seed promiſed Redemption can only be had.* (4.) *That this Seed is He that in Time was called* Chriſt. (5.) *That by this Holy Seed, both before and ſince that Coming, the Serpent's Head hath been perticularly bruiſed in all who have been redeemed or ſaved, as the Holy Men and Women of Old, and ſuch in every Age as have known a Sanctification.* (6.) *That this Seed appeared in the Fulneſs and Stature of a Man in that Outward Body prepared of God above* 1660. *Years ſince, and in it encounter'd and conquer'd Satan, and trod him under His Feet.* (7.) *That he bore the Sin of the World.* (8.) *That he laid down his Life a Ranſom for all.* (9.) *That ſuch as Believ'd and Follow'd him as he then appear'd, receiv'd Remiſſion of Sins, and Eternal Life.* (10.) *That what was then outwardly done, did ſtill refer and had Relation to an Inward Work in the Souls of Men: The Holy Life put forth it ſelf to work Inward Conviction, and drive the*

1673. Chap. I. *Mind into a Meaſure of the ſame in it ſelf; for the whole End of it was, to draw the Minds of Men more Inward, to a Manifeſtation of that ſame Life, Virtue, Power, Wiſdom, and Righteouſneſs in each Particular, which appeared in that Body in General, and qualified it to that great Work, and ſuſtain'd it under all it's Sufferings, and put that Great Value upon them, which really was in them:* Wherefore, *to the Divine Power firſt, and to the Holy Manhood next, do we aſcribe that Grace and Wonderful Benefit that thereby came unto the World.*

§. 12. But next, we muſt deny his *Quaker*, as well as his *Quakeriſm*: Indeed, they go together; who miſſeth one, it is unlikely he ſhould hit the other. We never ſaid, *That the Light in every Man was the only Lord, and Saviour, and very God.* Let him but ſhow us any ſuch Paſſage of any one acknowledg'd to be a *Quaker*, and he will ſay ſomething: But methinks he that has quoted ſo many Paſſages out of our *Friends Books*, to ſo little Purpoſe, ſhould not have neglected to inſtance in ſome one of us, that hath ſo expreſt our ſelves; it ſhows, that either he thinks to be believ'd Hand over Head, or really there is no ſuch Doctrine by us aſſerted, and conſequently he knew no ſuch Place to cite. But for the Upright-hearted in all Forms, who are deſirous of the Subſtance, that will give Life to the Soul, and who ſtand only at a Diſtance from us, on the Account of the many frightful Characters their Teachers give of us, I ſhall briefly open our Faith in this Matter.

§. 13. *Firſt*, We aſſert, *That all Men are enlightned* (let it be *Lighted* in their Souls or Underſtandings, if our *Adverſaries* will) This is prov'd from *John* 1. 9. Alſo, *Whatever may be known of God, is manifeſt within, for God has ſhewn it unto them.* Again, *Whatever is reproved, is made manifeſt by the Light; for whatever makes manifeſt, is Light.* All Knowledge of God comes by the Light he gives into the Soul, as well as that all have that Light, though few obey it.

§. 14. *Secondly*, This Light is Divine, *becauſe it is the very Life of the Word, which is God*; not an Effect of it's Power, as a Created Light, which ſome vainly fancy; but in *Him*, or *It*, the *Word*, was *Life*, and that *Life* (Numerical) was the *Light* of Men: *What is Life in the Word, is Light in Men, and who follow that Light as a Reprover of the Deeds of Darkneſs, ſhall be made Children of Light, and have the Light of Life.*

§. 15. *Thirdly*, Though we ſay, *that all are enlightned by it*, or receive Light from it, yet far be it from us to aſſert, *Every ſuch Illumination is the only Lord, and Saviour, and very God.* By no Means, but rather thus, *That the only Lord, and Saviour, and very God, is the Great Sun and Light of Righteouſneſs to the Inviſible World of Souls and Spirits* (if I may ſo ſpeak) who manifeſts unto every Particular, that which concerns the State of every Individual; but not that every ſuch Enlightning ſhould be the *Intire Lord, Saviour, God*; ſo that this Prieſt is already found deficient in his Work: He ſhould better have underſtood us before he had given an Account of us, and diſcovered his Oppoſition to us. What Superſtructure can we expect from ſo infirm a Foundation; how ſhall *J. Faldo* prove *Quakeriſm No Chriſtianity*, who is defective in his Definition of both? Certainly the *Quaker* may be the *Beſt of Chriſtians* for ought he has groundedly oppoſed to him: I am ſure he would have thought ſuch a Miſtake in us moſt heinous; to ſay nothing of that Advantage he would have taken to ſhew his little Wit, and great Prejudice in aggravating our Ignorance to the World.

Chap. II.

CHAP. II.

How Chriſtianity *was introduc'd, hurts not the* Quakers. *The Queſtion is not of* Chriſt's Viſible Coming; *that is owned by them. Nor is their Religion a New One from that of* Chriſtianity; *but the Recovery of* Loſt Primitive Chriſtianity, *ſince the Reign of Anti Chriſt in the World. That* Quakeriſm, *as call'd, made its Way by Purity, Sorrow and Rejoycing, as well as* Chriſtianity. *The Prieſts Vilifying Expreſſions Rebuk'd. That the Diſtinct Times of their Appearance, is no Argument againſt their Harmony, or being but Two Words for the ſame Thing, ſince the ſame* Truth *may appear at Two Diſtinct Ages of the World. It would ſtrike out* J. Faldo *as well as the* Quakers, *if the contrary were admitted. That he groſly contradicts himſelf as to Time.* Chriſtianity *hath more or leſs been in the World where Godly Men and Women have been, as well before as ſince that Appearance. We intend* *no New Diſpenſation, but the Renewed Revelation of the ſame Power, which is the True Goſpel.*

§. 1. THE next Miſ-Repreſentation, is of the Manner of our Appearance, and the Time of it, by Way of Compariſon with that of *Chriſtianity*, little to his Purpoſe, and in my Judgment, much againſt him.

§. 2. *Chriſtianity was introduc'd by Preaching the* Promiſed Meſſias, *and Pointing at His Human Perſon: But* Quakeriſm *by Preaching a Light within.*

I anſwer, that this is nothing injurious to the *Quakers* at all, but highly on their Side; for had they preach'd Chriſt now coming in the Fleſh, *they had deny'd his True and only great Viſible Appearance, at* Jeruſalem, *which all True Quakers own.* Since then they believe that Appearance, and therefore need not preach what is not to be again; and that the whole Chriſtian World beſides, have ſo long and lazily depended on it, without their thirſting after His Inward Holy Appearance in the Conſcience, to bind the Strong Man, Spoil his Goods, and Caſt him out; in ſhort, to diſcover Sin, Wound for it, and make an End of it by the Brightneſs of his Spiritual Coming into the Souls of all ſuch as wait for him, and will receive him (in which Senſe he was revealed in ſuch, and became in the Saints of Old the Hope of their Glory) I ſay, ſince he has been ſo much talk'd of, and depended on, as to his then Viſible Manifeſtation of himſelf, and ſo little, if at all, deſired after, as to his Spiritual and Inviſible Coming into the Hearts of Men, to finiſh Tranſgreſſion and bring in Everlaſting Righteouſneſs: Therefore God raiſed us up, and we are now gone forth into the World to declare, *That He is Spiritually Manifeſted*; *as then fully in that Body, ſo now meaſurably in the Conſciences of all People, a Divine Light, Reproving every Unfruitful Work of Darkneſs:* So that here is the Miſchief, the Malice and Ignorance of our Enemies do us in the World, that becauſe we Speak ſo much of, and Preach up, and Write for *Chriſt's Inward* and Spiritual Appearance, as a Light to Mankind, therefore they conclude with a mighty Confidence, *That we deny his outward Coming, Life, Death, Reſurrection, and Aſcenſion, and the Benefits thereof.* O Darkneſs it ſelf! We have our Witneſs with the Lord of Heaven and Earth, *that we own him to be the Saviour General of the whole World, as to that Appearance, and that he obtained Precious Gifts for Men*; but we ſay (and our Adverſaries have not wherewith reaſonably to unſay it) that *firſt the Divine Light, Life, or Power, that ſhined through that Bleſſed Manhood, was excellently the Saviour, and the Manhood but Inſtrumentally:* Thus the Scripture, *There is no Saviour beſides me, ſaith God*; *a Body haſt thou prepared me: He* then was greater than *his Body*; for it is call'd a *Veil*, and very properly; *for it veil'd much of that Divine Life, which when it was withdrawn* (as he himſelf ſaid, it was expedient) *the Saints did witneſs inwardly Reveal'd, Chriſt in them, their Hope of Glory.* And *ſecondly,* No Man or Woman in the World, is ſavingly benefited by his then appearing as a Saviour, and obtaining precious Gifts for Men, but as every ſuch Individual Perſon comes to experience his Internal Manifeſtation, to *Convince, Condemn, Wound, Heal, Break, Bind up, Slay, make Alive, in the Newneſs of the Spirit:* This is the State of Right Redemption and Salvation, and thus is he particularly a Saviour, and every ſuch one is greatly benefited by him, as he was in that former Appearance the General Saviour of Mankind. Behold then, *O you that are Impartial!* How unworthily he hath injur'd us? To make People believe, *That we teſtifie to Chriſt's Inward Appearance in Oppoſition to, and Denial of his Outward*; which is far from our Hearts ſo much as to conceive.

§. 3. But again he tells us, (Pag. 9, 10, 11.) *That Chriſtianity made it's Way by the Purity of it's Doctrine, the Gracious Words that Chriſt ſpoke, by Signs and Wonders*; *but* Quakeriſm *by Blaſphemies againſt the Lord Jeſus Chriſt*; and quotes *E. B.* ſaying, *Tour imagin'd God above the Stars*; and G. Fox, *There are Miracles among Believers in the Spirit,* &c. frothily querying, *Whether it ſmells more of the* Fox, *or the* Gooſe.

'Tis true, the Purity of it's Doctrine was, and is, an admirable Enforcement it had, and hath above all other: Nor can he faſten juſtly any Impurity upon what we profeſs, though he endeavours to detract from it by baſe Aſperſions, for indeed it is the ſame. *Sweet were the Words of Chriſt, I grant,* but altogether Severe and Terrible, to *Phariſaical Hypocrites,* who were both the *greateſt Scripturians, and Haters of Him, in that Age.*

1673.

Chap. II.

§. 4. Nor is it true that *E. Burrough* ſo expreſt himſelf in *Deriſion of God's Preſence above the Stars*; *but of People's imagining him to be in the Likeneſs of Man, and ſo denying his Omnipreſence, that He ſhould not be as well below as above.*

§. 5. But *Wonders and Miracles* were wrought. What then? Are not the *Quakers True Chriſtians without them?* See the Wickedneſs of this Spirit that works againſt us; *unleſs we will work Miracles to confirm that Doctrine in this Generation, which was confirmed by Miracles Sixteen Hundred Years ago, either it is not True, or we have no Right to it.* But by the Way, obſerve their Folly, *for they Unchriſtian at once Chriſtianity and themſelves too; ſince Chriſtianity muſt either be no longer ſuch, nor they Chriſtians, whilſt they cannot work Wonders to prove it, or themſelves to be ſuch; or elſe the* Quakers *are never the leſs True Chriſtians, for not working thoſe Wonders they boldly require from us.* We pretend not to a New Miniſtration, and ſince the Queſtion is not about the Viſible Coming of the *Meſſiah*, which call'd for Viſible *Miracles* (for that's granted on all Hands in *Europe*) but the Spiritual Appearance of the *Meſſiah* in the Hearts and Conſciences of his People, that he might not have a bare and empty Title when he was call'd JESUS, *but really ſave his* People *(now as then) from their Sins*; the Caſe is plainly alter'd *as to obvious Miracles to our Carnal Senſes; the preſent Work being to open the blind Eye, and unſtop the deaf Ear of the Mind; blinded and ſtopt by the God of this World.* And theſe are greater Things, of more Weight, and the Conſequence of them of far greater Importance. And judge you, how Vain, Light, and unbecoming a Miniſter of the Goſpel of Chriſt Jeſus, that requires an Account for every idle Word, was it in *J. Faldo*, when treating of *Chriſtianity*, to ſay, *Whether it ſmells more like the* Fox *or the* Gooſe? *Vain and Frothy?*

§. 6. But once more, (Pag. 11, 12.) *Chriſtianity entred the World with Raviſhing Songs, and Hallelujahs of the Angels, Healing all Diſeaſes, Caſting out Devils, Preaching Peace: But* Quakeriſm *entred the World, as if Hell had broke looſe, and Poſſeſſions by Satan had made Way, and fitted Souls for the* Quaker's Spirit. ——— *O the Hell-dark Expreſſions of the* Quaker's Spirit, *Frightful, and Amazing Words, Bitter Curſes, Howlings and Roarings! And what elſe* J. Faldo's *Devil pleaſeth, by which to render the* Quakers *Odious.* Well! But to Anſwer him.

It was a Time of Joy, and a Time of Sorrow; the Spirits of the Juſt rejoyced that he was born forth into the World, and that Sun of Righteouſneſs riſen, whoſe Diſcovering Light, and Refreſhing Beams would renew the World, that had been in great Meaſure bewilder'd, ſince it's firſt innocent State: *But therefore was it not a Time of Wo, Sorrow, Terror, and Grievous Diſtreſs to all the Workers of Iniquity? Did not Chriſt come to bring War as well as Peace; a Sword, a Fire upon Earth? Did not his Fore-runner come in an Aſtoniſhing Manner, in differing Attire, of another Diet, and from a Deſolate Place to Preach Repentance, and to Warn them,* With an O Generation of Vipers, to flee the Wrath to come? *Did he not ſay, that an* Ax, (a ſharp and terrible Inſtrument) *ſhould be laid to every Unfruitful Tree?* And did not the Apoſtles Preach *to the Pricking of the Hearts of Thouſands*; and *Paul* by Name, *that* Felix *himſelf trembled?* And all, *as knowing the Terrors of the Lord themſelves, they warn'd others? Wherefore Judgment is ſaid to have begun at the Houſe of God.* Finally, *Did not the Devils Howl, Roar, and Tremble, foreſeeing they ſhould be diſlodg'd by One Stronger than themſelves,* Chriſt, the Son of the Living God? *And was there no Terror, Dread and Amazement in all this? I perceive it may be a Virtue in the* Primitive Chriſtians, *but a Vice in the* Quakers, *at leaſt in* J. Faldo's *Account.*

But this know, O impartial People, the *Quakers* were overtaken by the mighty Hand of God, and *great were their Travels and Pangs of Sorrow, under the Righteous Terrors of the Lord*, whoſe Hour of Juſt Judgments was come; and being thereby made Witneſſes of his Handy Work, and redeem'd through Judgment, *they became Miniſters of Judgment unto others*; and the Terror of it ſtruck Thouſands; *the Devils trembled*, and all Fleſh (at leaſt in ſome) *was as Graſs, and the Beauty of their Carnal, Outſide Religion, but as the Flower of the Field*; which, in the Name of the Lord we teſtify, fell, and wither'd before the Brightneſs of his Appearance to us; *who put on Strength like a Giant that was to run his Race, and girded himſelf with Power; and who was able to ſtand before him? The Hills melted at his Preſence, and the Mountains fled before him into the Sea.*

And art thou given up, *J. Faldo*, to call *Light*, Darkneſs; and *Darkneſs*, Light; the Terrors of God, the Poſſeſſions of Satan; and Remorſe of Conſcience, Hell broke Looſe? O Unhappy Man! The Lord will reckon with thee for this Blaſphemous

phemous Impiety: And this I ſay to thee, and all thy Aſſociates, *That Eternal Miſery will be the End of you, for all your ſweet Notions of Religion, unleſs you obtain Mercy through the Fire; the fiery Judgments of the Lord revealed in your Conſciences.* For that End is Chriſt now, as formerly, manifeſted, that *Judgment might be laid to the Line, and Righteouſneſs to the Plummet in all:* And becauſe we earneſtly contend for the *Inward Work of Chriſt*, as the moſt Beneficial to Mankind, therefore it is that you *Prieſts* have us in Hatred, Scorn, and Deriſion, all the Day long; and indeed, we are grievouſly wronged by your Wickedneſs and Cruelty; *But the Lord is our Strength, of whom therefore ſhould we be afraid? And why do you Rage, and imagine a Vain Thing concerning us?*

§. 7. Now for the Time when *Chriſtianity* and *Quakeriſm* came (as he is pleas'd to diſtinguiſh them) Pag. 13. 14, 15. *Some*, ſays he, *date Chriſtianity from the Birth of Chriſt*. Others, *With much more Reaſon, from the Reſurrection of Chriſt*, witneſs that Place, *All Power is given unto me in Heaven and in Earth.*

The Conſequence of this Aſſertion is thus much, *That Chriſt taught not Chriſtianity; That his Diſciples who believed in him, were but a better Kind of* Carnal Jews: *That Chriſt's Life, Doctrine and Miracles, were not perform'd under a State of Chriſtianity; That he had not all Power before his Reſurrection,* contrary *to the Scripture.* In ſhort, *That* Chriſt and Chriſtianity *did not go together*; and if you will, *That Chriſt was not Chriſt, but a Good Extraordinary* Jew, *before his* Reſurrection; for I am ſure his Notion of the Beginning of Chriſtianity, warrants the Conſequence. O the Orthodoxality of this Whiffling-Prieſt, Buſy-Body, and Conceited enough.

Well, but this is not all, we have Contradiction to add to his Burden; *Chriſtianity made its's Way by many Signs and Wonders wrought before Multitudes, and that not only by Chriſt himſelf, but alſo by his Diſciples and Servants*, Both Before, And After His Death. If this be not Giving and Taking, Granting and Denying, there is no ſuch Thing in the World: *For here is Chriſtianity before Chriſt's Death, and yet with much more Reaſon, here is a Denial of that Aſſertion, and* Affirming that it took it's Riſe after His Reſurrection. Truly, we need not much fear the Conſequence of ſuch Encounters, when our Adverſary puts Weapons into our Hands to his own Shame and Overthrow.

§. 8. But that he may be farther kind to us, he proceeds, *The Diſciples were called Chriſtians at* Antioch, Acts 11. 26. *But the Thing Chriſtian, might well be before the Name Chriſtian.* Enough for us, ſober Reader, to defend our Firſt Chapter (but a woful Contradiction to himſelf) where we ſay, that what was call'd Chriſt, *was before the Name*, and ſomething of the Excellent Nature of Truth, Purity, Holineſs, which leads to *Salvation*, &c. which the Word *Chriſtianity* with us imports at large (unleſs they ſhould be excluded as any Parts thereof, which ſuppoſeth a Chriſtianity Deſtitute of Truth, Purity, Holineſs, *&c.* like that of this Age) though in no Appearance ſo clear, as in that, in which Chriſt viſibly manifeſted himſelf.

§. 9. But upon *Peter*'s Words, *If any Man ſuffer as a Chriſtian, let him not be aſhamed*, 1. Pet. 4. He obſerves, *here* Chriſtianity *is diſtinguiſht both from* Judaiſm *and* Heatheniſm. *Both the* Gentiles *and the* Jews *were bitter Enemies to the* Chriſtian *Name; and that not for the* Name, *but the* Thing's *Sake.*

This muſt either regard the *Apoſtate Jew and Gentile*, and ſo we cloſe; or the *Jew and Gentile* upon their Inward Knowledge of God, and Obedience to Him; and here we recede, and muſt deny his Aſſertion (nay, it would be a Contradiction to that Juſtice, Purity, and Worth he allows them to have had, ſince it were to ſay, that ſuch Qualifications could be Ignorant of Chriſtianity, the Perfection of them) for the *Good* among them became Diſciples, at leaſt Lovers of the Chriſtian Religion, then not Haters of either Name or Thing: For where among *Jews* or *Gentiles*, their Hearts were Upright to God, according to that Diſcovery he made of himſelf to them, and that they kept to the Divine Senſe and Reliſh which they had of the Love, Purity, Juſtice, Mercy, Goodneſs, and Recompence of God (for ſuch as in any Age could come to God, did *firſt know that God was, and that He was a Rewarder of all thoſe that did draw nigh unto Him*, to obtain which Knowledge, God had manifeſted it in Man; for he had ſhewn it *there* unto him) I ſay, thoſe who ſo retained the Senſe of God in their Knowledge, were not aggriev'd, *Chriſtianity* ſhould take Place; for they meaſuring Things as they inwardly felt them, were proper Judges of God's Riſing and Breaking forth among the Sons of Men; they could feel Him leading out of, and beyond the Uſe of thoſe Elements which were once added becauſe of Weakneſs, and now became Beggarly by a brighter

Glory: An inward Senſe being that they kept to, as the more ſure Word, as they felt a with-drawing of the Divine Life, Power, Spirit, out of thoſe inferiour Inſtitutions, they followed it, not ſtaying in any outward Diſpenſation, becauſe God had been there, if he had once left it: But ſuch as were Literal, Formal, Exact, Critical, *they were the Perſons*, who having leaſt of the Divine Sight and Senſe of God's Goings among the Sons of Men, they contended for God's Exterior Appointments; as that they were ſignally given; Good Men had practiſed them, and are we Wiſer then our Fathers? No, we will have our Reaſons *(indeed Darkneſs)* ſatisfied in the Matter. Behold the *Phariſee and Greek of Old*, to whom Chriſt's outward Appearance was to the one a *Stumbling Block, and to the other Fooliſhneſs*; and the many-headed Profeſſor now, who eſteems no better of his *Spiritual Manifeſtation* in the Hearts of the Children of Men. O! What will the End be, of the Gaudy, Obſtinate Hypocrites of this Age, who reſiſt ſo great Salvation? Tribulation and Anguiſh for ever, unleſs they Repent; *for what Men Sow, that ſhall they Reap*; and, *who have improved their Talent, ſhall enter into the Joy of their Lord.*

§. 10. Well, But when came this *Quakeriſm* into the World? He tells us, (Pag. 15. 16, 17.) about the Year 1651. quoting E. B's *Epiſtle* before G. F's *Great Myſtery*; alſo a ſmall Treatiſe writ by *J. Whitehead*, and *J. Pennington*; from whence he infers, *That Quakeriſm is a late Diſpenſation, therefore not that of Chriſtianity.* But certainly this Man hath taken a very quick Courſe to Unchriſtian himſelf and all the *Presbyterians*, *Independents*, and *Anabaptiſts* in the World, as well as the *Quakers*. For I would aſk him, if there was not a Time ſince the Primitive Age, wherein Darkneſs had overſpread the Earth, the Beaſt did Reign, and the Pure Religion was wholly Wilderneſt? If ſo, conſequently the Reſurrection of Truth is no more a New Diſpenſation, or not that of Chriſtianity, than a Man that is exiled his Country, is not eſſentially the ſame Man, when he returns, that he was before. And ſo far is my Argument for thoſe *Separatiſts*, that though I take them to be ſhort of the True Evangelical Faith and Righteouſneſs, yet I acknowledge them to have a Reformation unknown in that thick Apoſtacy, which had cover'd the World, and eclipſt the Bleſſed Light of the Glorious Goſpel that ſhin'd in the firſt Ages after Chriſt: But ſince we are of another Religion by his Account, than the *Chriſtian*, becauſe we cannot ſay, that we were always ſucceſſively from the Apoſtle's Time, I will argue, that the *Presbyterians*, *Independents*, and *Anabaptiſts*, are not *Chriſtians*, nor is what they profeſs, to be eſteem'd *Chriſtianity*, becauſe they cannot prove a Regular Succeſſion from the Apoſtle's Times, their Date alſo being of later Years. What will they ſay then? The *Church* was fled into the Wilderneſs; *Truth* exil'd; *God* as a Stranger in the Earth; yet *Truth* ſtill the ſame in it ſelf. Very well, ſo ſay we: God was pleas'd to renew the Right Chriſtian Diſpenſation to us, and by us, according to *John*'s Viſion, *That the Everlaſting Goſpel was preacht again*, intimating, *That there had been a Time wherein it was not preacht.* If this be not a New Goſpel, becauſe a-new, or again, preacht, neither is that which *J. Faldo* calls *Quakeriſm*, a New Diſpenſation, becauſe it is *Preaching a-new the Everlaſting Goſpel* to the Sons of Men; which is God's Power inwardly manifeſted for the Conviction, Converſion, Redemption, and Salvation of the Souls of ſuch as believe it.

§. 11. And tho' he particularly ſeems to triumph over *Iſaac Pennington*'s diſtinguiſhing between the Diſpenſation of *Moſes*, *Chriſt*, and *His Apoſtles*, and *This* of our Day, as if they had been Three ſeveral Diſpenſations, and conſequently, if Chriſt's was not that of *Moſes*, becauſe it ſwallow'd it up; neither this the Diſpenſation of Chriſt, which *J. Pennington* ſaith, it ſwallows up; yet to me it ſeems a pitiful Catch; and ſhows, he knows not how to take Things with that Candor they are writ. *J. P.* means not a Diſtinct Adminiſtration in Kind, but Diſpenſation of one and the ſame Light, Life, and Power by Nature, at ſeveral Times, and ſundry Manners to the World: *Chriſt* was before the Law, under the Law, with the Prophets, but never ſo revealed as in that *Holy Manhood*; will it therefore follow, he was not Antecedent to that Appearance, or He, that appeared then more Glorioully, had never ſhown himſelf before? Or, becauſe of a Difference in Manifeſtation, therefore *not* the ſame HE (through all thoſe ſeveral Manifeſtations) in Himſelf? Certainly this Man is very Unjuſt to *J. P.* eſpecially, when the Words above quoted, that ſpeak of a Diſpenſation he experienced a little before God broke forth by us called *Quakers*, could have informed him, that he meant the divers Breakings forth of God's Light and Truth, in order to the full Diſcovery, and Recovery of *Loſt Primitive Chriſtianity.* So that this preſent Appearance ſwallowing up all going before it (had he ſo term'd it, as he doth not, and is therefore wrong'd) is no more than God's Retrieving to us the Ancient Goſpel, with additional Bleſſings and Aſſiſtances, giving us the ſame Life and Foundation they had, and what elſe He pleaſed by Way of Improvement; which alters not the Nature, no more than a Child in Chriſt is not that Numerical Creature, but another Diſtinct Being, when a Man. And if this Account of Things will not ſatisfie him, he may chuſe: I have thus far cleared the TRUTH, and thoſe who ſincerely profeſs it, and therein my own Conſcience, both to God and the World.

CHAP. III.

Chap. III.

J. Faldo's *Charge. That the* Scriptures *are not the Word of God*, Reaſons *for it. The* Scriptures *by him urg'd againſt us, clear'd, and prov'd to be for us. They are the Words of the Word, a Declaration of the Great Law, Word, or Commandment, but not that Law, Word, or Commandment.*

§. 1. THIS Chapter will concern the Scriptures more directly, in which we hope to prove, that not we, but our *Adverſary*, is miſtaken with reſpect to what he chargeth upon us.

§. 2. (Pag. 18. 19, 20.) He intitles his Chapter thus: *That the* Quakers *Deny the Scriptures.*

I was almoſt aſtoniſht at it, becauſe he pretended to prove all out of our own Books, and none ſuch had ever yet come to my Hand: But upon my ſober Peruſal of the Matter, I found this to be the Upſhot, *That the* Quakers *Deny them to be the Word of God*; therefore they deny them altogether: Whence I take good Heart to ſhow his Ignorance, or great Diſhoneſty.

§. 3. I will allow to him, without going any farther, that the People called *Quakers, do deny the Scriptures to be the Word of God*, and therefore ſhall take for granted, what he quotes out of *J. N. F. Howgil*, *J. Parnel*, and *W. Smith*. But that we do conſequently deny the Scriptures, we ſhall oppoſe, we hope, to the Death.

§. 4. I do declare to the whole World, that *We believe the Scriptures to contain a Declaration of the Mind and Will of God*, in and to thoſe Ages in which they were written, being given forth by the Holy Ghoſt, moving in the Hearts of Holy Men of God; That they ought alſo to be Believed, Read, and Fulfill'd in our Day, being Uſeful for Reproof and Inſtruction, that the Man of God may be perfect: And that they have been, and are Inſtrumental to great Good upon the Spirits of People, by the ſecret Power of God, which often ſtrikes, and preſſeth home to the very Conſcience, the weighty Truths declar'd therein; yet *We do deny them to be the Word of God, aſcribing that alone to* Chriſt Himſelf, *and that not without Scripture and Reaſon.*

§. 5. *Firſt*, It is granted on all Hands, that *CHRIST* is expreſly called in Scripture *The Word of GOD*, but no where, that the Scriptures are ſo ſtiled.

Secondly, That tho' I ſhould allow it to be a Figurative Expreſſion, and therefore ſays our *Adverſary*, *improper*, yet becauſe a Word among Men, conveys the Mind of one unto another, and that *Chriſt is the Great Word of God*, that in all Ages hath convey'd, or ſpoken the Mind of God unto Mankind (and ſo the Author of all Good Works) He only may by Way of Right and Excellency, be ſo ſtil'd of us.

Thirdly, I ſhall eaſily grant to him, that one Word may ſtand Repreſentative of many; and that the Ten Words were not Ten Numerical Words, becauſe each Word contained many: Yet this I will ſay, that *Word* in Scripture is taken for *Commandment*, and they have an equivalent Signification, as in *Deuteronomy* may be ſeen. And ſince that was the Import of the Ten Words, *to wit*, Ten Commandments, each Word has it's own Commandment; Therefore it is no more againſt us, to allow thoſe Ten Words, to be more than Ten Words, than Ten Commandments, to have more than Ten Words.

And whatever our *Adverſaries* may ſay, or think of us, we therefore decline to call the Scriptures the *Word of God*, becauſe *we believe it to be a Title only due to that Living, Quickning Word, by which God vouchſafes to diſcloſe His Mind and Will unto Mankind*, Chriſt, *the Way to the Father.*

§. 6. But ſays our *Adverſary* to this *Argument*, The Word was God, therefore the Scriptures cannot be the Word, becauſe they are not God: *Let me tell you, that the Scripture may be the Word, and Chriſt the Word alſo; and yet though Chriſt be the*

the Word of God, the Scriptures the Word may be quite another Thing. Certain I am, this is quite another Thing than good Doctrine: How can the Scriptures be the Word of God, and Chriſt the Word of God too? Are there two Diſtinct Words of God, the one quite another Thing from the other? O ſhameful Arguing! If he had ſaid, Chriſt is *the* Word of God, and the Scriptures *a* Word of God, he would have hit the Mark a little better: But to aſſert *Two General Comprehenſive Words of God*, ſounds harſh and inconſiſtent. I would fain know, in Caſe we ſhould admit this abſurd Aſſertion, how he would diſtinguiſh between theſe Two General Comprehenſive Words? For my Part; I think it as good Senſe, to call a *King's Letters*, King; or an *Ambaſſador's Credential's* Ambaſſador. *O no, ſays our Adverſary, you miſtake; Chriſt is called a Light, a Rock, a Lyon, will it thence follow, that there are no other Lights, Rocks, or Lyons.* I anſwer, There is no other *Light, Rock* or *Lyon* than Chriſt, with reſpect to *That* for which *He* is ſo called; Neither is there any other *Word* than *Chriſt*, with reſpect to *that* for which he is ſo ſtyl'd, to wit, *God's Living, Powerful Word:* And this decides the Controverſy, and plainly adjudges us the Matter againſt the utmoſt Force of our Adverſary, to the Contrary: For if he is therefore a Light, becauſe he only can, and doth diſcover the unfruitful Works of Darkneſs; *a Rock*, becauſe whoever build on him, is ſafe; and a *Lyon*, becauſe the *King* of all, whoſe Utterings are able to terrify all Deſtruction from his Walks, but what he brings upon his Adverſaries, and therefore there is not another *Light to inlighten Man's Soul*, or *Rock for Chriſt's Church to be built on*, neither *any other Lyon to ſecure them from the Devourer:* conſequently, becauſe he is the Living, Spiritual, Powerful *Word* of God, *there is not another, that's the Word of God.*

§. 7. But he farther ſays, That the *Word of God* is ſo expreſt in Scripture, as it muſt needs be underſtood not of *Chriſt*, but the *Scriptures. He that regardeth not the Word of the Lord. He that feared the Word of the Lord. Stand thou ſtill a While, that I may ſhew thee the Word of God, the Sword of the Spirit, which is the Word of God.* And *the Cares of the World — choak the Word, and it becometh Unfruitful*, Mark 4. 19. *which*, ſaith he, *cannot be underſtood of* Chriſt *or* God, *and that a little Skill in the Original would free us from thoſe Miſtakes*, and to that Purpoſe.

To which I anſwer, That the *Word of the Lord* mention'd in *Exodus* and *Samuel* are properly to be underſtood of the Living, Spiritual *Word of God*, which ſpoke to the People through thoſe Servants of the Lord; For who received or rejected the *Mind of that Word*, expreſt in many Words, received the Word, and it had a Place in their Hearts; or elſe rejected it, and it had no Place in them: This makes nothing againſt us in the leaſt. For that Paſſage in the *Epheſians*, *Beza*, whom he quotes, I ſuppoſe as embracing his Judgment, has determin'd the Matter; for he has it, *the Spiritual Sword.* Then let us read the Word thus, *The Spiritual Sword is the Word of God*, or *The Word of God is the Spiritual Sword.* For Chriſt is as truly a Sword, an Axe, a Fire, which the Word of God is called, as a Lyon, a Rock, a Door. And for the laſt Paſſage of *Mark*, which ſeems to carry moſt of Weight in it for our Adverſary, it may rightly be underſtood of that *Truth, which Chriſt, the Word, livingly ſows in the Hearts of Men and Women, the Word of Advice, Reproof, Instruction*, and the like: But of the Scriptures it cannot be underſtood, as neither can any of the other Places.

For *Firſt*, Thoſe two Paſſages in *Exodus* and *Samuel* concern only particular Caſes, at a Time, when not a third Part of the Scriptures were written, as our Adverſary will confeſs. And for that in the *Epheſians*, 'tis manifeſt that the Scriptures, which are ſubject to ſo many Caſualties as they are, are not the Spiritual Sword, or Sword of the Spirit, therefore not the Word of God, whoſe Edge never blunts; For as is the Spirit, ſuch is the Sword, and ſuch the Word, to wit, Living, Spiritual, Powerful, which the Scriptures of themſelves (I think; all will, or ſhould acknowledge) are not. I will not ſtick to confeſs alſo, that a Word of Advice, a Word of Counſel, a Word of Reproof, and a Word of Comfort lodge in the Scripture; or the Scriptures, with Reſpect to the Times, wherein they were given forth, (and now daily, as brought Home to the Conſcience by the *One Word of God*, who gave them firſt forth) are Words of Truth, Knowledge, Wiſdom, Love, Reproof, Exhortation, Edification, *&c.* yet never can we be brought to attribute unto the Declaration *that Title, which is peculiarly due to Him, whoſe Declaration it is.* A Prince may expreſs his Mind in Words, but thoſe Words are not that Prince; neither can any one of his Titles, as a living Prince, be properly given to his ſaid Declaration. Nor have we any other Way to diſtinguiſh between the *Word* and *Words*, *Commandment* and *Commandments*, the *Thing It ſelf*, and *thoſe Expreſſions* by which it doth declare it ſelf, than *the Word of God*, and the *Words of the Word*, which are the Words of God, or *Holy Writings*: Holy with Reſpect to the Matter or Truth they treat of.

§. 8. But here *J. Faldo* ſteps in, and ſeems to offer an Expedient in this Streight; Says he, *Though you ſay they are not the* Word of God *eminently, and I believe ſo too; for the* Scriptures *cannot be the Word of God in that Senſe wherein* Chriſt *is, yet you may call them the Written Word of God, for ſo we diſtinguiſh them.*

Truly, this ſeems pretty modeſt, though here we muſt part too, unleſs he will come a little nearer; For neither can the Word of God properly be ſaid to be written: The Words by which the Mind or Will of the Word is expreſt, may be recorded, and, as ſuch, a True Declaration; but it is as impoſſible for the Word of God to be written, as it would be for a *Prince*, or *Senate* to be *written*, or contained in Letters, though their Will and Pleaſure may be largely declared by a Writing; becauſe it would be to ſay, that the *Word of God could grow Old, Decay, be Loſt, Miſ-rendred, Corrupted, Tranſcribed, Re-printed, Corrected, and be Subjected to Fire, Water, Vermin,* &c. which were impoſſible. So would it be an abſolute Derogation from the Dignity peculiarly Due to the Living Word of God, to give that which is it's proper Title to any Thing beneath it's Living, Powerful, Quickning Self. He has a Scripture or two for us; I have written to him the great Things of my Law; *A ſharp Rebuke*, ſays he, *to the Objectors againſt the Written Word of God*, but I don't ſee it for my Share. The great Things of the Law, Word, or Commandment, which are required, may be written, but that doth not follow, that the Eternal Law, Word, or Commandment Requiring, is a written Law, Word, or Commandment, but the Contrary; And for *Moſes*'s *Writings*, of which Chriſt ſpoke, 'tis manifeſt, they were not called the Word of God, but *the Word of God himſelf called them Writings.* p. 33.

§. 9. But *J. Faldo* objects on t'other Hand, that he much feareth, *the Scriptures will loſe of their Authority with People, in caſe they ſhould not be ſo acknowledged*; and at laſt he falls ſo downright upon us, that he boldly, but weakly concludes, *who deny the Scriptures to be the Word of God, deny them in every Reſpect: For who denies them that Title, denies what they have been generally known by, diſtinguiſht from, and lifted up above all other Writings; and that Appellation, on which is grounded their Authority, and which puts an Awe upon the Conſciences of Men.* How weak and vain this is, I could freely leave to the *Reader*, without any farther Conſideration; But that it might not be thought by any therefore Unanſwerable, I will ſay, *That to call them the Words of God, and declared Mind and Will of God to Mankind, is no ſuch Diminutive Title,* but altogether Worthy of them.

§. 10. If we do deny to them what has been wrongly attributed, that no Ways leſſens their Authority, but corrects the Miſtake of thoſe who thought of them beyond what they really are; It is a poor begging of the Queſtion, to ſay, We deny them, that which many have aſcrib'd to them. Their Authority is grounded upon the Living Word of God, and who comes to that, Honours the Scripture aright; and who err from the Holy Conduct of it, their Verbal Praiſes of the Scripture, are but like the Phariſees Painting the Prophets Sepulchres, whilſt they were Perſecutors of One greater than the Prophets: And who knows not, how much the Shell hath had aſcrib'd unto it the Honour, only due to it's Subſtance, by thoſe Watchmen of the Night, whoſe Dark Minds could ſee no farther?

§. 11. And for the Awe they have upon Men, this is my Judgment, and I am not aſham'd of it, that attributing ſo much to the Letter of the Scriptures, and declining that Regard Men ought to have had unto the Holy Living *Word of God*, that alone creates all Things New, and was the Author of, and Rule to thoſe ſound Words themſelves, *hath robbed the Living Word of God of it's True and Rightful Honour, and rendred Men's Hearts more formal, and leſs Awful than they would otherwiſe have been*; So that the only Way for People to come to a True Sight of, Sincere Reſpect for, and Grounded Belief in the Holy Scriptures, is, *to be turned to the Voice of the Living, Powerful Word of God, from whom they came, which is nigh unto every one, to direct, and order, and Diſcipline to, and in that Way of Holineſs,* they teſtify of, and *which leads to Eternal Happineſs.*

CHAP.

CHAP. IV.

His Charge. *What he quotes proves it not.* Revelation, Infallibility, *and* Inſpiration *conſidered. The Prieſt prov'd uncertain of his own Faith. Our Friends debaſe not the* Scriptures, *but lift them up. His* Objection *againſt our Books Titles anſwer'd. The Uſe of Scripture aſſerted. The* Light *vindicated from Inſufficiency. Something of the* True Light.

§. 1. **T**HIS Fourth and next Chapter to be examined, endeavours to prove, *That we equal our Writings and Sayings to the Scriptures, and prefer them before the Scriptures.*

In this Undertaking, he muſt either prove, what he aſſerts, from our own Writings expreſly, or Conſequentially. To run through every Quotation he makes, would be as Tedious, as Impertinent; But a few of what make moſt to his Purpoſe, I will faithfully obſerve with his Inferences.

§. 2. He begins with a Book, intituled, *Love to the Loſt*; (and ſo will I) *The Things following which I have declared of, are not the Things of Man, nor by Man did I receive them, but by the Revelation of Jeſus Chriſt:* W. Dewſberry thus, *The Word of the Lord to his Beloved City, through your Brother and Companion in the Tribulation and Kingdom of Patience in the Lord Jeſus Chriſt.*

Now what to ſay here in their Defence, when he lays nothing to their Charge, but what hath been generally expreſt, I know not; Certain it is, that *No Man knows the Father but the Son, and Him to whom the Son* Reveals *him. The Inſpiration of the Almighty giveth* Underſtanding; *and, No Man can know the Things of God but by the Spirit of God.* Well may we conclude then, that *J. Faldo* knows God no better than I do *Terra Incognita*; for he denies all Knowledge of him by any Internal Diſcoveries: What he knows, is by Man, and from Man.

What Offence, or Undervalue, I would fain know, can it be to the Scriptures, that Men ſhould know God that only Way, by which they teſtify, God can be known of Men? Or, Why ſhould he be angry at this Author, for Confeſſing to have known God that very Way, by which the Scriptures declare him only to be known? But indeed, it happens ill to the Prieſt, for all this is to prove too, *that We deny the Scriptures, though hereby we fulfil them.*

§. 3. For *W. D*'s Words, *they are alſo firm*; for God promiſed the Re-pouring out of his Spirit, and the Re-preaching of his Everlaſting Goſpel: And ſince the Queſtion is not, whether we have it; but, *whether it be an Invalidating the Scriptures, for any, under the Plentiful Pourings out of the Spirit, and Power of God, to ſay, This is the Word of the Lord*; I ſay, it is firm, that ſo ſaying may therefore be in the Latter as well as Former Days allowable, and no Detraction at all from the Scriptures: And for the Concluſion of his *Epiſtle*, it is what every good Chriſtian Man can ſay. What Folly, what Impudence is it in *J. Faldo*, to make that an Equaling our Writings to Scripture, or Preferring them before it, which both his own Tribe (I am able to make appear) hath frequently uſed, though by them irreproveably? And which indeed is the Condition of every good *Chriſtian-Man*, namely, *to be a Brother, and Companion to the Children and Family of God, in the Tribulation and Kingdom of Patience in the Lord Jeſus.* Well! If this Man's manifeſt Weakneſs make not for our Cauſe, I ſhould very greatly wonder.

§. 4. And therefore, ſays he, *Pennington prays ſeriouſly, My Upright Deſire to the Lord for you is — That he would ſtrip you of your Knowledge of the Scriptures, according to the Fleſh*; *By Fleſh*, ſays he, *their Senſe is, the Uſe of our Underſtandings* (though Sanctified) *as will appear in the* Key, *&c.*

But this Expreſſion ſerves for a *Notable Key* to open his Ignorance and Diſhoneſty: His *Ignorance* is evident in Reputing it a Slight of the Scriptures, to deſire that Men might be ſtript of their Fleſhly Knowledge of them. I do affirm it to be both Seaſonable and Serious; and did not *J. Faldo* ſtand upon a tottering Baſis, he would not ſo declaim againſt us for Undermining it. But let all behold his *Diſhoneſty*, to ſay, that we deſire *to be ſtript of the Knowledge of the Scriptures after our Sanctified Underſtanding, and that Fleſh* which can never inherit the Kingdom of God, to wit, the *Carnal, Dead, Dark, Unregenerated Underſtanding* to be all one. O Diſingenuous Man! Art thou fit to be a *Goſpel-Miniſter*, who haſt not learnt to do as thou wouldſt be done by? I leave it with the Conſcience of the *Reader*,

Reader, how juſtly or unjuſtly thou haſt dealt with us in this Matter, and what all or any of it concerns the Scriptures; For if Men will not underſtand them as they are, is it the Fault of the Scriptures? No, ſurely; ſhall then *Iſaac Penington*'s Deſire, that they might be ſtript of their wrong Knowledge of thoſe weighty and holy Writings, be interpreted a Diſreſpect to them, and a preferring our own Writings before them, which ſo heartily ſeeks their Right Knowledge of them? If this be the Way to prove *Quakeriſm no Chriſtianity*, we need not much fear the Iſſue of his Attempt.

§. 5. But he proceeds to prove our Equaling of the Scriptures two Ways: *Firſt*, From our pretending to *Infallibility*. *Secondly*, Our Plea for the Neceſſity of *Inſpiration*. He quotes G. *Whitehead*'s Letter to him, *Whether Infallibility be attainable by any in theſe Days? Which we affirm, is to true Believers; which if thou denieſt, we queſtion thy Call.* Of *Inſpiration* he cites *J. Story*'s ſhort Diſcovery thus, *Therefore may I ſay, much more, it is not in the Power of that little Book, either to throw down Self-will in any, in whom it is not yet ſubdued, or to exalt the Truth in general, becauſe it is only* Queries *gather'd by the Author* from the Letter *of the Scriptures* without, *and no Meſſage of Heavenly Propheſy, Doctrine or Exhortation receiv'd by the Author from the Lord through the Divine Inſpiration of his Light and Spirit within*; Therefore I ſay, *It is a very Vain and Idolatrous Exhortation.* To all which ſober Matter I have no other Anſwer from him, than that the Quakers Writings are full to this Purpoſe. Indeed I am glad of it, or we had little Reaſon to ſuffer what we do for our Diſſent from the Carnal Profeſſors of Religion in the World: But I have this to ſay to him; He that doth not infallibly know what he knows of God or Religion, *knows nothing certainly, which concerns either.* Now if Men cannot attain to any ſuch Certainty, Farewel all Religion; *For, That a Man ſhould affirm, and not know whereof*; That he ſhould profeſs God and Religion, yet be uncertain of both: But that *J. Faldo* ſhould Preach of both, *and profeſs himſelf Errable in all ſuch Doctrine*; Who ought to believe him? Why ſpends he his Breath at a Venture? Rather let him eat, drink, for to Morrow he ſhall Dye; for Death is certain. This is your *Independent*, *Fallible*, *Errable*, *Uncertain* J. Faldo, *Preacher to a People at* Barnet, *and*, God knows, *a Lamentable one too.* What Reaſon have any to Believe him againſt Us, who is Uncertain of the Truth of what he ſays againſt us, by his own Principle?

§. 6. For *Inſpiration*, the Scriptures are not more expreſs in any one Thing. No Man can know the Things of God by the bare Spirit of a Man: But, the Spirit of a Man, or a Man diſtinctly conſidered from the Inſpiration of the Almighty, can read *Scripture*, and form *Queries*, and call them *Chriſtian* too; yet, *who will dare affirm this Man's Queries to be Chriſtian?* Can they beat down *Self-will?* They may talk of it, or exalt the *Living Truth*, that came not from it. This is the Scope of *J. Story*'s Anſwer to the Queſtioner; For, what is this but Stealing the Prophets and Apoſtles Words, when they are made Uſe of out of that Senſe in which they were given forth, and to another End, than that for which they were given forth, which proves to us, that the Senſe, and not the Words, ſhews the End of their being ſo given forth. The Scriptures are a Sealed Book to all, but thoſe who know them by the ſame Hand, which Originally gave them. So that however common they may be in the World, they are Strangers to them that underſtand them not: And though Old, reſpecting the Time, when they were revealed to the Saints, yet New to every Age; ſo that we aſſert not a Revelation of new Things, but renewed Revelation of thoſe Things God made former Ages Witneſſes of; otherwiſe Men are no more benefited by them; And to be benefited, they muſt be made ours by the Spirit, which made them the Holy Ancients.

§. 7. In ſhort, No Man can underſtand Spiritual Things, but the Spiritually Diſcerning; None can ſo be without the Inſpiration of the Almighty, or Spirit of God. This is Scripture. Now the Author of thoſe Queries, and *J. Faldo* alſo, denying Inſpiration, *they conſequently deny themſelves to be Spiritually Diſcerning*; and for Men *not Spiritual*, to Judge of Religious and Spiritual Matters, much leſs to write of them, and bid their Writings go, and *throw down Self-will, and exalt the Truth*, is Vain and Idolatrous; For, the Scriptures themſelves, conſider'd meerly as ſuch, are unable, much leſs Writings founded on the Authority of *Self-will*; for it is the alone Privilege of God's Power and Spirit, and no Writing whatever, diſtinct from it, can perform that Great and Mighty Work in Man.

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Chap. IV.

§. 8. And, for *Equaling our Writings* with the Scriptures, becauſe we aſſert Inſpiration, and that what we have received, and do declare of the Things of God, is from the Revelation of his Spirit in our Hearts, it is a fooliſh Inference: Truth was and is Truth all the World over, and there was and is but one Way to come to it in all Ages, I mean Inſpiration. The Scriptures are True, and our Writings are True; but will it therefore follow, that we bring them upon a Vie? Is this your Diſputant? But to determine this Caſe, He ſhould firſt have prov'd, if he could, what Power God gave to the Ancients, and what to Us. How much of his Spirit to thoſe Ages, and what to this; or elſe he loſeth himſelf. If he can Experimentally tell, what were their Diſcoveries and Experiences, and what are Ours, he would be a proper Judge: But to think to run us down by Exalting them, or to leſſen what we are, by Increaſing their Praiſe, is an Old Artifice of the Devil; and Sober Men will be more true to themſelves, and juſt to the Matter, than ſo to cenſure us. *Cannot one Man be another Man's Brother, and not the Elder Brother?* Doth it follow, that becauſe God has made what we know our own, by his Holy Inſpirations and Operations, that therefore we put our ſelves *upon the Compariſon with the Ancients?* If true Chriſtianity fill up, or add to Chriſt's Sufferings, yet behind, why ſhould their *Writings be ſhuffled out of all Relation to the Scriptures?* There may be a Relation, *where there is not an Equality, much leſs a Preference*, and that we do aſſert againſt all Oppoſers.

§. 9. But now let us ſee what he ſays of our ſetting the Scriptures beneath our own Writings; and I will take his own Way to do it.

The Characters of the Scriptures, given by the Quakers, *as ſays* J. Faldo.	*Characters of their own* Teachers *Writings, and Sayings, given by them.*
Feeding Death with Death. The Letter which Killeth. [Declar. from the Miniſt. of the Word, p. 7.]	*The Voice of the Son of God was utter'd forth by him, by which the Dead was rais'd.* [F. H. Life of E. B. p. 20.]
Seeking the Living among the Dead [J. Parn. Shield.]	*His Words Miniſtred Grace to the Hearers* [Fox jun. Life E. B.] A Miſtake, for he dy'd before E. B.

Reconciled: Death is a State without the Living Experimental Knowledge of God, and his Work in the Heart; And that State will talk of the Fame of Wiſdom, as ſaith the Scripture, and that from the Scripture, that is, from, or in the Words of Scripture, being Ignorant of the true Senſe of the Scripture, thinking there to have Life; which Literal Knowledge it feeds upon, and contents it ſelf with, where Nations have lain Apoſtatized from the Life of God, and Power of Godlineſs. *The Letter Killeth*, that is, the Literal Knowledge (or rather their Imaginations from the Letter, not being Divinely Inſpir'd, ſo as to underſtand it) by which Men buoy and lift up themſelves as *Chriſtians* in the World, and yet are Strangers to the inward ſenſible Work of God: And it does *Kill* the Soul, with reſpect to that true Life the Spirit and Power of God begets in all right *Chriſtians*, through whom the Voice of the Son of God has, does, and will utter it ſelf, to the Ends of the Earth, for the Raiſing the Dead in Treſpaſſes and Sins, as that *worthy Servant* of God did, who is now with his Lord. This diſreputes not the Scriptures, but thoſe who make a wrong Uſe of them; nor is there any Compariſon betwixt Reading what God's Spirit requires, and immediate Hearing his Voice, and being ſenſible of his preſent living Touches upon the Soul: Writings are but Holy Things at ſecond Hand; a Living Miniſtry is the very Life, Power and Spirit preſent, and more immediate. In ſhort, the Teſtimony of *F. H.* we prefer not before the Teſtimony *Luke* gives of Holy *Stephen*. We prefer the Scriptures before all Writings, but before God's immediate Power we dare not.

Paper, Ink, and Writing the ſame, pag. 7.	*A Shield of the Truth*, [Title *J. F's* Book.]

Reconcil. What's this to the Purpoſe? We ſay that the *Scriptures*, or the Writings, not the Things written of (mark that) are Paper, Ink and Writing, which was ſpoken abſtractively, and upon a Compariſon of them with the Word of God (that was with God, and was, and is God over all, bleſſed for ever) Doth any

Man think, that we believe greater Things of *J. Parnel*'s Book? By no Means, He call'd not his Book, conſiſting of ſo much Writing, Ink, and Paper, a *Shield of Truth*; but that of which it treated, was the *Truth*, and with reſpect to the Controverſial Part of it, as it was writ in Defence of the Truth, it might be term'd a *Shield*; in which Senſe the *Scriptures* by him urged, have the upperhand of his Writing, by whoſe greater Authority with Men, he abets and maintains the Doctrine contended for.

Shews you (I ſuppoſe the Light) *your own Faces, which the Scriptures cannot do* [Scorned Quak. Account, p. 20.]	*A Spiritual Glaſs opened* [Smith's Catech. &c. & Morn. Watch.]

Reconcil. This can be no way hard to reconcile; For, when we ſay, the Scriptures cannot ſhow Men at all Times, and in all States, their Conditions, but the Secret In-ſhining Light of God alone, we are not ſo unworthy as to intend, that any Book of ours can; No, but with Reſpect to that *Principle* which it directs to, and is able to tell a Man All that ever he did, *The only Spiritual Glaſs*, and which the beſt of Writings fall ſhort of.

Precepts and Traditions of Men [Morn. Watch, p. 18.]	*Truth's Principles* [Title of *Crook*'s Book.]

Reconcil. It is deny'd that ever any ſuch Words were ever ſpoken, or written of the Holy Scriptures, as *Precepts and Traditions of Men*; for they contain the Holy Precepts and Traditions of the *Word of God*, who is God himſelf; it is baſe and unworthy, thus to mince and miſ-repreſent our Writings. For *Truth's Principles* ſignifies no more, than the Declaration of what we believe, as the very Beginning of the Book expreſly proves.

That Light is in the Scriptures, prove that; or tell me what one Scripture hath Light in it [Lip of Truth, p. 7.]	*Light riſen out of Darkneſs.* Title of *Farnſworth*'s Book.

Reconcil. There is not Light in the Scriptures, that is, there is not Living, Spiritual, Eſſential Light in the Scriptures, or by Way of Excellency; *but a deſcriptive and declarative Light they carry with them of the true Light*, the Author of thoſe excellent Things therein mentioned; In which Senſe alone do we underſtand *Richard Farnſworth*'s Title. God having cauſed his Light to ſpring out of Darkneſs, and he being then the Witneſs of it, teſtified to the Truth thereof, by a Declaration to the World of what he knew in the Matter. He did not ſay, That *Book* was that *Light*; for ſo it had never been before him that writ it, *and the Writings of it*; and what Caſualties the Book was, or is liable to, would fall upon the *Light*, though he bears Record to an *Everlaſting Spiritual Light*, that ſhines Within, *where his Book cannot be*. But rather, that he knew and witneſſed the *Viſitation of the Day-ſpring of God's Eternal Light of Life to the World*, he writ his *Book*, to give *Notice thereof*, calling it by that *Name*, becauſe his *Subject* treated on, doth manifeſtly import ſo much; not that the *Book* was that Holy and Eternal *Light*.

§. 10. Let it ſuffice to all impartial People, that we only deſire to make Difference betwixt the *Writings*, and the *Thing written of*; and to the Eternal Overthrow of our Adverſaries (not wholly without their own Help) ſince they think, the *Titles* we give our Books (very Glorious in themſelves) moſt unworthy of them, but proper to the Scriptures, which they ſay, we ſlight. Let it be conſider'd that not one of thoſe Books is deſtitute of Scripture; but is either generally in a Scripture Stile, or particularly defended by Plenty of expreſs Scriptures cited; *therefore of Neceſſity, they, the Scriptures, muſt alſo partake with them in Common of thoſe famous Titles:* And thus far have they the Preference, that they are quoted on Purpoſe, to give the Truth we write of, greater Credit; what is that greater Credit, but to be exactly agreeable with themſelves? So that our Adverſaries Argument amounts to thus much; *They therefore prefer their own Writings before the Scriptures, becauſe they in all their Writings earneſtly endeavour by numerous Quotations to prove, what they write, to be according to the Scriptures.* Behold *Reader*,

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der, how at one blow we fall! The whole Chapter of this *Fallible*, *Errable*, *Uncertain*, *Buſie Prieſt*, with reſpect to his Charge of our preferring our own Writings before the Scriptures.

§. 11. But there remain two Things to be conſidered before we cloſe this Chapter. *Firſt*, his untrue Inferences; *Secondly*, his baſe Compariſon of us with the *Papiſts*, with Deſign to render us Odious to all that abominate their *Idolatry*.

Firſt, *That the Scriptures both are, and ever were Superfluous; for, the Light within (as they pretend) was always fitted to Inſpire every Man and Woman in the ſame Manner, and to all Intents aud Purpoſes, as they were inſpired, and written.*

Which, how juſt and true it is, we do reſerve the Examination of to God's Witneſs in the Conſcience of the *Reader*. Only, thus much I will ſay; that tho' all Ability was, and is in Him, whom we declare to be the Light of all Mankind, to Reveal the whole Mind of God, yet, inaſmuch as very few in all Ages were ſo reſigned up to the Holy Conduct of it, as they ought to have been, the Lord hath put it into the Hearts of Many, to ſtir up the Negligent and Slothful, by a Reminding them with that Counſel, in outward Writings or other Verbal Teſtimonies, which they had long ſlighted in themſelves, that it might Inſtrumentally work upon them unfeigned Repentance and Converſion to God. Therefore went God's Meſſengers forth, Line upon Line, and Precept upon Precept; here a little, and there a little; But this I affirm, and that in the Name of the Lord, againſt the uttermoſt Strength of this Buſie *Prieſt*, that, had thoſe *Prodigals* in all Ages lived up to that Meaſure of Divine Light (the Talent God gave to every Individual) there had not been any ſuch need for thoſe Meſſages: Wherefore the Occaſion of them was not for want of any ſufficient Gift from God, but becauſe of their own Rebellion. Nay, they were the *Teſtimonies of the very Light of Chriſt* (in the Prophets and Apoſtles, who were Heirs and Children of Light) which they gave forth at divers Times in their ſeveral Ages, as God pleaſed to move upon their Spirits with reſpect to Mankind; ſo that ſtill it was the Light within, which ſo reproved and exhorted. But, ſuppoſe that the World had not been ſo Rebellious, neither will it follow, but that a ſlow-Improvement of the Heavenly Gift, might have occaſioned many Divine Exhortations; yea, the Exerciſes of Men's Spirits, as *David*'s for Inſtance, in reference to the Spiritual Travel, might for the Benefit of others have been written. Let us ſuppoſe the higheſt State of Deliverance, and Praiſe, Men are capable of arriving at in this World; yet Epiſtles of Divine Love, Experience, heavenly Praiſes, &c. might have been tranſmitted from Church to Church, as of the Flock and Family of God. Therefore I utterly deny, that the Perfection of Light's Teachings make the Scriptures ſuperfluous, much leſs the general beſt Attainments that have been, and now are in the World.

§. 12. But that any Man, ſo conceited of his Abilities, as *J. Faldo*, ſhould ſo baſely miſtake Reaſon, and abuſe his Reader, as to infer from the Ability of the Light in It ſelf, *whether obey'd, or not obey'd*, the Uſeleſneſs of the Scriptures, or Teſtimonies of Holy Men to the World, is Ground for juſt Cenſure and ſevere Rebuke; for it were to ſay, that becauſe a Maſter is of himſelf able enough, therefore all Books are ſuperfluous. The Scripture don't argue the Inſufficiency of the Light, ſince ſo, the Inſtrument would riſe againſt it's Principal; but the Inſufficiency of the Creature, in which Condition Line upon Line, and Precept upon Precept may, by the Light within good Men, be given forth *to invite and encourag- Man to yield Obedience to the Conviction of the Light within every ſuch Rebellious Perſon*; in which the Love of God is marvellouſly expreſſed, who by his Holy Light within, and it's Teſtimonies without, endeavours the Conviction and Reformation of the Children of Men.

§. 13. But hear him in his ſecond and laſt Inference; *upon the ſame Ground, the Tenets and Aſſertions of all the* Heathens *are to be received as of equal Authority with the Scriptures; for they reſulted from their Light Within, improved much more orderly and to the Purpoſe than the* Quakers *do theirs. Yea, the bitter Scoffs of* Lucian, *and* Julian *the Apoſtate muſt be admitted into the ſame Order, for if it be admitted, they did not Viliſie, and Scorn, and Deride the Scripture and* Chriſtianity, *according to the Dictates of their Conſciences; it cannot be denied, that they therein acted from the Power within, which whether it were the Power of Darkneſs, or not, the* Quakers *having no Rule to judge it by, but their own Sentiments, it is left by them undetermined; And I know not hardly any Worſe they ſaid of* Jeſus *of*

Nazareth, *the* Scripture, *and* Chriſtianity, *than the* Quakers *have done under other Names.*

This Paſſage Impertinent enough to the Purpoſe, and as Black as Hell it ſelf in Malice againſt that deſpiſed Remnant of People called *Quakers*, by God's Aſſiſtance, I will effectually anſwer, to the ſhame of this ungodly Slanderer.

The *Gentiles* Light was one in Nature with that, which the *Evangeliſt* ſaith, *enlightneth all Men* (a Text, whoſe Plainneſs and Expreſſneſs yields that Advantage to us, againſt the utmoſt Force of all our *Adverſaries*, which they are Angry at, but can never Invalidate) I ſay, one in Nature with that Divine Being; and as ſuch, tranſcending all Writings whatever: Yet that the *Gentiles* had that Light in a more excellent Degree, than that in which the *Prophets* and *Apoſtles* enjoyed it, whence came thoſe excellent Writings, I utterly deny, and that in the Name of all true *Quakers*. I ſay again, that, though the leaſt Meaſure of Pure *Light it ſelf*, is to be preferred before all the Writings in the World, *as meer Writings*; yet that it may not be comparable to that Degree and farther Diſcovery of Light, which was witneſſed by thoſe who gave forth thoſe Writings, I grant: So that to bring the Sayings and the Aſſertions of the *Heathens* upon an Equality with the Writings of the Holy *Prophets* and *Apoſtles*, we dare not aſſent to; but vehemently oppoſe any ſuch Inference made to be the Product of our Belief. For though, as I ſaid before, any meaſure of *Light it ſelf* is beyond the moſt excellent *meer Writings* of a far greater; yet the Writings or Sayings given forth by that leſſer Appearance, are not to be brought into Compariſon with thoſe of a greater Diſcovery, *no more than the Degrees of Diſcovery, or Manifeſtation of the Light it ſelf.* This the Apoſtle *Paul* practiſed; who, notwithſtanding that he rightly knew that Adminiſtration to ſuperſede, and tranſcend what went before, ſtuck not to remind the *Heathens* of their own Authors, as *Aratus*, *Menander*, &c. *by an apt Application of them to this Purpoſe, in Defence of his Doctrine.* And if Thoſe who became a Law unto themſelves, Doing the Things contained in the Law, were to be preferred before the Circumciſion, who kept not the Law, and that, who lived without Law outward——yet according to Law inward, ſhould be judged by Law inward, which was ſubſtantially the ſame (as teſtifies the Apoſtle) with what was required by the Law outward; *Then their Law within Subſtantially conſider'd, did not fall ſhort of that Law without, nor they who kept it of the Circumciſion themſelves*; which moſt clearly overturns that Ignorant or Malicious Cavil, to wit, *that the* Quakers *have no Mean by which to judge of the Ground of Wrong and Right Actions*; For if the *Scriptures* be that only Judge, then there could have been no Knowledge of right or wrong Actions, Spirits or Powers, before they were given forth: Which becauſe the *Patriarchs*, and *Gentiles* had an evident Sight and true Senſe of, by that Internal Law of Light in the Heart and Conſcience, without Scripture, it follows, that the *Quakers* owning the ſame Light, and that, in a more eminent Diſcovery, cannot be guilty of ſuch an Ignorance.

§. 14. But a little farther to inſpect his Argument: If the having no Outward Rule was to be without all Rule, whereby to Try a Right from a Wrong Power; I would gladly know, how the *Prophets* themſelves were aſſured of the Truth of their Motions, being without any outward Touch-Stone; and by what Means the *Apoſtles* knew, that the Spirit or Power which acted them to reject and decry the whole Service of the *Jews*, which God had ſo peculiarly Inſtituted (Circumciſion for Inſtance, that was given for a Sign FOR EVER) was the right Spirit or Power? I aſk, *Was it the Scripture without, or the Son of God, otherwiſe called the Light or Word of God, revealed in them?* But I will yet proceed; Suppoſe any Man who is call'd an *Independent*, and owns the Scripture to be that which *J. Faldo* reputes them, ſhould pretend a *Viſion* of very ſtrange and unwonted Things, ſhould imitate a Trance, and perſonate ſome Extraordinary Inſpired Perſon, by what Place of Scripture would *J. Faldo* aſſure himſelf or others, of the Sincerity or Impoſture of ſuch a Perſon? His Rationals being otherwiſe Sound; his Life Sober, and his Pretences no way anti-Scriptural? *O Weak Man!* Is thy Religion without a ſecret *Light*, *Life*, *Power*, *Virtue*, *Sight or Reliſh* of the Root and Ground of Things; or rather doſt thou conclude, that all Mankind, however Chriſtian, are left *Deſtitute of any Inward Power to Try or Diſcern Spirits*, becauſe it is thine own State of Darkneſs? I affirm to thee and all the World, that in this Caſe, no outward Mean whatſoever decides the Matter, or clears the Doubt; only the inviſible Light, Power or Spirit of God: Yea, and that in far leſs Caſes too.

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In which Senſe chiefly, it is the Diſpenſation of the Goſpel, ſo call'd, and juſtly preferr'd before all other.

And this I leave with him; that nothing can judge of the Root and Ground of Evil, but the Root and Ground of Good. The Works of Evil, the Scriptures tell us, are abominable; But the Queſtion is, *How do I know, what they declare to be Evil, is ſo?* What works the Conviction in me? And where an Evil Spirit brings it ſelf not forth into thoſe Works, what ſhall diſcern him, except it be the Good Spirit? It is the Power of God within, that cruſheth the Power of the Devil within. The Scriptures without Reprove his Works without; But ſince the Things contained in the Scriptures were ſuch in themſelves, and true, and experienc'd before they were written: Will it not follow, that the inward Power was both a ſufficient Judge, and their Author too, and conſequently Greater.

§. 15. But above all, the Impudence of his Wickedneſs; both to charge the Impiety of *Julian* and *Lucian* upon the Light within, by placing them in the ſame Order with the beſt of *Heathens*, and *Quakers*, walking up to the Light within; and to affirm, for all that the *Quakers* have to judge to the contrary, they acted by a Divine Power; *Ranking the* Quakers *Faith in Chriſt, upon an Equality in Evil, with their horrid Blaſphemies.* The Top of all Uncharitableneſs, and a very Lye; for this is to ſay, *That the beſt and worſt of* Heathens *were all alike:* That they wanting Scriptures, could not rightly diſcern the Difference between the Bad and Good; that thoſe who live up to that Light (As he cannot deny the *Quakers* to do in a great Meaſure) are but in *Julian* the Apoſtate, and ſcoffing *Lucian*'s Rank; In ſhort, that the *Quakers* Believing *in one God; that he has Enlightned all Men; that he has Striven by his Light and Spirit in the Conſciences of Men through all Ages, and by it, in the Hearts and Mouths of his Prophets; and above all, by that bleſſed Appearance of Chriſt Jeſus, who Tabernacl'd among Men in that Body prepared for that purpoſe; who therein preach'd the Heavenly Kingdom within; wrought Miracles; laid down his Life for the World, roſe again, and aſcended to the Father; leading Captivity captive, and gave Gifts for Men;* that who believes in him, and takes up his Croſs, ſhall be his Diſciple, and preſevering, have Everlaſting Life: That the *Quaker's* Faith, (I ſay) in this Solemn and Conſcientious Manner, upon which they Place the Eternal Happineſs of their Souls, ſhould ſcarcely be a Jot better, than the *Apoſtacy of* Julian, *and the Impiety of* Lucian; *and but only ſerve, to render us as Great Deſpiſers and Contemners of Chriſt and all his Religion, as they were.* O ſtrange Compariſon! Well, they tell us of a Book coming out of our Hard Sayings to our Oppoſers; But match this, impartial *Reader!* But however the Devil blinds and hardens this *J. Faldo*; ſure I am, the *Devil* himſelf knows better. What ſhall I ſay? Truly nothing more; but leave it with the Righteous God of Heaven and Earth, to plead our Cauſe in the Hearts of all People, and avenge himſelf upon his Adverſaries, to whom Vengeance belongs.

§. 16. For his Compariſon of us with the *Papiſts*, we little heed it. He tells the World, the *Papiſts* own Revelation (which he proves at large) and the *Quakers* hold Revelation alſo; Therefore the *Quakers are Papiſts*, or very near them, as his Story, indeed an arrant Lye (either in him or the *Papiſt*) will inform us; where he ſays, (Pag. 55.) *That a Papiſt upon being aſkt, which of all Sects in* England *approach'd them moſt?* Replied, *The Quakers.* How near we are to the *Papiſts*, in *Faith, Worſhip*, and *Diſcipline*, ſhall be left to them that know, and have ſeen more than this Conceited *Prieſt*. But *Argumentum ad hominem*. Thus, the *Papiſts* own a *God*, and a *Trinity of Perſons*, &c. and *J. Faldo* owns a *God*, and a *Trinity of Perſons* alſo; therefore *J. Faldo is a Papiſt*, or very near a-Kin to one. Would this be Juſt? If not, neither is his Concluſion of Force againſt us. What is Truth, is not diſcommendable, where-ever, and by whomſoever held. It is high Weakneſs to exclaim againſt *True Chriſtians*, for holding any Truth in common with the very *Turks*, and much more condemnable to conclude them *Turks*. But we muſt be run down if they can, and therefore no Matter what *Ugly Skin* they caſt over us, *ſo the Dogs will but faſten.* The Lord God plead our Cauſe on Earth.

CHAP. V.

The Charge Stated, not Proved. The Scriptures *not the Moſt Excellent, or Only General Rule. God may ſpeak by Inſtruments. The Inſtruments not the Rule, but that which uſeth them. That the* Scriptures *being Obligatory, does not conclude it the General Rule under the Goſpel. The Diſingenuity of our Adverſary, in citing the Apoſtle's* Words, *Reprehended. The* Scriptures *no Judge in that Senſe wherein they are not the General Rule. The Scriptures confeſt to.*

§. 1. HIS Fifth Chapter deſigns to Prove, *That we Deny the Scriptures to be a Rule of Faith, and Judge of Controverſies*; (Pag. 65, 66.) And that he may ſufficiently prejudice his *Reader* againſt us, and our Moſt Holy Faith, he not only tells him, that to deny them to be the *Word of God*, is a good Reaſon, why he ſhould conclude us to deny them to be a Rule (though at the ſame Time, it manifeſtly ſhows, that we would acknowledge them to be ſuch, were they the Word of God, and that therefore the Word of God is our Rule) but he ſuggeſts, that we believe a Conformity to their Guidance, *cannot render a Prophane Man leſs Prophane*. To prove this, he quotes *James Parnel* thus: *And he alſo that ſaith, The Letter is the Rule and Guide of the People of God, is without, feeding upon the Huſks, and is ignorant of the True Light, which was before the Letter was.* Shield of Truth, pag. 10.

William Smith thus: *And if thou lookeſt upon the Scripture to be for a Rule, and for Trying, thou giveſt that unto them, which is due unto Chriſt; for He is the Rule, and leads His People; and He alone ſearches the Hearts, and tries the Reins, and not the Scripture.* Again, But if you will ſee a Mouth full of Blaſphemies againſt the Authority of the Scripture, read with Horror and Amazement, the following Words. *God is at Liberty to ſpeak to His People by them, if he pleaſe, and where they are given by Inſpiration, he doth ſo*; but ſays *J. Faldo*, The Sting is behind, and in the Tail of this Non-ſuch Sentence: *And ſo He is at Liberty to ſpeak by any other created Thing, as to* Balaam *by his Aſs.* Naylor's Light of Chriſt, *&c.* pag. 19.

In Anſwer to all which, he ſays juſt nothing; but thinks it is enough to have cited theſe Paſſages, and ſeems to triumph, as Reaſonably, as the Man which dreamt he did Eat, but Awake and Hungry, delighteth himſelf in his Sleeping Feaſt. Let us try to rouſe him out of this Lethargy of Ignorance and Conceit.

§. 2. I ſhall freely confeſs, that for the ſame Reaſons, that we deny the Scriptures to be the Word of God, we cannot own them as the General Rule of Faith. But alſo, as we acknowledge them to be the Words of the Holy, Living, and Powerful Word of God; ſo that they expreſs and declare unto us many Holy Rules for Godlineſs: And I declare in the Name of all the *Right-Born Quakers* in the World, *That we utterly reject all ſuch, as Deny the Scriptures to be Profitable for Reprehenſion, Inſtruction, Exhortation, and Edification.* How Vain then is this Man's Impeachment of us, as Perſons void of all True Reſpect for them?

§. 3. In ſhort, as the Scriptures are not the Word of God, *but a Declaration of the Word of God*, ſo the Scriptures are not the General Rule, *but a Declaration of the True General Rule*; which I prove thus.

That which always was, and is a more General Rule than the Scriptures, muſt needs be, and is moſt properly *The General Rule*, and not the Scriptures; but that was, and is the Light of God in the Hearts of Men; conſequently not the Scriptures, but the Light was, and is moſt properly, *The General Rule.* The Middle Propoſition only to be accepted againſt is clear, in that before the Scriptures were writ, and ſince, where they have not been known, Men have been, and are Convinc'd, Reprov'd, Inclined, Taught, Order'd and Ruled by the inward Appearance of God's Light in the Conſcience. And among thoſe who are called *Chriſtians*, let them be juſt to God and their own Souls, *and they muſt confeſs, that there is ſomething very near them, when the Scriptures are quite remote*, both from their Perſons, and their Thoughts, which upon any Miſcarriage is a ſwift Witneſs, to ſmite: And upon the Approach of Temptation is as quick to warn, and diſſwade the Mind from falling into the Foulneſs of it. Is not this then more Living, Immediate and General, that neither Sea nor Land, Day nor Night, nor any Condition, *but a Seared Conſcience*, can exempt People, or deliver them from the Secret, Living, and Senſible Touches of this Holy Witneſs, whether they be to Counſel, Juſtifie, or Condemn?

demn? This ſearcheth the Heart, this tryeth the Reins; of which *David* ſaid, *It had made him Wiſer than his Teachers*, who read and expounded the outward Law unto him.

§. 4. And indeed, it is unworthy of the Excellency of the Adminiſtration of Life it ſelf, more Glorious than that of Condemnation, the State of the Law, that an outward Book, though Declaratory of never ſo much Good, and not the Good it ſelf, ſhould be the Sole General Rule of ſuch as are under it. What is it, but to ſubject the Spirituality of the Goſpel to the Letter of the Law? And thus much worſe, that then they had either the Daily Living Voice of God, or a Law Engraven on Stone, whilſt the Scriptures, which they call the preſent Goſpel Rule, are but on Paper. But can any True Chriſtian think, that God is ſo wanting to his Promiſe, who promiſed *to Write a Law in the Hearts of his People*, as to bound them by meer *Literal Preſcripts?* No ſurely, but much rather, that the Law of the Spirit of Life in Chriſt Jeſus, which he promiſed to write in the Hearts of Men and Women, ſhould be the Rule of this Adminiſtration, *which is a Living, Powerful Rule*, preſent upon all Occaſions, and in all Straights, and ready to aſſiſt with Counſel, Wiſdom, and Knowledge, all who act agreeably to the Mind of God, who will reward every Man according to his Works: So that *J. Parnel*, and *W. S.* their Expreſſions are clear'd. For *J. N*'s, the Laſt of the Three, it was not written in Deriſion of Scripture, as is unworthily ſuggeſted; but to prove, that God is not limited to Inſtruments. God, whoſe Holy Spirit is the Living, Subſtantial Rule, may appear after divers Manners, either by bringing into the very Conſcience the Truth of ſome weighty Paſſage in the Scripture, or by a Miniſtry, or any other Way; yea, by *Balaam*'s Aſs to *Balaam*, and that without Blaſphemy or Prophaneneſs; For by whom, or what, may not the Almighty direct the Sons of Men? Still it was not ſo mean a Creature as an Aſs (which God ſpoke by, to aggravate the Stupidity of *Balaam*, and Greaten the Miracle) No; Nor the Apoſtles themſelves, much leſs their Writings; *But the Word of the Lord, that was as a Fire, to the Workers of Iniquity, and Sanctification, and Reconciliation to them that believe it.* That was the *True Rule*; wherefore ſaid the Prophet, *Hear the Word of the Lord.* What Word? *That, nigh in the Heart, which* Moſes *and* Paul *Preach'd.* Still the outward Inſtrument is not the Rule; the *Prophet* is not the Rule; the *Apoſtle* is not the Rule, much leſs are their Writings, ſeeing they are all but External Inſtruments: And this I will abide by, againſt all the Inſtruments of our Enemies by God's Aſſiſtance, both that they are but ſuch Inſtruments, and that ſuch Inſtruments are not the Goſpel-Rule, *but that Light, Life, Power or Spirit, which uſeth them.* And who attributes that Honour to the Inſtrument, which is due to the Chief Mover in it, or by it, commits down-right Idolatry; therefore what is flung upon the *Quakers* by their *Adverſaries*, is more juſtly chargeable upon their *Adverſaries*. But we cannot help it, if that People will not work through the Outward to the Inward; the Writings or Perſons, to the *Light, Life, and Power*, that employ them for any Uſe or Service in the World! Nor ſhall we ever be condemned of God, that we therefore decline to attribute thoſe Titles to the Scriptures (otherwiſe worthy above all Books) which are only due to that which gave them forth; eſpecially, ſince what we believe in the Matter, is with an Holy Fear and Reverence towards our God, and Good-Will towards all Men.

§. 5. But he objects, (Pag. 68, 59, 70, 71.) (1.) *That what is therein affirmed by the Lord, we ought to believe*; proved from Chriſt's Words, *O Fools, and ſlow of Heart, to believe all that the Prophets have ſpoken!* Luke 24. 25. (2.) *That what is thereby commanded (not being repeal'd by the Coming of Chriſt) it is our Duty to obey*, Deut. 5. 34. (3.) *That the Holy Scriptures do in their Kind determine, or diſcover to us, whether we believe and walk, or practice aright or not*, proved hence; *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be Perfect, throughly furniſhed unto all Good Works*; and herein [all Things which are written in the Law and the Prophets] *do I exerciſe my ſelf to have a Conſcience void of Offence.* 2 Tim. 3. 16, 17. Acts 24. 16.

To all which I ſay, we do with him acknowledge, that, whatever the Lord hath by his *Prophets* and *Apoſtles*, who writ the Scripture, *affirmed*, and *required* (taking in his Exception about *Chriſt*'s *Coming*) it is our Duty both to Believe and Obey; ſo that there is no Difficulty in that Matter. For the laſt Paſſage, there is ſome ſober Scruple in our Minds about it; for there are manifeſt Conteſts in the World, both about *Faith and Practice.* They reſult not from the Scriptures, I grant; but that they proceed from Men's wrong Apprehenſions of *Scripture* in a great Meaſure, that I affirm; and I know no Man ſo ſtupid, as to deny. Now, I would fain know, which Way thoſe wrong Apprehenſions are to be rectified: He ſays, *By Scripture.* I ſay, *Not*; for the Key is wanting. What is that *Key*, may ſome ſay? *The Spirit of Truth, who gave them forth.* Who can explain any Man's Mind ſo well as himſelf, in a Matter, wherein he is not rightly underſtood; or it is hard to underſtand him? And if none but what is endued with Reaſon, is capable of underſtanding a Rational Propoſition, neither can any Man whatever underſtand Spiritual Propoſitions, or Propoſitions about Spiritual Matters in the Scriptures, *but by the Illumination of the Holy Spirit in ſome Degree or other.* This is ſo clear, that the Sun is not more obvious at Noon-Day, in a clear Sky, than this muſt be to all Diſcerning Minds; ſo that the Scriptures, though profeſſedly own'd by us to be Inſtrumental to the Knowledge of that Doctrine of Reproof and Inſtruction in Righteouſneſs (weightily mention'd by the Apoſtle *Paul*, (for certainly they do declare to us very excellent Precepts and Rules) yet, they are ſo far from being THE General and Abſolute Rule, that *the very Light or Spirit of Chriſt is, and ought to be our Rule, how far, which Way, and to what End, we are to believe and practiſe them.* And I cannot forbear at this Time (though I have done ſo) to ſhew the horrible Perverſion of Scripture, this Man is guilty of in the laſt of theſe Two Scriptures, by him quoted for Proof of the Third Head. The Apoſtle in his Defence againſt the Publick Orator of the *Jews*, tells the Governour then preſent, among other Paſſages, that though he was no Diſturber, as accuſed; yet, ſaid he, I confeſs, *that after the Way which they call* Hereſie, *do I worſhip the God of my Fathers, Believing all Things which are written in the Law and the Prophets, and have Hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and the Unjuſt.*

§. 6. Now brings in *J. Faldo* theſe Words [*all Things which are written in the Law and the Prophets*] do I exerciſe my ſelf to have a Conſcience void of Offence towards God and toward Men. I do ſay, this is a Perverſion of Scripture; for he hath *Firſt*, left out that which is more applicable to the Words, and put that only in, which is leaſt ſo: And *Next*, he has done it in the ſame *Character*, by which common Readers may be miſtakenly ſtrengthned againſt us; this is plain: And for the former, I affirm, that it could not be ſo proper in the Apoſtle to ſay, *He was exerciſed in his Belief of the Law and the Prophets*, as in that Way of Worſhip, *they call'd Hereſie*, and *his Hope of a Reſurrection*; both left out by our *Adverſary*. Nor is ſuch an Uſe of his Words ſuitable to the Condition *Paul* was in: For he having out-ſtript both the Law and Prophets, and *being brought to a Brighter Day, and more Excellent Diſpenſation*, he cannot be ſo rightly ſaid to have been exerciſed in that he had left behind him, *as in the Work of his own Day, which fulfill'd and ſwallow'd up the other Diſpenſations*, as but Fore-runners of it; which was but that Spiritual Worſhip Chriſt ſet up, and he worſhipp'd the God of his Fathers in, and endeavour'd to gather others to, though they reputed it *Hereſie*, and that Hope of the Reſurrection of both Juſt and Unjuſt, which they themſelves pretended to own. What then could be *Paul*'s Meaning in that Confeſſion to the *Law* and *Prophets?* I anſwer, what is ours to the World, before whom we ſtand charg'd by the *Profeſſors Tertullus*, *J. Faldo*, at this Day; namely, that though he preach'd a farther Glory, and they therefore accuſed him of Undervaluing the Law and the Prophets, becoming an Heretick, Seducer, and what not; as this Man doth us: He then (as we are now) *made his Defence, confeſt to the Law and the Prophets, yet teſtified to a more Spiritual Worſhip, but unto which they prophetically tended.* Whence we obſerve (1.) The greateſt Enemies to the Spirituality of that Evangelical Diſpenſation, *were the greateſt Profeſſors of a Literal Religion, the only ſeeming Admirers of the Scriptures, and earneſt Contenders for the Faith and Religion once delivered to the Fathers*, at leaſt as they pretended. (2.) That they were wont to account ſuch as were eminent Promoters of the Goſpel, *Contemners, at leaſt Slighters of the Law and the Prophets.* What need I ſay any more: Behold a Parallel, as plain as Light it ſelf; *The Literal* Jews *then, the Literal* Chriſtians *now*; *the Spiritual* Jews *then, the Spiritual* Chriſtians *now.*

§. 7. But one Paſſage more. (Pag. 71.) *The Holy Scriptures determine according to their Kind, or as much as a* WRITING *can do, whether we believe or practiſe aright or not*; For, ſays he, *Thoſe who come under the Executive Determination of Laws, do find, that Proceſs in Writing doth not loſe it's Force, for the Decrees and Sentences being put into that Form.*

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To his Aſſertion, and the Inſtance he brings to prove it, I will return this Anſwer.

To ſay the Scriptures determine as far as a WRITING CAN, does our *Adverſaries* Buſineſs, I mean, for us; ſince it manifeſtly implies, *That it is no ſo determinative of all Caſes, as ſome Thing elſe may be, which is a more Living, Immediate and Infallible Judge than a WRITING is, or can be*; and we will grant, that the Scriptures do determine, as much as any Writing in the World can do, unleſs God would pleaſe immediately, and more fully, to Reveal ſomething, leſs clearly laid down in the Scriptures, *and then ſhould require that Revelation to be written*, for Men muſt have a Care of limiting either his Power or Will. If *J. Faldo* had at the Beginning of his Oppoſition to the *Quaker*'s Belief in the Scriptures, well conſider'd this, I am of Opinion, that either he would have never given himſelf and us the Trouble of ſo much needleſs Diſcourſe, or have been ſo careful of his Cauſe, as never to have wounded it with this fatal Blow, *that the Scriptures can determine as far as a Writing will go:* Nothing to the Queſtion at all, which lyes here, *Whether any the beſt Writing, or the Spirit of Truth, that gave it forth, is Judge*; and as far from his Purpoſe, as quite loſing of his Cauſe amounts to. Again,

§. 8. His Inſtance about the Law is lame, for the Good Laws of any Land, are but *Reaſon written*, or rather declared by Writing, which is obliging againſt the Corruption of a *Judge*, but not the Reaſon of the Judge. Neither is the *Law* the *Judge*, but there is a Judge, who interprets, and ſpeaks from the freſh Diſcoveries of his own Reaſon, the Meaning and Intendment of thoſe written Laws. If the Laws be ſufficient without a Judge, why is there a Judge? If then they are *Dark*, *Obſcure*, and *Doubtful* in many Caſes, ſo as to need a Judge and Interpreter, which I call *Living and Immediate Reaſon*, then ſince the Scriptures are Writings, in which are many Things very difficult to be underſtood, it follows, *that there muſt be an immediate Living Judge*; which muſt be therefore the Spirit of Truth that gave them forth; becauſe, *None knows the Things of God, ſave the Spirit of God*; and that thoſe who are the Makers of Laws, are the only Perſons who are fit to to judge and determine in Caſe of Difficulty, by a Declaration of their Mind or Intention in any ſuch obſcure Paſſage. So that if *J. Faldo* ſhould write a Thouſand Years againſt the *Quakers*, he would never be able to weather this one Paſſage, *in which he has moſt evidently ſubjected the Scriptures to a more Living, Spiritual, and Immediate Judge, then any meer Writing poſſibly can be*, which he makes them but to be.

§. 9. In ſhort, either the Scriptures are not obſcure (a Thing we daily ſee) or if ſo, yet ſufficient, which is impoſſible, or they muſt have a Judge, which is moſt True and Neceſſary; and what Judge, but the Spirit of Truth, which leads into all Truth? And ſo far are Decrees from determining, becauſe written, that they are therefore Determinative of Controverſie, becauſe of that Conviction, the Power from whence they came, works upon the Conſcience. So that, though what is True in it ſelf, is not the leſs ſo, becauſe written; yet is not the Writing (ſubject to an hundred Caſualties) nor Matter therein declared, as there, eminently the *Rule*, much leſs the *Judge*, after our Adverſaries Notion of a *Judge*; but that Living, Powerful Spirit, which gave it forth, and who are made Spiritual Men by it: For the Spiritual Man judges all Things. Such Writings may be Declaratory of the Mind and Determination of the Living *Rule* or *Judge*, I grant; but alſo I utterly deny, that the Writings themſelves are that Rule, how People are to believe them; and a Judge, how to determine of the Difficulties and Obſcurities within themſelves. A meer begging of the Queſtion, and a Thing altogether abſurd.

We cannot end this Chapter without an Acknowledgment of the Goodneſs of God, in opening Things ſo clearly, to the making known *His Divine Light and Truth*, and manifeſtly diſcovering the Great Darkneſs and Blindneſs of it's Oppoſers.

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We deny the Charge. *His Proof*, no Proof; *but againſt himſelf. We own, Believe, and deſire to Obey the* Scriptures; *they afford Comfort, and are as* Lights *in the World*; *but not that* True Light. *The Light and Spirit Superior to them.*

§. 1. THE next Charge he brings againſt us, is a Conſequence of his already miſtaken Judgment, and untrue Aſſertions concerning us, viz. (pag. 78.) *That we take People off from Reading the Scriptures, and Looking into them for Inſtruction*

ſtruction and Comfort; to prove which, as he thinks (for none elſe can, that is not either as deeply ignorant of us, or as malicious againſt us, as *J. Faldo* ſhows himſelf in almoſt every Particular) he brings out *W. Smith*, ſpeaking thus in his *Catechiſm*, pag. 95. *And this is the Meaning of our Doctrine, to bring People to the Everlaſting Word of God in themſelves.* O Ungodly Man! What Evil Spirit hath poſſeſt *J. Faldo* into this wretched and impious Conſequence? Certainly he is groſly blind, or he has ſinned againſt the Light of his own Conſcience, if he hath Conſcience enough to think it a Sin, which I profeſs, I doubt, when the *Malignity, Frothineſs, Envy, and Impious Injuſtice of the Man are ſet before me.* For (1.) let any tell me, if it be a Sin, to bring People to the Everlaſting Word of God in themſelves; though he *Dirts* us not a little for ſo doing. (2.) If we do hereby take Men off from Reading and Looking into the Scriptures, I do affirm againſt this Ungodly Prieſt, and that by Authority from God, the Scriptures, Reaſon, and the firſt Reformers too, that no Man on Earth can underſtand them, but by being firſt brought to the Everlaſting Word of God nigh in the Heart, by which the Lord ſpeaks forth his Will to the Creature; and the Scriptures themſelves direct to this, and never ſaid that of themſelves, ſome *Overdoing Prieſts* aſſert concerning them; whoſe whole End is this, that by Exalting the Letter, and Excluding the Spirit, they may lock up all Knowledge in their own *Arcanum*, and plead the Impoſſibility of knowing the Things of God any other Way, than by their Literal Miniſtration; for ſhould Men but be turned to the Certain Witneſs of God in their own Conſciences, there placed of the Lord, their whole *Trade, Power and Reputation*, would fall, and their Deceits be made manifeſt in the View of the World; which God, the Righteous Judge of Heaven and Earth, is now accompliſhing.

See Calv. Inſt. Eraſ. in Nov. Teſt. 1 Cor. 2. 2 Pet. 1. 19. Bez. ibid.

§. 2. But he ſays, (pag. 79.) *That* J. Parnel *cenſures ſuch that draw People's Minds from the Light within to the Light without, putting the Letter for the Light*, Shield of Tr. pag. 10. And what then? Becauſe we ſay, *That he who Enlightens all Men*, GOD, *that is the Sun, and Fountain of all Divine Light, and in whom there is no Darkneſs at all, is Greater than the Scriptures*; therefore will it follow, that we take People off from Reading, or Looking in them. Behold your *Prieſt*, you that hear him! *Is this Man to be accounted of as a Miniſter of the Goſpel, that thus unrighteouſly deals with us?* But God will recompenſe upon his Head in the Day of his Terrible Vengeance, for all his Hard and Ungodly Sayings againſt us.

We do ſay, and that rightly, *Whoever puts the Letter in Oppoſition to, or above the Spirit, is an Idolater*; For there can be no Compariſon rightly made between them; the Heavens don't excel the Earth more, than the Spirit does the Letter, and the Power the Form: But if we do not therefore deny the *Form of Godlineſs*, becauſe we prefer, and preſs more earneſtly *the Power*; neither do we exclude the Scriptures, becauſe we prefer, and preſs the *Everlaſting Word of God nigh in the Heart*: And this I will tell him, *That, to buſie the Minds of Men with the Depth of thoſe Truths the Scriptures declare of by Reading, and Exerciſing their Minds, in Meditating thereon, before they have been turned unto the Meaſure of the Light, or Grace of God in the Heart, to believe and obey that in it's Secret Diſcoveries, Reproofs and Strivings, is, to ſet Men about Images, to conceive a God, a Chriſt, a Salvation, a Damnation, an Heaven, an Hell; by which the inward Work of God is over-lookt, and they become Rich in Notion, whilſt moſt Barren in Obedience, and of all People that live upon the Earth*, the Greateſt Idolaters; *becauſe they bow down to their own Imaginations for Real Truths*: And this is the State of every Oppoſer to the Sacred Light within, how full ſo ever of the meer Literal Knowledge of the very Scriptures themſelves: For indeed, who knows the *New Birth*, though the Scriptures declare of it, but who really experience it?

§. 3. But *J. Story* he thinks, has contributed much to prove his Aſſertion in this Paſſage. *And although the Holy Scripture without, and the Saint's Practices are as* Lights in the World; *yet, far be it from all True Chriſtian Men, ſo to Idolize them, as to ſet them in Eſteem above the* Light, *which is ſufficient to guide, or to eſteem them equal with the Light and Spirit of God within.* J. S's Short Diſcourſe. p. 2. To this he objects, *That* J. S. *confeſſes them to be as Lights, but not a Light, and that our Commendations of that Idol the Light within, are ſuch, that if they were True, he were a ſtark Fool, that would direct his Eyes to the Scripture.*

But here the *Prieſt* fails egregiouſly: For if the Scriptures are as Lights, I cannot ſee how they ſhould be denied to be as in the Nature of a Light; unleſs to acknowledge their Teſtimonies to be as *Lights*, be to deny them to have *any Light*

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at all. Is this the *Great Originalian*, *Linguiſt*, *Critick*, *Philoſopher*, and what elſe his own Conceit will have him? What is it but to ſay, *That Six Burning Candles are Six Lights?* But not that they give a Light, either jointly or ſeparately; But 'tis below us to purſue every Advantage his Ignorance gives us: I find him more in Words than Matter, a great Deal, and I ſuppoſe, more are of that Mind, or elſe what means his great Pains to be made Waſte Paper of already? *Quakeriſm No Chriſtianity*, has exchang'd the Book-Seller's Stalls for the Tobacco-Shops. Poor Man! Perhaps he will write another Book, to complain of the Deadneſs of Profeſſor's Hearts, that they make ſo ill Uſe of the Labours of Painful Miniſters. I am confident, nothing but his Fear of loſing by it, could divert him from ſuch a *Lamentation.*

But to his Reflection upon the *Light*, *as our Idol; and their Folly, who attend upon the Scriptures, when they have ſo excellent a Light in their own Boſoms*; the Subſtance of the reſt of the Chapter, I thus return. God is that Light which hath Enlightned Mankind, and to have the higheſt Reverence for him, and believe in him, can be therefore no Idolatry: And for the Scriptures all grant, that there is a State above them; for I hope, the Man does not think, that People ſhall have Bibles in Heaven, and the more any approach to the Heavenly Life, and Glory, the leſs Need there will be, and yet not the leſs Value of them. But this we alſo ſay, *That they are profitable for Inſtruction, and Comfort in this World*: And God hath ſpoke, does, and yet will by the Scriptures, ſpeak to the Conſciences of Men: For being given forth by the Spirit of God, they do declare that *Reproof*, *Exhortation*, and thoſe *Promiſes*, which being felt in ſome Senſe of the ſame Divine Light, *do adminiſter Knowledge and Refreſhment.* But we do alſo and again declare it as our Faith, *That the Pouring out of the Spirit, is a Goſpel-Privilege*, yea, the very proper and peculiar Promiſe and Bleſſing of the Father in that State; and that, as the Spirit is ſuperior to the Letter, ſo we earneſtly contend not againſt the Scriptures, *but for that Living*, *Experimental Knowledge of them*, which all witneſs, who are truly taught and led by the Spirit, *and which can't be obtained by any meer Writings whatſoever.* Nor does it follow, (p. 81.) that becauſe God has given a ſufficient Light, therefore all other Means ſhould be ſuperfluous. Certain I am, this Argument is fitter for *Bedlam*, than one who more than once Vaunts himſelf to be a *Critick (indeed a Quibler)* For what is it but to ſay, that though every Man has Reaſon enough in him to know, that Intemperance is below a very Brute, yet becauſe he is Intemperate, his Reaſon is not ſufficient to inform him better; Or, if it be ſufficient, he ought to deſpiſe another's Admonitions however ſeaſonable, his Reaſon being enough to his Information: Was *Nathan* of no Uſe to *David*, who had ſo ſecret, and ſufficient a Teacher? And here I do obſerve, that all our Oppoſers ſplit themſelves, and will for ever, unleſs better inform'd: *They ignorantly, or baſely infer a Fallibility, or Inſufficiency to be in the Light, from the Fallibility and Rebellion of thoſe Perſons, who, we ſay, are Lightned by it*: And on the contrary Hand, *That all ſhould be neceſſarily Infallible, who are Enlightned by an Infallible Light*, not conſidering, *that neither is the Grace of God Inſufficient to Save, becauſe Men refuſe to be Saved by it; nor, though it be Sufficient*, and Infallible in it ſelf, *that therefore all thoſe to whom it is tender'd, are ſav'd; or therefore are Infallible, without any Conſideration had to their Obedience.* How Falſe? How Injurious? How (almoſt) Unpardonable is this Prieſt then? Who ſeems to charge us with believing, (pag. 81.) *That all Power in Heaven and in Earth, is in every Particular Man*, becauſe, ſays he, *This Light in every One is God*, *Chriſt*, *Spirit*, &c. For, though we confeſs, that as to every individual Perſon, all the Power, which is required to redeem that Soul from the Pollutions of the World, unto the *Pure and Undefiled Religion*, is in that *Divine Principle*, which, with Reſpect to the Great Darkneſs of the World, is very aptly denominated *Light*, yet that therefore the whole Light and Power of it ſhould be comprehended by, or contained in every individual Soul, I utterly Renounce as no Conſequence of our Doctrine; for that were to ſay, *In every Room where the Sun ſhines, there is a diſtinct Sun.* Theſe are but ſome of the *Prieſts Old Bulbeggars*, to ſcare the Simple, and they will at laſt do as much for their Inventors, It ſhall ſuffice us (1.) that though the Light ſhines not alike into all Habitable Places, yet the ſame Light, by Nature, ſhines into all ſuch Places. For Illuſtration only; if a Man has Six Rooms expos'd to the Sun, there may be more Light in ſome one than another, yet not therefore another Sun or Light. (2.) If People refuſe to ſee by it, it implies no Deficiency in the Light, but argues manifeſt Rebellion in the Party. (3.) That, whatever Means it may pleaſe God to uſe, to ſtir up Men to obſerve and obey the Light they withſtand, they ought not to be thought ſuperfluous, or the Light thereof Inſufficient. (4.) That all ſuch Means as can be effectual, proceed from that Divine Principle in *others*, and with Deſign of turning the *Rebellious* to the Grace which they reſiſt in themſelves. So notwithſtanding the *Quakers* do own, and aſſert the Spirit to be Superior to the Scriptures, eſpecially in this Adminiſtration, yet they by no Means deny the Scripture all Service or Benefit, but Believe, it ought to be Read, Believ'd, Honour'd, and Obey'd, as that, by which God has, doth, and may yet reach to the Hearts and Conſciences of People. *And to the Righteous Lord God of Heaven and Earth, who is the Searcher of the Hearts of all Men, do we make our Appeal in this Matter, againſt the Unrighteous Dealing of this* Traducing Prieſt.

CHAP. VII.

Chap. VII.

Commands *upon Conviction to be obey'd. All* General Commands *Obligatory*; Particular Not, *but upon Particular Commiſſion. Our* Adverſaries *Diſingenuity. The* Scriptures *a Means, by which God may be known*; *but* Not the Principle.

§. 1. THO' indeed we need not concern our ſelves any farther in this Subject, after the Diſpute of his Premiſſes, namely, *That becauſe the* Quakers *Deny the Scriptures to be the Word of God, therefore they Deny them to all Intents and Purpoſes*, much leſs, that we ſhould eſteem our ſelves obliged to conſider what remains after ſuch plentiful Confutation, being but Conſequences of the *Prieſt's* drawing from his own Falſe Aſſertions already enervated; or a miſtaken Underſtanding of ours, plainly diſcover'd, and which indeed ſeems both to reſemble, and follow the Old Way of *Two and Twentiethly*, *Beloved*, to ſpin out the Hour-Glaſs, I mean, ſaying over the ſame Things in other Words; yet, that we may remove all Ground of Scruple, I will lay down the ſeveral Charges of the remaining Chapters, concerning the *Scriptures*, and the beſt Proofs he brings for them, and briefly examine both.

§. 2. (Pag. 87.) *The* Quakers *affirm, the Doctrines, Commands, Promiſes, Holy Examples expreſſed in the Scriptures, as ſuch, not at all to be binding to us. This*, ſays he, *is a Denying of the Scriptures, and the Authority of the God of the Scriptures.* For the Proof of this, he brings out *E. Burrough's* ſpeaking thus: *That is no Command of God to me, what he Commanded to another; neither did any of the Saints which we read of in the Scripture, act by that Command, which was to another, not having the Command to themſelves; I challenge to find an Example to it.*

To this I anſwer briefly, and plainly. *Edward Burroughs's* Expreſſion may be taken Two Ways, and both Safe enough, to the Honour and Credit of the Scriptures, though not to the Charity or Honeſty of *J. Faldo.* No Command in the Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conſcience; otherwiſe Men ſhould be engaged without, if not againſt Conviction; a Thing Unreaſonable in a Man. Therefore the *Apoſtle*, when he wrote to the Churches, exhorted them, *Not to do thoſe Things whereof they were aſhamed, to ſhun what was manifeſted to be Evil*; and affirms, *That whatever might be known of God, was manifeſted Within; for God had ſhown it unto them.* So that Conviction can only oblige to Obedience; and ſince what works that Conviction, *is the Manifeſting Light, Univerſal Grace, or Quickning Spirit in the Heart of Mankind*, it follows, *that the Principal Ground for our Faith in the Scriptures, and Reaſon of our Obedience to the Holy Precepts therein contained, is the Manifeſtation, Conviction, and Secret Drawings of the Light, or Spirit of God in the Conſcience*: And thus E. B's Words are Sound and Scriptural; for the Scriptures are chiefly believed to be True upon Conviction, therefore every Practice therein. And when any Man is Convinced, that what was Commanded another, is required of him, then, and not till then, he is rightly authoriz'd to perform it. Again,

§. 3. Such Commands are either relating to *Ordinary* or *Extraordinary Caſes*: By *Ordinary Caſes*, I mean, ſuch as chiefly concern *Faith and Holy Life*, which are General, Permanent, and Indiſpenſible; and then I deny his Conſequence. By *Extraordinary Caſes*, I underſtand, Moſes's *going to* Pharaoh; *the Prophets ſeveral Manners of Appearance to the Kings, Prieſts, and People of* Iſrael, *with other Temporary Commands relating to Outward Services*, &c. And ſo we do ſay, that what is Commanded one Man, *is not binding, as ſuch, upon another*. But when the Lord ſhall ſay, *If thou Sinneſt thou ſhalt Dye*; *If thou keepeſt my Commands, thou ſhalt* Live;

Live; *Be ye Holy, for I the Lord your God am Holy.* Alſo in Caſe of Example, as the Prieſt cites, *Whoſe Faith follow, conſidering the End of their Converſation. Leaving us an Example, that we ſhould follow his Steps. For your ſelves know you not, how you ought to follow us. For after this Manner in the Old Time, the Holy Women alſo, who truſted in God, adorn'd themſelves.* I ſay, theſe Precepts and Examples are obliging upon all: Why? Becauſe they more or leſs meet with a Conviction in the Conſciences of all: For I am perſwaded, none that have a Reaſonable Soul, who have not out-lived their Day, and on whom the Night is not come, among the *Indians* themſelves, but would readily ſay, *Theſe are True and Weighty Sayings*; *for Faith in God, and an Holy Self-denying Life, are neceſſary, both to Temporal and Eternal Happineſs.* Thus then are we clear from his Ungodly Conſequence, indeed Aſperſion, to wit, *That the* Quakers *affirm the Doctrines, Commands, Promiſes, Holy Examples, expreſſed in Scripture, as ſuch, not to be Binding.* But let's hear another of his Conſequences, by Way of Charge, and ſee if he will acquit himſelf better than before.

1 Pet. 2. 21.
Heb. 13. 7.
2 Theſ. 3.

§. 4. (pag. 96, 97.) *The* (Quakers) *deny the Scriptures to be any Means by which we may come to know God, Chriſt, and our ſelves.* To prove this, he quotes *W. Smith*s Primmer, p. 2.

" *Q.* Is there not another Way, by which we may come to know God?

" A. Nay, Child; there is not another Way, *for Chriſt is the Way.* To which he replies,

Chriſt ſaith, I am the Way, no Man can come to the Father, but by me; *but he doth not ſay, that there is no Coming to the Knowledge of God but by Chriſt*; *For, ſome Knowledge of God may be attained, not only without Chriſt, as the Means, but without the Scriptures alſo*; Quoting that Paſſage in the firſt of the *Romans*: *For the Inviſible Things of him are clearly ſeen, being underſtood by the Things that are made*, &c.

To all which I ſay, (1.) That greater Untruth, Irreverence, and Impertinency could not well have been expreſt, than in his ſaying, *That no Man can come to the Father, but by Chriſt, and no Man can come to the Knowledge of God, but by Chriſt*, are Two different Things: For it manifeſtly implies, that Men may know God without Chriſt, either inwardly or outwardly, *(though no other Name be given) and that to know the Father, was to know ſome other Kind of Being, than to know God*: Or, *That when they did know the One, they did not know the other.* (2.) That it was never denied by any *Quaker*, that God might, and ſometimes does reach into the the very Heart and Conſcience by the Scriptures: Shall I allow, that a Man may be convinced of his Evil by reading one of our Books; and ſhall I deny it to be as poſſible for any to be Convinced by reading ſome in the Holy Scriptures? God forbid. Neither did *William Smith* ever mean, that Chriſt was ſo the only Way to the Father, as thereby to exclude all Inſtruments; *for thereby he had both cut off all Benefits that could accrue to People by his Books, and alſo from that Miniſtry God had given him to profit others with*, which was far from his Thoughts, we may be ſure. So that the great Wickedneſs of this *Prieſt* is herein manifeſt, without farther Coſt to know him; for he argues from our denying that there is any other Way to the Father, but Chriſt, *to our excluding the Scriptures, and conſequently our own Books, and Miniſtry with them, from being any Way Inſtrumental of Good. Reader*, what can be ſaid to ſuch a Man; but that he is either Ignorance or Malice it ſelf? I wiſh it were the former, but his Book makes me fear the latter.

§. 5. In ſhort, through all Inſtruments, *He*, who in Time, and with reſpect to that Manifeſtation, was call'd CHRIST, was, is, and ever will be the *Alone Way to the Father.* And though he may diſcover himſelf by divers Inſtruments, yet it is but in order to incline Man *to his Holy Voice in Man*; Some Hear and Obey and Live; Others reſiſt the Grace, grieve the Spirit, turn from the Way of the Light, and are in a State of Death.

God hath been frequently pleaſed to move in the Hearts of the Obedient, to viſit the Rebellious, that the Inward Strivings of the Holy Spirit might be the more Efficacious by it's Strivings, through ſome outward Inſtruments; but ſtill it is the ſame Light, Grace, or Spirit of God; Nor is the *Light Within*, any Whit the more Inſufficient to reclaim the Rebellious, if minded; for it is the ſame Light with that, which moves in the Hearts of the Obedient to bear Record for God, againſt their Ungodly Deeds. Only Men's Minds being far ſtrayed from that Holy Light, or Word in the Heart, and gone abroad into the wide World of Luſts and Vanities, it hath pleaſed God to viſit Mankind ſo degenerated, by thoſe who have been Obedient Children, to the End they might be the more eaſily gained to a Subjection unto the Holy Light in themſelves: So that all Conviction and Converſion, are to be aſcribed to the Light, Grace, and Spirit of God, whether immediately in the Creature, or mediately by any Inſtrument. Only take this by the Way, that whatſoever is Efficacious mediately, is not to be underſtood ſimply of another Man's Meaſure of Light or Grace, but in Conjunction with what God hath given, and may be at work in the Party convicted and converting; for every Mediate Conviction gives an Addition of Life, and Strength to the Immediate Conviction that is wrought by the Operation of that ſo long neglected Meaſure of Light, Grace, or Truth, in the particular Conſcience: We appeal then to every Impartial Perſon that reads us, if we own not the Scriptures in that very Senſe he would have People believe, that we deny them, to wit, *That God may, and doth ſpeak to People through the Writings of the Holy Prophets and Apoſtles, which are commonly call'd* Scriptures; *and conſequently we do not deny the Scriptures to be any Means by which we may come to know God, Chriſt, and our ſelves, ſo often as it ſhall pleaſe the Eternal God to reach into the Hearts of Men, by any of thoſe* TRUTHS *therein declared of.*

CHAP. VIII.

Chap. VIII.

His Charge *of our denying the Scriptures any Means by which God does enable Men to reſiſt Temptations; and that we ſay, they are Dangerous to be read; rejected. His Proofs Lame. The* Scriptures *are believ'd to be a Means,* &c. *The true Knowledge of them Divine. No Knowledge of Divine Things, but upon Experience. It does not Deſtroy Faith.* W. Penn*'s Words ſafe and ſound. The* Prieſt *a meer Shuffler. Learning, a Servant to Truth.* Chriſt, *the Word of God. Faith by our Adverſary, prefer'd before Scripture. The* Scripture *ought to be Read, Believ'd and Obey'd.*

§. 1. HE farther charges us, *with denying the Scriptures to be any Means, whereby to reſiſt Temptation; and that we ſay, That they are Dangerous to be read.* For Proof of which he quotes a Book, called, *Love to the Loſt*; and mine, Entituled, *The Spirit of Truth Vindicated.* The firſt is this, *For, thoſe only are Children of God, who are led by the Spirit of God, to whom they who were led by the Letter, were Enemies:* From whence he concludes, *That we account it a very dangerous Thing to Read the* Scriptures. Now if this Paſſage hath any Relation to his Charge or Concluſion, no Man ever ſaw the like; the whole Scope of which is but this. That there are Children of the Fleſhly, Literal and Hiſtorical Knowledge of the Scriptures and Religion, who are Strangers to, and therefore Perſecutors of the Children born of the Spirit: And that in all Ages there hath been more or leſs of this among Inward and Outward *Jews* and *Chriſtians:* and let *J. Faldo* deny it if he dare. How Wicked then is he to extort (indeed invent) an Inference ſo foreign to the Matter, and then charge it upon the *Quakers* in general; as if it were prov'd by that Paſſage in particular, which can no ways be concern'd in any ſuch Unrighteous Doctrine. I perceive, it is as impoſſible for our Adverſaries to do any Thing againſt us, without they have the Making of our Conſequences, as we are ſure to find them miſhapen enough, by that Time they get clear of their Hands; but bleſſed be the Name of our God, who has given us an Underſtanding, and Boldneſs both to ſearch the Reins of our Enemies Cauſe, and defend his, which he has put into our Hands in this our Day.

§. 2. But hear him farther, if it may be worth while: *That this Abominable Tenet is the* Quakers, *Take one Inſtance more out of their Famous Author,* W. P. *or* William Penn.

'But I will aſſure them, they ſhall grope in the Dark, till they come into the
'daily Obedience of the Light, and there reſt contented to know only as they
'experience; and not from a ravening comprehending Brain, that would in it's
'Unregenerated State, graſp at the clear Myſteries of the Kingdom, into which
'Fleſhly Comprehenſions and Notions can never enter: but all muſt be as Un-
'learned from their firſt Birth, Education, and Traditional read Knowledge, as
'he is unman'd that is again become a little Child, before the Secrets of God's
'Work come to be made known. *Spir. Truth Vind.* p. 23. Upon which hear his Comment.

That W. P. *(of all others) ſhould talk at this rate, is moſt Ridiculous. What! Know only as they experience, know what God is no farther than they experience: Can we experience his Omnipotency? What! Know the Death of the Man Chriſt Jeſus, the Life to come, and judging of all Men by the Lord Jeſus, only by Experience? Where is Faith all the while? If none but Believers are Saints, ſuch as* W. P. *are profeſſedly none.*

If *Reader*, we are got beſide the Matter charg'd againſt the *Quakers*, to wit, *that they deny the Scriptures to be any Means whereby to reſiſt Temptation*, our wandring *Adverſary*, who led me thither, is only to be blam'd; But ſince I am here, I ſhall endeavour to clear the Truth and My ſelf, before we return to the Point in Hand.

It cannot be ſo ridiculous in *W, P.* to aſſert the Impoſſibility of any Man's Knowing God, or the Things belonging to his Everlaſting Kingdom, but by Experience, or, as God hath been pleaſed, by the Inſpiration or Illumination of his Light or Spirit to demonſtrate, or diſcover unto Mankind, as it is Impious and Antichriſtian in *J. Faldo*, to aſſert the Right Knowledge of God obtainable any other Way, than by Experience. And this, *Reader*, choaks *J. Faldo*, and the reſt of his Partners more than they are willing their Followers ſhould know: who, for all their Cries againſt us, *as Overturners of a Goſpel, and Eſtabliſhers of a Legal Righteouſneſs*, dread the Conſequence of having their own *Strivings*, *Runnings*, *Willings*, *and Literal Knowledge laid aſide*, in which their Life, Faith, Worſhip, and whole Religion moſtly ſtand, and of being reduced to the very Alphabet of Inward and Experimental Religion, *where the Righteous Judgments of God are known* for Sin, which they ſhake off, on another (miſtaken) Account; and in this Myſtery the Devil works moſt ſubtilly, and vigorouſly againſt the Light of Chriſt within, and it's True and Holy Birth.

§. 3. But ſays he, *How! Know God's Omnipotency experimentally?* Very well ſay I, againſt the Folly of this *cavilling Prieſt*. Experience is Demonſtration; and the World without, and the Redemption I know within, which no Power, but what is Almighty, could ever have effected, *make up that Demonſtration*; *which is that Experience*, therefore I only know God's *Omnipotency* by *Experience*.

§. 4. *But is it thus, that you know Chriſt died, that there ſhall be a Judgment, and an Immortality?* I anſwer, not altogether thus; *One Part* is Matter of Story, and is believed, *firſt*, Hiſtorically, upon the Credit of Hiſtory; and *then* upon the Account of Inward Conviction too: *The other* is Knowable only upon Experience; For we feel in our ſelves Rewards and Puniſhments for Good and Evil in this Life, and receive them as Earneſts of what will attend Mankind in the next: And we have an inward Senſe of a never dying Life; which, as we are Gather'd into, and Grow up in, we ſhall Inherit Eternal Felicity; and as there is an Erring from that Holy Spirit of Life, the Wages of ſuch Rebellion will be the direful Portion of Death and Miſery to every Soul for ever.

§. 5. Nor does this claſh with *Faith*, whatever the *Prieſt* would ſuggeſt. *For Faith is a believing in, or relying upon God, with Reſpect to a farther Knowledge and Enjoyment of him*; which no ways impugns or withſtands a Knowledge of God upon Experience, ſo far as Men do experience: wherein they ſimply believe, *they do not yet ſo perfectly experience, which ends Faith*; yet it abides certain, that when they do experience, that farther Revelation of the Goodneſs, and Mercy, and Riches of the Love of God, as the End of their Faith, *then, and not before, they may be ſaid to know thoſe Things*. Why then ſhould we be denied to conclude, and that moſt rightly, that to *Know*, and to *Experience*, are equivalent Terms? No *Knowledge* without *Experience*; no *Experience* without *Knowledge*. And tho' Men may believe in a farther Enjoyment of what they now have but an Earneſt of, yet *that*, as ſuch, they know not, conſequently they experience it not. And ſo much this inſolent *Vilifier* of that ſerious Expreſſion, confeſſeth to us, and diſputes for (as he thinks againſt) us, when he ſays, *where is Faith all the while? And if none but Believers be Saints, ſuch as* W. P. *are profeſſedly* none. Since then my Affirming no *Knowledge* of God without *Experience*, ſtrikes not at *Faith*, becauſe *Faith*, ſays our Adverſary, *is not a clear knowing, but believing or relying upon God, as to Things not yet clearly known and enjoyed*; what has the Man been a doing all the while? But here was his ſhameful Miſtake and Contradiction; That *Knowing* and *Believing are one and the ſame Thing*; and this I will make appear from his own Words, and a Contradiction to himſelf, at the End of it.

§. 6. He quarrels my affirming all Knowledge to reſt upon Experience, and oppoſes to it this Queſtion, *Can we experience his Omnipotency?* as much as to ſay, *yet we know it*; elſe he queries impertinently. If ſo then, that God's *Omnipotency* may be known, and not experienced (the purport of his Query) it muſt be only by *Faith*; and if by *Faith*, *then a Man may certainly know any Thing to be what it is, and yet at the ſame Time only believe it to be ſo:* which he as earneſtly withſtands, when he aſks, *Where is Faith all the while?* &c. I would then fain be reſolv'd, whether that Man, ſuppoſe *J. Faldo*, who ſays, that Knowing and Believing are One, and Knowing and Experience are Contraries, be more ridiculous; or *W. P.* who affirms, that *Faith* (which ſtrictly taken, is but an Evidence of Things, not yet *clearly ſeen, experienc'd or known*) and *Knowing* are not one and the ſame Thing; and that *experiencing* and *knowing* can never be Contraries?

§. 7. I would adviſe this *Prieſt* to be leſs conceited, and better grounded the next Time he has to do with us; for even in thoſe Places, where he ſeems moſt *Inſulting*, he appears moſt *Weak*. *Reader*, what we experience, we know; and from hence are taught to believe that Fulneſs to be in God, which we can never comprehenſively Know; ſo that our Knowing God from *Experience*, does not weaken *Faith*, but as Enjoyment is the End of Faith, ſo from thence great Encouragement is to be taken, to preſs on from *Faith to Faith*; till there is an Arriving, *at the Meaſure of the Stature, of the Fulneſs of Chriſt.* But he leaves not off here.

§. 8. *I ſhall not Comment on his* ravening comprehending Brain (a moſt *affected Pharisee among the Quakers) nor his* clear Myſteries, *as clear a Contradiction as it is*; nor Fleſhly Comprehenſions *as much Untruth, and Non-ſenſe, as (according to their Meaning of it) it Comprehends; for I have not Room to ſpread all his Rubbiſh.* I wonder not at his Courſe Uſage of me; 'tis like a Man of his *Breeding*, *Fury* and *Profeſſion*; there is abundantly more yet behind, ſome of which will be obſerv'd in a more proper Place.

But to reply; *Ravening*, is a moſt proper Word, and due to *J. Faldo*, with his whole Tribe of *Prieſts* (and, if he will, *Raving too*; ſome few more moderate ones excepted) for we commonly underſtand by a *Ravenous Dog*, one that is *Greedy, Sharp-ſet, that hunts hard for Prey, that ſnatches and catches at every Thing he likes, or may anſwer his hungry Appetite.* Now whether this may relate *to that greedy purſuit of the* Prieſts *after Hire, the Baſon, the Box, the Purſe*; or that inſatiable Thirſt they have after Knowledge of thoſe Religious Matters, which were the *dear-bought Experiences of ancient Saints*, whilſt Strangers to the *Fiery and Refining Judgments of the Lord*; through which alone it is obtained; certain it is, that the Word is moſt aptly uſed by the *Quakers* againſt that *Ravenous Generation.*

§. 9. *Comprehending Brain*, is compaſſing, or maſtering of any Thing in the Underſtanding; and where People are more ſtudious to fill their *Heads with Knowledge, than to adorn their Hearts with Righteouſneſs*, we uſe thoſe Words in a way of Reproof: Since having learnt of God, what we know of him, through the Operation of his Light in our Conſciences, it is our Teſtimony, and our work in the World, *to beat down that Thirſting Spirit after much Head-Knowledge, and preſs all to the continual Obſervance of an humble and conſtant Obedience to the Grace of God manifeſted in their Hearts, that teacheth to deny all Ungodlineſs, and Worldly Luſts, and to live Soberly, Righteouſly, and Godlily in this preſent Evil World*, which is the *Undefiled Religion.*

Nor his Clear Myſteries; as clear a Contradiction, as it is. It was not Clear, but Clean in my Copy, which I ſuppoſe I can produce, and has been ſo corrected by me. Ingenuous Men would allow *ſome Grains* for ill-Printing, to us eſpecially, who have not the Preſs open, nor thoſe Advantages for Well-Printing, which our Adverſaries Enjoy; that Day is not yet come to us: *J. Faldo*'s Title is *Imprimatur* enough; *we ſwim againſt the Stream, ſuch as he, with it:* But God can, and will turn the Rivers of Waters, and make the Sea Dry-Land. *Vincit qui patitur.*

§. 10. But once more hear him. *What is to my preſent Purpoſe is in the laſt Part of his Saying,* ' All muſt be as unlearned from their Traditional read Know-' ledge as he is unman'd, *&c.* Where he falls out of all Bounds upon us; and draws this Conſequence, and aſks theſe Queſtions: *Sure the Scripture-Knowledge being Read-Knowledge, or Knowledge that comes by reading (as one Means) is a moſt hateful Thing to God. That he will impart none of his Secrets to thoſe, that will underſtand any Thing by his written Word. How came God to fall out with his own* Off- p. 112, 113.

Off-ſpring? Did he write, and cauſe it to be written, and yet never intended we ſhould read it; or reading it, that we ſhould not believe a Word of it? Shall they be judged by the Law, who live under it, and yet the Knowledge of God thereby be a Sin, and Hindrance to their Salvation? To what an Height of Wickedneſs and Folly do they quickly go, who are poyſoned with that Abomination of holding the Light in every Man's Conſcience to be God, Father, Son, Spirit, Chriſt, Scripture, all? W. P. *what means your Latin, Greek, Authors, Logick, Scripture-Quotations? Did you learn all thoſe Things by Immediate Inſpiration? But I ſmell your Deſign; you would have us throw away all the Knowledge we have by Reading, or Tradition, till we come to be regenerate, that is,* Quakers. *But in the mean Time, you would have us without the Armour of Light (*For whatſoever makes manifeſt is Light) *that we may not be able to defend our ſelves againſt the moſt Ignorant Non-ſenſe, that the meaneſt of your* Votaries *can attempt us with. But* God Above, *and the Scripture without, have taught us better Things. I am not unwilling to quote a few Scriptures.* Put on the Armour of Light, *Rom.* 13. 12. The Word of God is quick and powerful ſharper then any two-edged Sword, *Heb.* 4. 12. Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench, *&c.* and the Sword of the Spirit, which is the Word of God. *Obſerve, Faith in the 16th Verſe is preferred above the Word of God in the 17th Verſe; therefore it is not Chriſt the Word, but the Scriptures the Word: For Faith is not above Chriſt; Jeſus Chriſt, who had leſs need of Scripture than any of us all, reſiſted Satan's Temptation by Scriptures,* It is written, It is written, *Mat.* 4.

I have, *Reader*, given his Mind at large, and the rather, that the Inconſiſtency of it, with the Charge he begun his Chapter upon, and the Contradiction of it to himſelf, might more evidently appear. My Meaning is too fouly conceal'd, and diſingenuouſly evaded by the Man. How could he think, that I ſhould ſpeak ſo reverently of the Scriptures, and quote them diligently, and very often to the Proof of my Aſſertions, and yet mean nothing leſs abuſive of them, than his untrue Conſequences? I intended no more than this; That Men in a State of Degeneracy from God, may have a Profeſſion of God, and Religion, taken up from the Words of Scripture, and outward Practice of the Saints; not being ſo much as ſenſible of the *Remorſe, Convictions and Judgments, God brings upon every Soul for Sin, which is the Beginning of his Work of Redemption:* And that many are Rich in Notion, and a Shew of Religion; who never begun right, but muſt know a being ſtript of all their Knowledge, and thoſe wrongly apply'd Promiſes they have taken as to themſelves out of the Scriptures, and thoſe Imaginations they have raiſed thence, towards a Fabrick of Religion; *and ſo become Poor and Naked, and Hungry and Thirſty, as a little Child, or new Bottle fitted for the new Wine of the Spirit; and to which the Scriptures teſtifie.* Many can talk of Chriſt from the Scriptures, which crucifie him in themſelves by wicked Works, and do render Praiſes to him, as the Seed that hath bruiſed the Serpent's Head, while the Serpent may be yet reigning in them. All ſuch Knowledge and Profeſſion of Religion from the meer Letter of the Scriptures, diſtinct from the Revelation and Operation of the Eternal Spirit within, muſt be Unlearnt, Unravell'd, Unbottom'd; one Stone muſt not be left ſtanding upon another, that there may be a Beginning upon a right Foundation. But, far be it from me, to ſay, *That a Man muſt unlearn that Knowledge he has had of the Scriptures from the Key of* David, *the Living Word of God, when it has opened the Myſteries therein declared of*; By no Means; *for ſuch Knowledge is Right, Natural, Sanctified from God, and to be eſteem'd very Excellent and Divine.*

§. 11. My *Latin, Greek, Authors, Logick, Scripture-Quotations,* I therefore us'd, and urg'd, with plainneſs and brevity, to prove and recommend the Truth I defended to the World; that lying under great Diſcredit with too many, they might ſee that ready to it's Confirmation, which they perhaps would not otherwiſe have thought upon: But the *Prieſt* has been as Uncandid with me here, as with my Friends and Self abundantly elſewhere; for he infers general Affirmatives or Negatives from particular Propoſitions: becauſe I affirm'd, that Unregenerate Men muſt begin again, that their Religion muſt be unlearn'd, as to their Way of acquiring it, the Prieſt concludes, the *Quakers deny all Knowledge which comes from reading, Meditation, or any ſuch Means, however ſanctified;* than which, there can be nothing of that kind more Untrue; ſince it were to ſay, *becauſe we deny an erroneous Underſtanding, therefore we deny all Underſtanding; or, inaſmuch as we condemn all ill-acquired or wrong-gotten Knowledge, for that Cauſe* *we are to be concluded Enemies to all true and well gotten Knowledge.* But we muſt bear this, and a great deal more; and the rather, ſince he does ſo ſeaſonably aſſiſt to his own Confutation, by acknowledging *that the Scriptures without, and God above, has taught him better Things.* Now what is this *Teaching of God above?* If it be in the Scripture, it was impertinent to ſay any more than that the Scriptures have taught them better Things: But if he meant that God taught by his immediate Diſcoveries; with and beſide the Scriptures; then wherein do we differ? Why has he taken ſo much Pains, and flung ſo much Dirt? He bids us alſo *to put on the Armour of Light:* If he means that of the Scriptures, he errs egregiouſly; for no Man can put them on, neither are they *that Light which manifeſts every Thought, Word or Deed*; but that Light which we aſſert to have been before the Scriptures were, and now is, where they are not, or at leaſt, when they are not thought upon, which is ſomething more Immediate, Living, Spiritual and Inward, and that brings Thoughts, Words and Deeds to Light, ſavours, reliſhes, diſcovers, and accepts or condemns. In ſhort, thus; if whatever makes manifeſt, is Light, then becauſe the Thoughts, Words and Deeds of Men and Women have been manifeſted unto them in all Ages, as well before Scriptures were, and where they have not been, as ſince they were, and where they have been; it follows that they had Light, and that the ſame Light cannot be the Scriptures, though the Matter written, called Scriptures, was manifeſted by that Light to the Holy *Pen-men* before they were written; which ſtill makes for the Authority of the Light within. The *Prieſt* exhorts us to that he endeavours to overthrow, and with which Holy Armour we have fairly foyl'd him in his own Field. The ſame may be ſaid of the Word of God, though not of the Scriptures any farther, than the ſharp-Word of God may ſpeak, or pierce through them into the Conſciences: for with good Reaſon do we affirm, that the *Scriptures* or Writings, *are not that Sword, but that from whence they came.* The Word was a *Fire*, an *Hammer*, a *Sword*, in the *Prophets:* But the Words or Writings it ſpoke by, were not that Fire, Hammer, nor Sword; *neither had they any other Edge than what the Word put upon them.* To the ſame Purpoſe may I argue againſt their being the Off-ſpring of God, properly; for, as ſuch, they could not be ſubject to Caſualty. God's Off-ſpring is more Living and Eternal; that Word is too high, for, properly taken, I mean as Writings, they were the Off-ſpring of the Writers only; but the Truth they declare of, is of God, and that will abide for ever.

§. 12. But upon the *Shield of Faith, and the Sword of the Spirit,* which *is the Word of God* he has a pretty Fetch. *Faith in the 16th Verſe, is preferred above the Word in the 17th Verſe; Therefore it is not Chriſt the Word, but the Scriptures the Word; for Faith is not above Chriſt.* But neither will this do his Buſineſs; and a Shame it is, that this Man ſhould bring theſe Places to prove that the *Scriptures are Means, whereby to reſiſt Temptation,* which concern them not, eſpecially this in Hand; unleſs he would have Faith to be the Scriptures, or Word of God, in his Senſe, which as it is abſurd, ſo it will by him be denied, ſince he allows the Faith to be preferred above the Word of God, therefore diſtinct from it, and not conſequently the ſame with it. And ſhould we grant to him, That Chriſt is not underſtood by the Word of God, but the Scriptures, yet obſerve, the fatal Blow his Cauſe receives at his own Hand; Every true Chriſtian hath Faith, that Faith is above the Scriptures, *therefore every true Chriſtian hath ſomething in him above the Scriptures.* Every true Faith overcomes the World, and quenches the fiery Darts of Satan, conſequently Temptations; therefore it is not ſo properly the Scriptures, *but true Faith which is preferred above them, and reſiſts Temptations, and overcomes the World.* The Juſt live by Faith, *but Faith is above the Scriptures; Therefore the Juſt live by that which is above the Scriptures,* and of Courſe the Scriptures are not the Rule of Faith; for how can any thing be ruled by that which is inferior to it? Thus much we get, granting to him that the Scriptures are *that Word of God.* But we deny that Gloſs too. For the Spiritual Sword, as he ſays *Beza* renders it, which is that Word of God, muſt be at leaſt of the Nature of that reſt of the Armour mentioned in that Chapter, *I mean of an Inviſible Spiritual Nature, which the Bible, as a meer Writing is not.* If any ſhould ſay, *but the Truth it declares of*; I ſay ſo too; and the very Words, when by the living Word brought into the Conſcience, do *Pinch, Prick and Wound*; but then that Operation comes from the Power of the Word, which through them reacheth into the Heart of the Creature, and ſo the Words without, and the Word within, carry a double Conviction with them. But, ſaid Chriſt to the Devil, *it is written*; what

what then? *Therefore muſt the Quakers needs deny the Scriptures to be any Means to reſiſt Temptation.* Or rather are they not ſuch Means, when God is pleaſed to uſe them, which I am ſure, no right *Quaker* ever denied. Beſides, it was reaſonable that Chriſt ſhould ſo anſwer, (ſet that Power aſide which filled up thoſe Words, and chained Satan) becauſe the Devil uſed Scripture to prevail upon him, as the Place proves. However, we deny not, but confeſs, that where-ever God is pleaſed to ſpeak by any Place of Scripture to a tempted Soul, the Scripture may be very well acknowledged to be a Means by which God ſcatters ſuch Doubts and Deſpondencies, and gives Power over ſuch Temptations; and that it may often ſo occur: Yet we would not have People fly to them, as what of themſelves may be ſufficient, but rather have Recourſe to that Divine Faith, which the Scriptures teſtify *is able to quench the fiery Darts, and overcome the Temptations of this World*; and which *J. Faldo* has largely confeſt, *is to be preferred above the Scriptures themſelves.*

§. 13. The other Part of his Charge, to wit, *That they are dangerous to be read*, has been anſwered again and again. We ſay, Let them that *read, underſtand, fear, believe and obey*; and then they will read worthily; otherwiſe, *Men read their own Condemnation and Deſtruction.* For the Holy Truths they declare of, are not to be ſeen, known, or enjoy'd by every prophane, nor yet profeſſing Perſon that reads them; they are a ſealed Book to all who err from, and deſpiſe that Word of God nigh in the Heart, which originally gave them forth, and now bears living Record to them. Bleſſed are they that rightly Underſtand and Do them, to ſuch they are of great Price.

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That we do not put the Scripture, and Holy Spirit in Oppoſition. The Wickedneſs of the Prieſt, in his Proof. They accord, and we acquieſce in their Teſtimony. We do not ſay, that they are not to be obey'd without extraordinary Apoſtolical Revelation, as baſely ſuggeſted. His Proof fictitious and forg'd. Such only are by us deny'd, as are only Literal Formal *Chriſtians. The Scriptures own'd and believ'd in, by us, according as they teſtify of themſelves.*

§. 1. TO cloſe up his falſe *Charges* againſt us *about the Scriptures*, though I thought not to beſtow ſo much Time about him, be pleaſed to hear him, and his Teſtimonies, which he thinks ſufficient to prove what he ſays of us to be true.

p. 117. 119. §. 2. *That the* Quakers *put the Scriptures and the Spirit of God in Oppoſition to each other.* To make this good, he quotes *W. Smith*, thus, "Traditions of Men, "Earthly Root; Darkneſs, and Confuſion; *Nebuchadnezzar*'s Image; Putrefaction, "and Corruption; Rotten, and Deceitful; all out of the Life and Power of God; "Apoſtacy; the Whore's Cup; the Mark of the Beaſt; *Babylon* the Mother; "Baſtards brought forth of Fleſh and Blood; the Birth that perſecutes the Son, "and Heir; Graven Images, *Morning Watch*, p. 22, 23. *It would amaze*, ſays he, *a* Chriſtian *to read what is contained in the two Pages quoted, of vilifying Reproach to the Scriptures, and the Doctrines from them received: If this be not Oppoſing the Spirit of God to the Scriptures, and rendring them adverſe to each other, the Devil himſelf muſt deſpair of Inventing Words to expreſs it by.*

And now, *Reader*, it is Time for me, with a Soul full of Grief, to make my Appeal to the Righteous Lord God of Heaven and Earth, and his equal Witneſs in thy Conſcience, if ever *Quakers* writ, or ſaid any ſuch Thing of the *Holy Scriptures.* O far be it from us! and very great and heavy will the Damnation of *J. Faldo* be in the Day of the Lord, unleſs he ſhall unfeignedly Repent, becauſe of theſe deteſtable Lyes, that he ſeems wilfully to faſten upon our Writings. What *William Smith* ſaid, reflected not in the leaſt upon the Scriptures, nor yet thoſe Doctrines, which were truly received thence. No ſuch Words can be produced by our Adverſaries: had *W. S.* written any ſuch Thing, he that adds ſo much, that was not, we are to ſuppoſe would not have omitted mentioning of that, if it had been. But *W. Smith* addreſt himſelf to that Adulterated Spirit, which had defiled Nations, that nevertheleſs were under the Profeſſion of God, Scriptures and Religious Worſhip, though in Works they denied God; and as concerning Scripture and true Worſhip, groſly err'd, not knowing the Power of God, nor how to Worſhip him in Spirit, and in Truth: not that he ever durſt to entertain ſo Blaſ-

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phemous an Apprehenſion of thoſe Holy Writings, or thoſe Doctrines that are truly received thence, as is ſuggeſted by our moſt unfair Adverſary. And is it not the Height of all Unrighteouſneſs to his Neighbour, that when he condemns the Degenerated Spirit, Knowledge and Worſhip of any People, however profeſſing the Scriptures, and it may be pretending to believe accordingly, as *W. Smith* does all Apoſtate Chriſtians, *J. Faldo* ſhould infer, *that his Neighbour calls the Scriptures themſelves, and not a wrong Knowledge of them, Will-Worſhip, Corruption, Rottenneſs, Deceitful, Whore's-Cup, Apoſtacy, Earthly Root, Graven Images, &c.* and that he ſhould intend nothing leſs than *Oppoſition betwixt the Spirit and it's own Scriptures?* There needs no farther Confutation than the groſs and black Envy of our *Adverſary* about this one Paſſage. Be it known to all, we do affirm the Scriptures never did jar with the Spirit, nor the Spirit oppoſe himſelf againſt the Scriptures; and thus much our Writings can plentifully prove to all ſober Enquirers.

§. 3. But he offers another, and the laſt Proof of his Charge, from *J. Naylor*, p. 120. “That of this Sort are they falſe Prophets (as I ſuppoſe he means) who have their “Preaching from Study, and other Men's Mouths, and not from the Mouth of the “Lord. From which he infers, that what we have in the Scriptures, is not from the Mouth of the Lord; and queries: *I would know* (ſaith he) *of the* Quakers, *what they will make of the Mouth of the Lord? It was ſaid to* Jeremiah, Jer. 15. 19. Thou ſhalt be as my Mouth.

Our Meaning is ſtill over-look'd by this diſingenuous Adverſary, and a quite contrary Thing ſubſtituted. The natural Purport of the Words can be no more than this: That though the Things declared of in the Scriptures, were the Word of the Lord to the Holy *Ancients*, and *Jeremiah*, as God's Mouth (not his Mouth therefore) to the People of *Iſrael*; yea, and much of it the Word of the Lord to us too; yet, for Men to ſay any Part thereof by rote, eſpecially if they add their own Comments and Gloſſes, fram'd from Study to any Part of the Scriptures, and cry, *Thus ſaith the Lord*; or *Hear the Word of the Lord*; *and not in the ſame living Senſe, nor upon the like Commiſſion, every ſuch one doth Rob his Neighbour, and ſteal his Words:* And he is no more a True Prophet for ſo doing, than a *Parrot* is a *Man*, becauſe he can talk. If then no ſuch Creature is therefore to be reputed Rational, nor what he ſays, Reaſon, as to him, though ſo in it ſelf, becauſe it proceeds not from the Root and Principle of Reaſon, but by meer Imitation, and conſequently a Prater, in no Caſe to be minded: Neither is he a *true Prophet*, *nor that the Word of the Lord, with reſpect to that Prophet, who has not received what he delivers, from the immediate Word of God himſelf, but by Hear-ſay, or meer Imitation.* No, he is but a very Babbler, and begets People no farther than into meer Words, and Imaginary Gloſſes, which is the Ground of that Uncertainty that is in the World about Religion.

The Scriptures then are to us obliging, as the Things they declare of were the Word of the Lord to ſeveral Ages (Temporal Commands excepted) and they are not without a Mouth; yet they, and *Jeremiah* too, are inferior to the Mouth of the Eternal Word, which ſpeaks in this Evangelical Diſpenſation the Will of God unto Mankind after a more living and immediate Manner, as was propheſied of old. And I may thus far gratify our *Adverſary*'s Curioſity about *God's Mouth*, and tell him, that the Word of God, is from the Mouth of God; *and the true Prophets and Apoſtles in all Ages have been the Mouth* of the Word of God, and the Scriptures are the Writings of thoſe Holy Prophets and Apoſtles, as they were the Mouth of the Eternal Word, revealing God's Will in their Hearts, that they might declare it, whether by Word of Mouth, or Writing to the People; and this is the true Order and Deſcent of Things.

§. 4. But he has one Kick more at us, before he gives up the Ghoſt, in his p. 129. Miſ-repreſentation of us concerning the Scriptures. *The* Quakers *hold it is a Sin, and the Sin of Idolatry, to believe and live according to the Inſtructions and Holy Examples expreſſed in, and by the Scriptures, except we have them by immediate Inſpiration, and at firſt Hand, as the Apoſtles received them: And now* (ſays he) *I am come to the higheſt Round of their Ladder.*

Indeed, thoſe Rounds of Ladders are very dangerous Places: I will not ſay how often, nor for what, an Army-Chaplain might deſerve to be ſo high exalted, but ſince his eager Purſuit after an Innocent People has brought him actually thither, and it falls to my Lot to be his Executioner; I ſhall take all the Care I can to acquit my ſelf well of my Employment; I will warrant him for ever coming down the ſame Way he went up. In order to which, let us firſt hear what Kind of Speech he will make us, to the Point in Hand.

William Dewsbury in his Diſcovery of Man's Return, p. 21. “All People may “ſearch the Scriptures, and ſee how you have been deceived by your Teachers, “who have cauſed you to ſeek your loſt God in Carnal and Dead Obſervations; “which they have not any Scriptures for. What this is to his Purpoſe, I cannot underſtand; to be ſure it is for ours. For *W. D.* is ſo far from making it Idolatry to live up to the Scriptures, that he condemns their ſeeking for the true God, where he was not to be found, which, ſays he, they HAVE NO SCRIPTURE FOR. *As much as to ſay, that they ſeek after God not according to Scripture*, and therefore are both Deceivers and Deceived. Certainly this is a miſerable Farewel he takes of the *firſt of his Book*, and the *Quakers* Denial of the Scriptures; that they ſhould therefore affirm a Practice according to Scripture, without immediate Inſpiration, Idolatrous, *becauſe they aſſert ſuch to be deceived, who ſeek after God, not according to the Scriptures*; If ſo much Impertinency ſhould fall from a poor *Quaker*'s Pen, *what Reproach, Inſolence, and Triumph* would there be. But he has another Witneſs, that by the Mouths of two Witneſſes, his Charge againſt us, may be (not eſtabliſh'd, but) evidently diſprov'd.

§. 5. *And this is Babylon, the Mother of Harlots, viz.* [to read and practiſe, as the Saints did, and the Apoſtles of the Scriptures of the New Teſtament] *and the Abomination of all Uncleanneſs. W. Smith*'s Morning Watch, p. 23.

Forgery in the Abſtract, as baſe, black, and diſhoneſt as Man can be to Man. What! rob him of Truth, of a good Conſcience; foiſt in, put out, alter, gloſs, pervert, and what he pleaſeth. What! make us lye againſt God, his Servants, Scriptures, the Light within, and our own Souls? But I have the leſs Need to make our Defence, where his manifeſt Corruption of our Words accuſe him, and my Anſwer to the *firſt Part* of his Charge in this Chapter has done it at large; Only thus much give me Leave to ſay, That *if Words urg'd upon one Subject, ſhall be apply'd to another of a different Nature; and that our* Adverſary *can never prove his Charge againſt us, but by abuſing, corrupting, miſ-rendering and interlineating our Words*; There is no Reaſon that we ſhould much concern our ſelves in the Conſequence of ſuch Debates; that Way of Demonſtration will ſave us the Labour of a Vindication with all Sober Perſons. But he has not done with us yet.

p. 127. §. 6. *I am e'en tired with ſearching the ſulphureous Veins of the Pit and Mire of* Quakeriſm, *the Root of all which, is the Deified Light Within: if you have not enough of this Smoak to ſatisfy you it is the Bottomleſs Pit it riſes out of, I will give you two Ebullitions more, and then leave you ſatisfied, or to get better Senſes.*

“So amongſt the Words you find, how the Saints in ſome Things walked, and “what they practiſed, and then you ſtrive to make that Thing to your ſelves, “and obſerve and do it as near as you can: and here you are found Tranſgreſſors “of the Juſt Law of God, who ſaith, *Thou ſhalt not make to thy ſelf any Graven* “*Image, nor the Likeneſs of any Thing.* And, ſays *J. Faldo*, it follows now, what Difference is there in the Ground betwixt you and the *Pope?* though in the Appearance there ſeems to be ſuch a great Space.

I have been the more punctual in the Recital of this, that I might ſhew to my *Adverſary*, I will be juſt to him, though he be moſt egregiouſly Unmanly with us. He ſays, *That he is e'en tired*; indeed he has Reaſon for it, though for nothing elſe: For, who ever got any Thing by beating the Air, or Spitting againſt the Heavens?

The Sulphureous Pit of Quakeriſm, we can in one Senſe allow, and *J. F.* may be better acquainted with it; For the Plagues which the never-dying Worm, the ſharp reproving, condemning Light within, will inflict upon the Spirits of them who reſiſt and gainſay the Truth, are aptly reſembled to a Sulphureous Bottomleſs Pit: *Sulphureous*, becauſe of the Inſufferableneſs of the Smoak: *A Bottomleſs Pit*, by Reaſon of a Diſmal, Endleſs State and Condition of Wo. And I doubt not, but *J. Faldo* has an Earneſt of this, for his Attempts againſt the Light, and the Children of it.

This long Diſcourſe is no more to us than the reſt of his Traſh, that we have already rejected as his own Invention and baſe Perverſion of our real Meanings. Take *W. Smith* in his own Senſe and Belief, and all is well: But receive him in *J. Faldo*'s Diſguiſe, and truly we ſhould not know him our ſelves. He intended, that all thoſe real Experiments of other Perſons (of which the Scriptures are full) *talkt un-experimentally over, by Un-regenerated Spirits, can be no Ways beneficial*; Nay, that what Ideas or Notions they may have to themſelves *of the Holy Ancients Enjoyments*, while altogether unacquainted with them, *are but a Kind of Images*; which their believing in, and bowing to, as indiſpenſable Goſpel-Truths, is to be *reputed nothing below Idolatry it ſelf:* Yet far be it from us to ſay, that to believe the Truth, as declared in the Scriptures, *is Idolatry*, as well as that it is manifeſt Folly in any ſo to ſay or think of us; when not only we are moſt careful and deſirous of rendring what we believe *purely Scriptural*; But, I do declare, that as no Man can live the Life of the Scriptures without the Operation of that Spirit which gave them forth, ſo to live up to what they do *exhort and declare, is the higheſt Pitch of Purity Man's Nature is capable of aiming at, and attaining to.*

§. 7. He now intends to wind up his Diſcourſe on the preſent Subject with a retroſpective and contracted Argument of all thoſe particular diſtinct Charges, *viz. They who deny the Scripture to be the Word of God; equal their own Writings and Sayings; deny them to be a Rule of Faith and Life, a Judge of Religious Controverſies; take Men off from Reading them; deny the Scripture to be any Means whereby we may come to know God, or Chriſt, or our ſelves; affirm them to be no Means whereby to reſiſt Temptation, and are dangerous to be read; deny them to be Profitable, but as Experienced; put Scripture and Spirit in Oppoſition; affirm the Doctrines, Commands and Holy Examples expreſſed in the Scriptures* (as ſuch) *to be not at all binding to us; hold it as the Sin of Idolatry to believe and live according to the Inſtructions and Holy Examples expreſſed in, and by the Scriptures, except we have them by immediate Revelation, as the Apoſtles: They who do all theſe Things, mentioned in the foregoing Particulars, Deny the Scriptures.*

But the Quakers *do all theſe Things; therefore they deny the Scriptures.*

To which I return this Argument.

If to Deny the *Scriptures* to be the *Word of God*; to make what Writings are given forth by the ſame Spirit relative of the Scriptures; if not to prefer any Writings before the Scriptures, nor equal them to the Scriptures; if to deny the Scriptures to be moſt properly the general Rule of Faith and Life, and Judge of Controverſy, and not the Spirit rather; if not to take Men off from Reading the Scriptures for Inſtruction, *&c.* if not to deny them to be any Means, whereby Men may come to know God, Chriſt or our ſelves; if to affirm them to be a Means whereby to reſiſt Temptation; not Dangerous to be read; if to deny them to be read to any Profit, without the Aſſiſtance of the Spirit, eſpecially by ſuch as know them not, who are in a Rebellious and Unregenerate State; If never to dare to put the Scriptures and Spirit in Oppoſition to each other; if not to affirm the Doctrines, Expreſſions and Holy Examples, as ſuch, not to be binding (Temporary Services excepted) if to hold it as no Sin of Idolatry, nor any other, to Believe and Live according to the Inſtructions and Holy Examples expreſſed in, and by the Scriptures: If to do all theſe Things, ſo mention'd, *be not to deny, contemn and Undervalue, but rather to honour, rightly inſtate and recommend the Scriptures; then the* Quakers, *who believe and do all this, are not Denyers, but Owners, Aſſerters and Defenders of the Scriptures*, ſo far as they themſelves deſire to be defended. But we have largely prov'd, that ſo to do, is not to deny them, and that the *Quakers* ſo hold; therefore the *Quakers* are no Deniers, but Maintainers of the True and Divine Authority of the Scriptures.

§. 8. For his Compariſon of us with the Papiſts, (though he has been ſo Cunning, or Unjuſt rather, as to quote their *Authors* and not ours, and ſome Paſſages we juſtly doubt) it is Ridiculous, and every Way Unworthy of our Notice. A meer begging of the Queſtion; and, by what we can gueſs, deſign'd only to bring an Odium upon us. He puts the *Scriptures* in the Middle, and the *Quakers* and *Papiſts*, like the two Thieves upon the Croſs, on each ſide, to diſcover their Harmonious Agreement againſt them; which of them he makes to be him that ſhould go to Paradiſe, I know not; but we have the upper Hand.

But we can never allow of the Compariſon, *ſince the* Papiſts *place the Rule and Judgſhip, in a* Pope, *or General Council, and the* Quakers *in the Eternal, Unerrable, Holy Spirit of God*, and conſequently, our Adverſary is baſely Irreverent to God, that brings the *Pope, or a Council of Fallible Men* upon a Compariſon with his Infallible Spirit. Nor, if it were true, would it be any Thing againſt us; ſince *Proteſtants* will not allow themſelves to be therefore *Papiſts*, becauſe in ſeveral Things they agree; *as about God, Eternity, Chriſt, his Life, Death, Sufferings, Reſurrection, Laſt Judgment, and Eternal Recompence.*

§. 9.

§. 9. To conclude; We dare leave it with God, and all ſober Men, to judge, how far *J. Faldo* hath abuſed us, in giving in ſo black a Charge againſt us, and traducing our Perſons, and perverting our Writings to prove it, by baſe Characters faſtned upon the one, and falſe Inferences charg'd upon the other; Which of themſelves conſpire the Overthrow of their Inventer; and thus is he fairly turned off *from the higheſt Round of the Ladder*, which he hath ſo unadviſedly *adventured to mount*. And as it fares with ſome Notorious *Malefactors*, he remains there *Pendent, as a Monument of his own Raſh and Diſhoneſt Undertakings, to the Terror of all Paſſengers, who ſhall happen to travel by this Way of Controverſy to the Land of Truth.*

CHAP. X.

He chargeth us with a Denial of all the Ordinances of the Goſpel. Firſt in General, then in Particular. His Proof of the Firſt Invalid. His great Diſingenuity in reſting our Words, eſpecially J. Pennington's.

§. 1. THE *Second Part* of his Book begins *with the* Quakers *Denial of all the Ordinances of the Goſpel*, as he will have it. (Pag. 1, 2, 3, 4, 5.) It is more than poſſible that we ſhall prove him, e'er we part, not only to be a Denier of the True Goſpel Ordinances, but indeed, an Introducer of another *Goſpel*, if ſuch a Thing may be: But to his Charge; *Firſt* in General, then in Particular. *The* Quakers *deny the Ordinances of the Goſpel in General, by which*, ſays he, *I underſtand not thoſe of Nature's Book, nor what was revealed by* Moſes, *but thoſe Ordinances which were commanded by Precept, or preſcribed by Example in the New Teſtament*. Now to prove what he ſays of the *Quakers*, he cites G. *Fox* thus; " And we ſay, He, Chriſt, hath triumphed over the Ordinances, and blotted them out, and they are not to be touched, and the Saints have Chriſt in them, who is the End of outward Forms, *G. Myſt.* p. 52.

In all which I find no Denial of *Goſpel Ordinances*; Nor were they ſo much as meant by him: His Language is Scriptural; For Chriſt did *blot out the Hand-Writing of Ordinances*, and he *was to the Saints then, and is to thoſe now, who rightly believe in him*, the End of *all Meats, Drinks, Waſhings, Days, or any other Temporal, Elementary or Figurative Worſhip*; for *J. Faldo then* to charge a Denial of all *Goſpel Ordinances* upon theſe Words, *is to plead for a legal Diſpenſation, and Bondage to the Shadows of the good Things to come*; thereby making Chriſt's Coming of none Effect; *and conſequently introducing of another Goſpel*, as ſpeaks the *Apoſtle*; beſides that he baſely wreſts our Words.

§. 2. Again, *But* Pennington *is ſo Cruel, by that Time he arrives to* P. 38, *of Unity*, that he ſays, " Such of the People of God, as do not follow the Lord perfectly out of the City of Abomination [VISIBLE WORSHIP] but be found in any Part thereof when the Lord cometh to judge her, the Lord will not ſpare them.

I perceive, that unleſs we will allow *J. Faldo* the Liberty of telling the World *our Meaning, or rather making his own to be ours*, his *Eſſays* come to nothing. What Words can be ſounder of their Kind, [*Viſible Worſhip*] being left out, and which our Adverſary unworthily puts in? Are not People to follow God fully? Strange Doctrine that he teacheth! But grant him his *Gloſs*, alias, *groſs Comment*, without Diſtinction, and I know he does his Work. But we are not ſo eaſily to be *overlaid*. We do declare, that while Men have *Bodies*, which are the viſible Parts of Men, and the Bodies of Men are converſably concern'd in Religious Worſhip as well as the Soul, *there will be, there muſt be, and there ought to be a Viſible Worſhip*; Therefore moſt falſe is *J. Faldo's Paraphraſe*; yet thus far we could go; That *Viſible Worſhip (as ſuch) without a due Regard to what Kind of Worſhip it may be, and what is the Root from whence it came, cannot be well-pleaſing to God*; For then, that ſo *Splendid Whore, and Deceitful Prophet*, at large deſcribed in the *Revelation of St. John*, would be therefore true Worſhippers, becauſe *their Worſhip was Viſible*: But I do perceive, that here it pincheth, with almoſt all Profeſſions; *The* Quakers *would put us off our own Strivings, Willings, Runnings in our own Wiſdom, Contrivance, Appointment; whereby we muſt take up ſuch a Croſs to ſelf, as is inſupportable to Fleſh and Blood*: And indeed it is ſo; which all muſt come to know a Crucifying of, or they enter not into the Kingdom of God here, nor hereafter;

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hereafter: *The Old Leaven muſt be purged out, and the New Wine have a New Bottle: Men muſt become Children, and Religion, taken up not upon Conviction, muſt be abandoned for the leaſt Appearance of God's Light breaking in upon the Heart and Conſcience, reproving the unfruitful Works of Darkneſs.*

CHAP. XI.

Chap. XI.

The Firſt of the Particular Ordinances, he ſays we Deny, is the Miniſtry. *His Proof Lame.* W. P. *and his Friends defended.* J. F. *and his Gang Reproveable. We own a Goſpel One; but not his. The Calling abuſed by ſuch Pretenders.*

§. 1. HE now deſcends to ſhow our *Denial of the Ordinances of the Goſpel in Particular*; and we, to examine what he ſays; wherein, if he ſucceed no better than in his Endeavours to manifeſt our Denial of them in General, I think the *Reader* will have Reaſon to think, we ſhall not ſit down by the Loſs. But hear him.

§. 2. *They Deny all Miniſtry that hath a Mediate Call to that Office*; quoting *J. Parnel's Shield*, &c. p. 16. “And their Call to the Miniſtry we deny, which “is *Mediate*. Alſo *G. Fox*, in his *Great Myſtery*, pag. 45. “But who can wit“neſs an *Immediate* Call from God, and ſpeak as they are moved by the Holy “Ghoſt, and ſuch Travel from Place to Place, having no certain Dwelling-Place, “*this Miniſtry we own and witneſs*.

The Charge againſt the *Prieſts* I eſteem Sound, but not *J. Faldo*'s againſt the *Quakers*. We do for ſeveral Reaſons already urg'd, deny that any Man can be a *True Miniſter, who is not immediately Call'd*; for it's not, *Go ye forth into all the World, and Preach the Goſpel*, that belongs unto all Men, no more than becauſe Princes ſend Ambaſſadors to Princes with their Credentials, *therefore every Man ought to do the like in Imitation, without conſidering thoſe neceſſary Qualifications that belong to ſuch an Action*. *Peter*, *John*, &c. were a great While Diſciples, not at Academies, but in *Chriſt's School*, which taught *the Mortification of Luſts, and an Holy Self-Denying Life*; to ſuch it was that the Commiſſion came; but neither was their Commiſſion of Force, till they had received *that Anointing, which was to enable them to act by it*. If then every Holy Man as ſuch, is not fitly Gifted and Impower'd to be a Miniſter, but that it depends upon a more Immediate, and Extraordinary Thing; certainly thoſe, who take upon them the Miniſtry, that have neither learnt by True Mortification to be Holy, nor receiv'd any Power from Heaven to be Miniſters, but explode both as to the preſent Age, and *Teach for Hire, and Divine for Money*, are not of Chriſt's making, but their own; and therefore to be denied. And thus much *J. Faldo*, to his own apparent Overthrow grants us, where he ſays, (Pag. 9.) *We acknowledge that all True Miniſters of Chriſt ought to have an Immediate Call, ſuch as conſiſts in Grace and Gifts: And ſuch as have not this Immediate Call, we account unworthy of the Thing and Name.*

What more has any *Quaker* ſaid? Why is *James Parnel* quoted to prove that what he charges upon the *Quakers*, as to their Denying the Miniſtry of the Goſpel, is a Truth, when it is become no Crime at all in *J. Faldo* to aſſert, *That who are not Immediately Call'd, are Unworthy both of the Name and Thing? Is he become an Enemy himſelf to that Goſpel-Ordinance? If Immediate, then not Mediate; and if not Mediate, then* J. Parnel *and* G. Fox *writ Orthodoxally*; conſequently, we are not to be reputed *Deniers of the Miniſtry of the Goſpel, becauſe we aſſert that no Man is a Goſpel-Miniſter, who is not Immediately call'd thereto*. So that his mincing of the Matter in the next Page, will no Ways qualifie it, viz. *That Motions by the Holy Ghoſt he allows, yet he affirms, that thoſe who are moved by the Commands of the Spirit in the Scripture, are mov'd by the Holy Ghoſt*: For if any Holy Man reading the Apoſtle's Commiſſion, ſhall at that Inſtant of Time receive an Heavenly Power to make it his, laying that ſame Injunction upon him, and enduing him with ſuch a Meaſure of that Divine Power, as they received, *We ſhall cheerfully grant him to be truly call'd*; yet not becauſe *Go ye into all Nations and Preach the Goſpel, is there written*, but becauſe *God reſpoke thoſe Words by the ſame Living and Eternal Power, immediately to that Particular Perſon, which made, what otherwiſe was but the Commiſſion of the Apoſtles, his Commiſſion alſo*.

§. 3. But there is a Word or Two, which having lain hard upon his Stomach, he vomits up thus: (Pag. 10.) *As for having no Certain Dwelling-Place, and leaving Houſes, Lands and Poſſeſſions, let them repair to* William Penn, *and others of their*

Miniſters, for an Anſwer to it, who have large Poſſeſſions and brave Habitations, ſuch as few Miniſters as they diſclaim (eſpecially the Non-Conformiſts) *enjoy.*

What Anſwer this is to that Part of G. *Fox*'s Words, which it pretends to refute, is obvious to the meaneſt Capacity that is not prejudic'd; For my Part, I know not what induc'd him to any Anſwer at all, being Scripture Words, unleſs it were, that he might reflect upon the Plenty God hath given ſome of us. *What! Doth he envy Men the Bleſſings of Heaven, upon their Induſtry? Or the Love of Parents to their Children? Is his Eye Evil, becauſe God's Eye is Good? Doth his Mouth water after the* Quaker's *Poſſeſſions, now the Government hath juſtly and ſeaſonably prevented him of a Fat Benefice?* But, why muſt *William Penn*'s Name be queſtion'd about Houſes and Poſſeſſions? *Is he angry that an Enmity like his own, in his deceas'd Father, depriv'd him not of that Eſtate for Conſcience Sake, he now begrudges him the Enjoyment of? But he dyed a better Man, a more Natural Father, and Sincere Chriſtian, than a Man of* J. Faldo's *Sordid Conſcience will ever do.* But let me tell the Man (if yet he be worthy of that Name) that *W. Penn firſt loſt his Eſtate before he got it, and ſacrific'd it, the Comfort of his Father's Houſe, and whatever was dear of this World, to the Quiet of a Conſcience void of Offence, before it pleas'd Almighty God to make all his.* Such as have known him better then *J. Faldo*'s Informers, of the moſt Eminent both of *Preſbyterians*, *Independents*, and *Anabaptiſts*, could tell him, *He hath had a Conſcience* (whatever they believe now) *that was not to be caught by the Bait of Pleaſure, Eſtate, Preferment, or Eſteem in this World; as well as that no Severity us'd to bow or balk it, could prevail to renounce what it had believ'd upon Pure Convictions.* To conclude his Defence in this Place, *He got not what he hath, by Preaching* (as perhaps Mercenary *J. Faldo*, and many of his Coat have done) but having it, by God's Providence and Faithfulneſs, can notwithſtanding (through the continued Love of God) *freely beſtow his Strength, Labour, Eſtate, and Life too, for the Promotion of the Unchangeable Pure Way of* God, *in which he has believ'd, from whom he received, and to whom he owes all that he hath.*

But why *Poor Non-Conformiſts*, after all their preacht up *Battles*, *Spoils*, *Plunders*, *Sacrileges*, *Decimations*, &c. Rich, and Covetous as ever: As Rich, *becauſe the Baſon walks, and takes its Rounds Two to One of which it did*; and Covetous, *becauſe they remain as diſcontented, as if they were Starving*; witneſs a late Begging Book from a *Non-Conformiſt*'s Hand, *which conjures their Hearers into larger Benevolence*, though by the Stile one would think *it were their Juſt Due.* I am perſwaded, *their Preachings*, *Chriſtnings*, *Burials*, *Churchings*, alias, *Lying-in Viſits*, *Exhortations*, *Thanksgivings*, *and Prayers*, *have cheated People of more Gold and Silver, than ever they did dare to make the leaſt Pretence to* (though they always dar'd to take what they could get) *in their former Days of Power.* But this is nothing to me farther, than that it is leſs diſhonourable to *William Penn*, or any other *Quaker*, whom God hath bleſſed with a plentiful Subſiſtence, that having Eſtates, *they notwithſtanding ſhould ſuſtain the Labour, and Suffering, of Preaching the Goſpel, and that at all Seaſons, than in* J. Faldo *and his Brethren*, who (it's greatly to be feared) preach, what they call the *Goſpel*, that they might get Eſtates, at leaſt Livelihoods by it, let him or them ſay what they will. I could give him a long Liſt of more *Exacting Jocky*, *Hawking*, *Mercenary Bargains of* Preſbyterians, Independents, *and* Anabaptiſts, *than can readily be parallel'd by Pariſh-Prieſts:* A Thing once denied by them, and ought ſtill to be deteſted of all others.

§. 4. But he ends not here concerning the *Miniſtry:* For, ſays he, *The Quakers Deny our Miniſtry, becauſe we Preach from the Scripture.* A wicked Lye, minted out of Hell it ſelf: We have laid down no ſuch Propoſition, nor tending to it. But he ſuppoſeth *J. Farnel* helps him to prove this Aſſertion. “And here is the Difference of the Miniſters of the World, and the Miniſters of Chriſt — The One of the Letter, the other of the Spirit.

Strange Impudence, to call this a Proof. It is a Proof indeed, but againſt him; for if a Falſe or *Worldly Miniſtry*, under the Form of Godlineſs may not be, Farewel Scripture. But if ſuch a Thing will be allow'd us, then ſince the Letter or Scriptures *are not by them rejected, but in Shew moſt highly admired, and that they pretend to collect all they believe or know from thence* (though indeed they underſtand them not) we have great Reaſon to ſay, *That thoſe who are Miniſters only from the Letter, with what they imaginarily comment upon it, are not Chriſt's Miniſters.* We are ſo far from making it a Reaſon why we deny your *Miniſtry*, who are under that Qualification, that we utterly deny you to have that Knowledge from the Scripture which we except againſt, but your own Inventions, and Groundleſs Conceits alone: For though *J. Faldo* thinks it very *Heterodox* to ſay, that unleſs we are immediately aſſured from the Light within, of the Truth of what we hold, and that all Belief, not ſo diſcover'd, is a Lye, deriding at *Samuel Fiſher*'s Anſwer in that Caſe, (Pag. 14. 15.) *Thoſe who Swore, as the Lord lived, Swore falſly becauſe they knew him not to Live*; affirming to us, *That they were ſuch as did not believe him to live at all, and therefore* S. Fiſher *erred* (in his Conſtruction) I ſay, though it be ſo, yet we are not forlorn of Reaſon as well as Scripture to our Defence. For no Truth is ſuch to me, which I either do not know to be True, or have not ſome real Ground to believe to be ſuch, *however True it may be in it ſelf.* And that *Samuel Fiſher* urg'd that Scripture pertinently, and conſequently his Return upon it is impertinent, He himſelf has provided us with an Argument; for if he will not have it, that they therefore lyed, in ſaying *As the Lord liveth*, becauſe they knew him not to Live, we muſt ſee what was the Reaſon that God gave their Aſſeveration the Lye. Says *J. Faldo, they did not believe him to Live at all.* Very well, then the Narrow of the Difference lyes here, That we ſay, *They knew him not to Live*; And *J. Faldo* ſays, *That they believ'd him not to Live*, Now I would fain know which are moſt excuſable? One ſays, they *who ſaid, as ſure as the Lord Liveth, lyed*, becauſe they knew not God to Live; and the other, *that they believ'd Him not to Live.* If any Thing be to be gotten, it is this, *That they who knew him not to Live, might believe him however to Live, whilſt thoſe who believ'd him not to Live, would not believe a Thing they had no Ground or Knowledge inducing them to.* But he has led us to a quick Expedient, *They did know God to Live; becauſe he that lives, may know from thence that God Lives, who holds every Soul in Life that lives.* To which I return, *That they did believe God to Live, becauſe they lived; for how could they doubt of His Living, who held them in Life:* But enough of this. To conclude: *A Living Spiritual Miniſtry we own, that Preaches the Everlaſting Goſpel in it's own Power, and that freely, to the Raiſing of People Dead in Treſpaſſes and Sin, to turn them from Darkneſs to Light, that they might ſerve the Living Lord God of Heaven and Earth, in the Newneſs of the Spirit, who is worthy of all Honour and Glory for ever.*

CHAP. XII.

The Second Particular Ordinance is a Goſpel-Church. *His Definition for us, by it's groſs Contrariety to the Scripture: His baſe Inference of our Denial of Religious Societies, and Outward Gifts, from our Friends aſſerting of but* One Catholick Church, *and that it is in God. A Goſpel-Church own'd. Our* Adverſary *prov'd Heterodox about Apoſtolical Preaching. Inward Senſe preferr'd before Intelligence.*

§. 1. THE next Goſpel-Ordinance he ſays we deny, is a *Goſpel-Church*; not to ſpend Time about his Way of Phraſing it, though uncouth enough; *We ſhall attend his Proof.*

Pag. 16. 17, 18. "And the Church ſo gathered into God, is the Pillar and "Ground of Truth, where the Spirit alone is Teacher. *J. N's Love to the Loſt*, Pag. 17.

Upon which he argues thus, *The Goſpel-Church is a Church which hath other Teachers, and not the Spirit alone; whereas the Apoſtles gave themſelves to Preaching of the Word, and Elders were Ordained; therefore the* Quakers *Deny a Goſpel-Church, and they contradict themſelves, for they have more Teachers than all others.* A Lye to be ſure.

There is greatly wanting to this *Prieſt* a better Underſtanding, or more Honeſty in uſing what he has; for who is not blinded with Prejudice, may diſcern, that from our ſpeaking of the *Univerſal Church of God*, which ſays the Apoſtle, as well the Quakers, *Is in God*; he infers, *That we deny all Viſible Religious Societies, commonly called by the Ancients, the Churches of* Aſia, Theſſalonica, Epheſus, Corinth, *&c.* And from our aſſerting the Spirit to be the Only Goſpel-Teacher of all who believe, he concludes, *That we Deny all Preaching of Men, though by the Spirit.* O Blind, or elſe moſt Diſingenuous Man! What? Charge that upon us, *which our Practice gives the Lye to every Day.* But when we urge this againſt him, and ſuch like *Adverſaries*, then it is not that he hath miſ-repreſented us, *but that we have contradicted our ſelves.*

But to clear the Point, if it can yet be doubtful: We do believe, *There is One, and but One Univerſal Church, the Ground and Pillar of Truth, and that it is in* God; *anchor'd, eſtabliſht, and built upon him, the Rock of Ages, and Foundation of many Generations:* And as ſuch, neither is every Viſible Society, making Profeſſion of Religion, nor are all of them together *That Church*; but ſuch alone, *who are waſhed in the Blood of the Lamb, and ingrafted into the True Vine, bringing forth the Fruits of Holineſs, to the Eternal Honour, Glory, and Renown of Chriſt the Head, who is over all, God Bleſſed for evermore.* And though there be a Mediate Preaching, which is to ſay, that the Spirit ſpeaks by ſuch whom he hath anointed to Preach; yet it cannot be ſtrictly ſaid, *That Man Preaches, or it is Man's Miniſtry,* but rather, *the Spirit by Man, and that it is the Spirit's Miniſtry, and Man only a Mean, or Inſtrument, through which the Teaching is convey'd, or Direction rather to the True Teacher, the Light in the Conſcience:* Not that the Lord doth not ſometimes plentifully Teach his Children without any ſuch Means too, who are turned to the Grace in the Heart, and believe and walk in His Holy Light, where God is to be found, and an Acceſs to this Holy, Bleſſed Preſence adminiſtred; for he hath both promiſed *It* of Old, and perform'd *It* in our Days. Thus the *Apoſtles* were *Preachers*, not from Man, nor by Man, but by the Revelation of the Son of God, declaring of the Myſteries of God's Everlaſting Kingdom, as they were moved by the Holy Ghoſt: And ſo none are exempted; *for all may Propheſie One by One, that the Church may be Edified,* 1 Cor. 14. 31. Yet I cannot but obſerve, that (1.) the Man implicitly denies *that to be a True Church, which is the Ground and Pillar of Truth,* for ſuch *the Quakers* ſtile *A Goſpel-Church.* (2.) That he affirms, *The True Church to have other Teachers than the Spirit*; which is to ſay, *That the Primitive Churches were not led, guided, and taught by the Spirit of God only, but by ſome other Teachers alſo; contrary to expreſs Scripture, the Promiſe of God, and very End of the Bleſſed Goſpel.* If he ſays, that he meant the *Apoſtles* that were Inſpired, I anſwer, that was never deny'd by us, *becauſe that was the Teaching of the Spirit by them,* which was very little leſs, than if it had been immediately in them: So that one of theſe Two Things muſt follow from his Kind of Arguing; *Either the Apoſtles Preacht without the Motions of the Eternal Spirit; Or, Preaching, as they were moved of God's Spirit, was their Preaching, and not the Holy Spirit's, that ſo plentifully dictated to them what they were to ſay:* But in as much as neither can be reputed True, by True Chriſtian Men, I conclude *the Quakers Sound,* and their Boaſting *Adverſary,* Heretical.

§. 2. But he thinks he hath clearly got the Point of us, about a *Quaker's* telling him, *They knew, that One of the* Dutch *Nation Spoke by the Spirit in a Meeting of ours, though in that Language which was not underſtood by the Meeting, becauſe they all found Refreſhings.*

I will be Faithful in giving his Obſervation upon it: Of the unknown Language he ſays, *This was Orderly according to the Popiſh Maſs, who Read Prayers in an Unknown Tongue to the People*; but herein he wrongs us, for though we do acknowledge, that the Pure and Single Power of the Almighty, may both ſtrike Aſtoniſhment, and give Refreſhment, where the Words utter'd are not always underſtood; ſince he doth both frequently without them; and that Underſtanding and Senſe are Two Things; for the *Devil* may ſpeak the beſt Words in the *Bible*, and be an *Undiſcover'd Devil ſtill*, except by this Divine Light, Power, or Spirit, he be inwardly manifeſted; conſequently a *Right Senſe* may be had, where Words may not be underſtood, which is the *One Tongue to the Children of the Light.* Yet we not only decry all deſign'd Obſcurity by Praying and Preaching in unknown Languages, but with the *Apoſtle* ſay, that we chuſe rather by far to ſpeak in a Known Tongue, that the People may underſtand our Words, as well as have a Senſe of our Spirits: Nor did ever any *Quaker* yet pretend to be moved to Pray in an Unknown Language, whilſt he was Maſter of that which was well known to the People: Since then we don't affect ſuch Obſcurity, the Caſe of all thoſe *Papiſts*, who Pray in *Latin*, rather than in their Native and Vulgar Tongue, he is very diſingenious in that Reflection.

§. 3. Upon the *Quakers Reaſon*, why they knew that Declaration was from the Spirit of God, viz. *Becauſe they found Refreſhings*, he beſtows this Confutation, *So have Children many a Time At Puppet-Plays. What a Paſs are theſe People come to, who yet deny all Teachings of Man?*

But what a Paſs, may I rather ſay, hath this Man's implacable Spirit againſt the Truth of God, brought him to? Who, to his Diſhoneſty before, adds Prophaneneſs,

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neſs, joyn'd with Scoff and Impudence, when he denies all Refreſhment that comes not by Sound of Words, in a Known Tongue, *to be of any more Certainty from God's Spirit, than the Pleaſure Children take at* Puppet-Plays, though he could not but think the Perſon that ſpoke to him, *meant by Refreſhings, what came from God, and that there can be no Proportion, or Compariſon, betwixt that Pious Anſwer, and the Ungodly Sport of* Puppet-Plays. *Ben. Johnſon*'s ALCHYMIST, which all Good Men deteſt, and, *himſelf dying, abhorr'd*, hath nothing in it *Half ſo Groſs in Abuſe of Religion.* I even tremble at the Thoughts of that *Hand-Writing upon the Wall*, which this Man's Impiety is writing (I fear with indelible Characters) againſt him, who will receive a juſt and certain Recompence at the Hand of the Righteous Judge of Heaven and Earth, for all his hard Speeches againſt the Holy Way of the Lord.

§. 4. But let me not omit to ſhow the Blow he gives his own Cauſe in this Expreſſion; ſince by the ſame Reaſon that we know no *Refreſhment* to be any more of God, without known Words, than that of a *Puppet-Play: He knows not any more the Teachings of the God above*, p. 113. *nor the Motions of the Holy Ghoſt, or Dictates of the Grace of God Within*, Part II. p. 9, 10. (known Words being excepted) to be of God, *than that Refreſhment Little Children have in a Puppet-Play*; the Conſequence of which Diabolical Compariſon is nothing leſs, than to overthrow all Inward Senſe of God's Preſence, or that Refreſhment which comes from it: And then indeed, we muſt confeſs, we ſhould be neceſſitated either to deny all Teaching, or conclude with this Antichriſtian Prieſt, *That Man's Teaching, or Miniſtry, ought to be adhered to.* Where, if *Puppet-Plays* be meer Imitations of Real Things, as I have been credibly told, we know not but our Ignorance of an Inward Senſe, might render us very fit to judge in Favour of the Prieſt, and his *Puppet-Play Doctrine*; till when, we leave imitating *J. Faldo*, and the *Puppets* together, who alike fainedly repreſent Life, Power and Spirit, but in Reality are empty Sounds, and meer Wind ratling through Lifeleſs Trunks.

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Chap XIII.

But we Deny Preaching, *ſays he. His Diſingenuity in ſtating our Principles. We hold and practiſe* True Goſpel-Preaching. *No Difference between what the* Light *Teacheth and the Scripture. Our Goſpel is* Peace; *Our Adverſary's is War*, &c. True Preaching *Converts, our Adverſary's not.*

§. 1. ANother of thoſe Ordinances he falſly affirms us to Deny, *is Preaching*, of which he ſpeaks thus, (Pag. 20.) *They will allow an Hearing the Word Preach'd, and that muſt be the Light Within; but the Mind of God contained in the Scripture, they muſt by no Means hear Preached; for (as I hinted from* G. Fox) *we muſt not hear Man; for the Prophets bid ceaſe from Man.*

This is ſo far from making againſt us, that it makes for us, at an high Rate; For who preaches without that *Light of Chriſt*, that the *Quakers* affirm all True Preaching proceeds from, Preaches not from the Diſcoveries and Leadings of the Light, and conſequently all ſuch Preaching *is in the Darkneſs*, where God's Counſel cannot be known. Nay, how is it poſſible that People can be turn'd from Darkneſs to the Light, (the End of Preaching) by thoſe, *who Deny, that Men ought to Preach from the Revelations and Guidings of the Light?*

§. 2. He hath alſo with manifeſt Baſeneſs, brought us in, as putting a Difference betwixt our Preaching by the Light within, and that Doctrine of God, which is contained in the Scriptures; whereas we Read, Believe, Practiſe, and Preach no other Doctrine for Truth, than what is explicitly or implicitly there held forth, and teſtified unto: Though we confeſs, that we don't ſo Believe, Practiſe, and Preach it, becauſe there written; *but from an Inward Living Power or Spirit, which both opens the Myſteries thereof to our Underſtanding, begets right Belief of them, and at ſundry Times moves upon our Hearts, to declare afreſh thoſe Ancient, Bleſſed Truths therein expreſt.* And this is what G. F. meant, and *we All underſtand by ceaſing from Man*, to wit, *meer Man, not Man Inſpir'd*, or ſo Divinely qualified.

But he has a Scripture, and a Paſſage out of *W. Smith*, to juſtifie his Charge, at leaſt he thinks ſo, Rom. 10. 15, 18. *And how ſhall they Preach, except they be ſent? As it is written, How Beautiful are the Feet of them that Preach the Goſpel of Peace?* &c. We ſay ſo too; and did we mean the ſame, 'twere happy for *J. Faldo*. By being ſent, we underſtand by the Light within, and the Scripture without, a *being anointed by the immediate Power of God*, without which the Diſciples themſelves, who had ſo many Advantages above us, were not to budge; They could have told moſt of what *Jeſus* had done and ſuffer'd, which, though Truth in it ſelf, and they able to relate it; yet bare Truth, and all they had ſeen or known, *without a Living Immediate Power and Commiſſion within* (the Baptiſm of the Holy Spirit) *qualified them not to budge on God's Account.* If *J. Faldo* could give us as good Evidence of his being ſo call'd, as he hath done of a *Falſe* and Enrag'd Spirit againſt the TRUTH, we ſhould acknowledge him for a *Goſpel-Miniſter*; but ſince he diſ-acknowledges all Share in any ſuch Miſſion, we juſtly refuſe him any Part in a *Goſpel-Miniſtry.*

§. 3. In ſhort, if none can Preach without being ſent, then ſince he and his Tribe were never ſo ſent, they ought not to Preach, nor any to hear them; For Right Faith can never come by ſuch a Miniſtry: No; They are Right Goſpel-Miniſters, and their Feet truly Beautiful, *whoſe Goſpel is Peace on Earth, and Good-Will towards Men; Not Garments roll'd in the Blood of Kings, Princes, Rulers, and People: No Worldly Armies, Battles, Victories, Trophies, Spoils, Sequeſtrations, Decimations, and the like Blood-thirſty and Tyrannical Projects:* In which *J. Faldo*, and his *Poor Non-Conforming Miniſters*, have had their Hands almoſt over Head and Ears, till they had well nigh loſt their Ears, and their Heads too.

Such Covenant-breaking, Self-ſeeking, Proud, Covetous, Tyrannical, Club-law, Perſecuting Prieſts, we could never own; but ever did, and ever ſhall, earneſtly bear our faithful Teſtimony againſt them, as the Locuſts, Catterpillars, Serpents, and Dragons of the Earth, whoſe Cruelty, Self-ſeeking, and Falſeneſs, hath griev'd Good Men, and cauſed the Wicked to Blaſpheme the Name of the God of Heaven, whoſe Damnation ſlumbers not, if by unfeigned Contrition not prevented.

§. 4. Well, but we are to hear what Strength *William Smith*'s *Primmer* can give to his Charge.

" Queſt. *Is there ſomething of God in my Conſcience, that will give me the Knowledge of Him?*

" *Anſw.* There is not any Thing elſe that can do it.

That is, principally there is no other Teacher, no other Revealer, or Diſcoverer of the Mind and Will of God to us, than *Chriſt the Light*, as ſaith the Scripture, *No Man knows the Father but the Son, the True Light, and He, to whom the Son reveals him: And whatever makes manifeſt is Light.* Now, unleſs a Man may know God without any Manifeſtation, it is impoſſible that he ſhould be known without Light, that only gives it; eſpecially when it ſhall be conſidered, *That HE is Light it ſelf:* If then there is no knowing of God, but that which we know muſt firſt be manifeſted, and that whatever makes manifeſt the Things of God, *is Light*, it evidently follows, *That the Light is the Alone Author of thoſe Diſcoveries Men receive of the Mind of God.* And whatever Knowledge may be given, or rightly obtained through the Scriptures, is not to be imputed to the Scripture as ſuch, but that Divine Light, which gives inward Conviction of the Truth of what is outwardly read, or writ in that excellent Book called Scripture. So that ſtill to Chriſt the True Light, as the chiefeſt Cauſe (in which Senſe he is moſt properly ſo called) do we rightly aſcribe all the Knowledge we have of GOD, and His Everlaſting Kingdom.

Ch. XIV.

CHAP. XIV.

His Charge of our Denial of Goſpel-Prayer, *inverted. The Prayer he pleads for, Anti-Goſpel. True Prayer ſtated, aſſerted and defended, with Plainneſs from* Scripture and Reaſon. *Meer Formal Prayer, as well in Families as Meetings, and at Meals, as both Falſe Worſhip, deteſtable to God. All Falſe, wherein* God's Spirit *is not the Firſt and Chief Mover and Aſſiſter. The Subtilty of Satan, in putting upon Unacceptable Prayer, to prevent* True Prayer.

§. 1. BUT *we Deny Prayer as well as Preaching*, (Pag. 23. 24, 26.) if he may be Credited; and indeed we do ſo by the ſame Figure, or contrary Way of Speaking, *That we Deny them*, that is, as *John Faldo* owns them; but not that therefore we ſhould deny them at all. His Charge lies in Three Parts.

Firſt, *That we Contemn True Goſpel-Prayer*; to prove which, he cites *W. Smith*'s *Catechiſm*, p. 107. " Though ſome may not ſpeak in ſuch formal compoſed Words,

“ yet in the ſame Wiſdom their Words are formal; they can ſet their own Time “ to begin and end, and when they will they can utter Words, and when they will “ they can be ſilent; and this is the unclean Part, which offers to God, which he “ doth not accept. Very well, and what is this to the denying of Goſpel-Prayer? It ſeems then, that what Prayer this Paſſage reflects upon, is Goſpel; conſequently, if I underſtand any Thing, formal, Wiſe Words, in Man's Time, and Will, which is Unclean, is Goſpel-Prayer, in *J. Faldo's* Account; otherwiſe it is utterly falſe to ſay, *That* W. Smith's *Words prove the* Quakers *to contemn Goſpel-Prayer.* But what can be more clear to the View of every Impartial Reader, than that *J. Faldo's* making that Prayer only which he is capable of himſelf, that ſtands in his own Time, Will, Wiſdom, and Invention to be Goſpel, rather than to deny it, and ſeek after one more truly Evangelical, is not ſo much to maintain the Truth as himſelf.

§. 2. Secondly, he ſays, (Pag. 27. 30.) *That we own no Prayer that is not by immediate Inſpiration, and Motion of the Spirit, and without the Uſe of our Conception and Direction of our Underſtanding.* His Third I will add to this, becauſe to the ſame Purpoſe, viz. *That we own no Prayer, but what is by, and in the Light within*; and here he brings three or four Teſtimonies which are to the ſame Purpoſe. I grant what he ſays of us in this Particular *To be our Faith*, and ſhall prove it to be Sound Doctrine from the Scriptures of Truth. *The Worſhip of God is in the Spirit and in the Truth*, John iv. 24. Now unleſs Men may perform Goſpel-Worſhip without the Spirit and the Truth, or if in the Spirit and the Truth, yet not by the Motion of either, a Thing abſurd, it muſt needs be, that Men ought only to Pray or Preach, by the Motion of the Spirit, and of the Truth.

If ſuch only are Children of God, who are led by the Spirit of God, and walk in the Light, as Chriſt is Light, and that therein Acceſs alone may be had to God, who is Light, and in whom is no Darkneſs at all; then with good Reaſon may we ſay, *That no Prayer that aſcends to God without the Leading of God's Spirit, and which is not by, and in the Light, can be acceptable with him*; conſequently, *Goſpel-Prayer is only from the Motions of the Spirit of God, and by and in the Light of Chriſt.* Again,

If no Prophecy or Preaching was to be of old, *but by the immediate Revelation or Motion of the Spirit*, though it was but to Men; of far greater Reaſon, ſhould not any Prayer be made without a Motion of the ſame Spirit, which is to the Eternal, only Wiſe God.

§. 3. Nay, the Creature conſidered from under the Leadings of God's Spirit in all Religious Actions, is unable to think a good Thought, much leſs, to perform one good Work; and as the Profeſſors ſay, *from the Crown of the Head to the Sole of the Foot, is altogether unclean*; it will follow then, *that either ſuch corrupt and ſinful Duties are Goſpel-Prayer, and an Ordinance of God:* or elſe, that what we aſſert of Praying by the Motions of the Spirit, and in, and by the Light of Chriſt in our Hearts, *muſt be the only Goſpel-Worſhip*, which we are yet farther inclined to believe.

For it is ſaid in Scripture, *That the Word and Prayer ſanctifieth all Things*: Now if we take this *Word* in our Senſe, to wit, *the Word of God*; then we are to conſider, whether the *Word* derives it's Sanctifying Vertue from the *Prayer*, or the *Prayer* from this *Word*? Not the former to be ſure; If then it be allowed to be the latter, ſince this Prayer (which to be ſure is Goſpel, or the Apoſtle would not have owned it) *hath a Sanctifying Vertue in it*; and that no Prayer begun or carried on by meer Man, can ſanctifie, becauſe we are of our ſelves unable to think one good Thought, it evidently follows, *That this Word of God, which gives Prayer that Sanctifying Power, doth begin or move firſt to that Sanctifying, Acceptable, Truly Goſpel-Prayer.*

§. 4. But now ſuppoſe by *Word* is meant the Words, either of Scripture, or Preachings, yet are we ſafe; For, ſince nothing can ſanctifie, but it muſt be from it ſelf, or ſomething elſe, and that meer Man in Preaching or Praying cannot; and that God is that alone Power, Wiſdom, and Eternal Spirit, that is able to ſanctifie; it will follow alſo, That God's Spirit, or Power, moving in the Heart, is that alone which renders the Words, or Prayers of any ſanctifying. Nor is this all; The *Pool of Betheſda* is a Notable Figure of the Matter in Hand; where the Certainty of being Cured upon ſtepping into the *Pool*, ſo ſoon as ever the *Angel* had moved the Waters, doth very lively repreſent to us, that what Benefit we may ever expect to receive from the Lord, comes not from an haſty Ruſhing into any Religious Performance in our own Time, but our patient Waiting, till the Lord's Holy Angel ſtirs and moves the Waters, and then to lay all aſide to imbrace ſo Bleſſed an Opportunity. *Farther*,

§. 5. *The Goſpel-State is an Eternal Sabbath.* He that prays in his own Will, Time, Wiſdom, Invention, is picking Sticks, and kindling a Fire, and compaſſing himſelf about with the Sparks of the Fire of his own kindling: This Man hath not *Ceaſt from his own Works*, he will ſuffer Loſs in the Day of God, and his Bed will be made in Sorrow.

§. 6. Nor is this the utmoſt of our Force; for whatever God hath not required, juſt will it be with him to ſay, *Who hath required theſe Things at your Hands?* 'Tis true, God loves that his People ſhould pray, and Chriſt enjoyns it; *but he alſo bids all Watch unto Prayer*; that is, Wait to feel that Spirit of Life to ſtir, which gives Life to Prayer, the *Key of David*, by which Heaven's Door is opened, and the Soul comes to receive True and Heavenly Refreſhment. The Want of which maketh ſo much Complaint among ſome, *That their Duties are Unholy Things, they want Power, they have prayed long, but to little Purpoſe*; whereas had they Pray'd aright, that had never been. Much more might be ſaid to this, but my Conſcience is clear in the Matter, and I ſhall conclude this Point with a General Confeſſion and Caution.

§. 7. *We do acknowledge*, That God is; That He ought to be Worſhipped; That Worſhipping of God is ſtrictly a Bowing down before Him, in Fear and Holy Reverence, according as he makes himſelf known to the Creature; That Prayer is a Goſpel-Ordinance; That it is not only Good, but Neceſſary to be uſed; That God only can give us to Pray aright, as well as to Pray at all; That therefore his Aſſiſtance is neceſſary; *to have which*, There ought to be a Waiting out of all Conceivings, Inventions, or Forms, to receive a Living Touch, and Senſe from His Pure, Living, and Eternal Spirit, whereby to ſet our Spirits at work. This is that Oil, which makes the Chariot Wheels go ſmoothly, and without which they grate and jarr. Thoſe who have not Words, eſpecially in Publick Places, have Sighs and Groans, and a deep and ſilent Exerciſe of Spirit God-wards: In which Bleſſed Communion is joyned, and Refreſhments that out-do all Worldly Satisfaction. That it is the Duty of all to wait upon God, and that not only at Publick Meetings, but at their own Houſes alſo, and therein as well at their Meals, as at all other Times for Worſhip. If any have the Motion of God's Eternal Spirit upon their Hearts, let it be anſwer'd to God's Praiſe, and the Edification of others; if not, let none offer up an *Unſanctified, Dead Sacrifice to the Lord*, as all that comes from meer Man is, for it will be their Burden: Neither prodigally ſpend their own Portion, or that Bread upon others, God has beſtowed for their own Uſe. *Thus, whether ſuch Eat, Drink, Sleep, or otherwiſe enjoy of God's Benefits, let all be done with Holy Awe, and to the Glory of God our Father:* As it will certainly be, *If there be but a Still and Reverent Waiting in Spirit upon the Lord, in the Light of Chriſt, to be made Senſible of His Goodneſs, and Bleſſings upon us, and Unity with us in our Undertakings and Enjoyments.* And let this be a *Warning* unto all, in the Name and Fear of the Jealous God of Heaven and Earth, that they do not offer up to God their *Halt, and Lame, and Blind Sacrifices*, which my God abhors; eſpecially you *Profeſſors*, whoſe Leaves are large, *but your Fruit little:* Think not to be heard by your Multitude of Words, nor Variety of Duties; God regards the Root, the Life, the Power, the Spirit that begets them, and whoſe Life it is that animates them; if they ariſe from God's Holy Spirit, and Seed of Life, they can, they will intercede and prevail; *but if not*, God will ſay to you one Day, *Who has required theſe Things at your Hands?* O! For the Love of God, and your own Souls, offer not God a Worſhip out of His own Spirit, much leſs contend for it; for you ſtrengthen *Satan's Bonds in ſo doing*, and *feed the Myſtery of Iniquity, the Painted* Jezebel, *the Mother of Harlots*, from whom theſe falſe accurſed Births have come; who, under outward Imitations and Performances, holds People in Death and Darkneſs, and perfect Enmity againſt God, and His Living, Spiritual, Holy Seed in them, and others, that is able to bruiſe the Serpent's Head; which is the Pure Way of God, and in whom is the Bleſſing for ever: For the *Devil*, the ſubtil Serpent, having got into thoſe Outward Courts of Religion, Signs and Shadows of the Good Things, which God had given Credit to by his Appearing once in them, he pleads their Divine Inſtitution, againſt the very Life and Subſtance, that like Old Garments it hath put off; and ſo all are deceived by his Transformations and ſubtil Twinings, who come not to that Inward Senſe of Life and Power, which reliſh the very Spirit, and can try the Inſide: Servants are not Maſters, becauſe they wear their old Clothes; neither is the Devil an Angel of Light, becauſe he puts on the Pure Ware, the *Spirits* old Clothes. God once appeared at the Mountain, and *Jeruſalem*, therefore was either Worſhip to continue? No; God diſappeared, that he might ſet up a more Spiritual Worſhip, where Meats and Drinks, and all outward Services, figurative of the Good Things, come to an End.

§. 8. Let it not be evilly taken by any of you, neither be ye offended in me, or the Doctrine I here defend; *For all Preachings, Prayings, Graces* (as they are called) *with the reſt of the Worſhip of the Day, which ariſe not from the Holy Power and Spirit of God*, it is at this Time laid upon me, and I am bold to declare, in the Name of the Eternal Holy God, *A Blaſt, an utter Blaſt is coming upon them all, and they ſhall be found amongſt the Chaff, and not the Wheat, in the Day of God's Terrible Tempeſt, where nothing, but the ſolid and weighty Seed, ſhall remain Stable and Unſhaken.* O bow, bow, ye tall Cedars, and ſturdy Oaks! Come out, and be ye ſaparated by the Power of my God, from all your Inventions, ſelf-Contrivances, ſelf-Runnings and Willings, ye Children of the Night, and Lovers of your own Works, more than Lovers of God's; who out of the Living, Pure Eternal Spirit of Life, are holding forth Faith, Worſhip, Prayers, and Ordinances, and contending for them, againſt the very Life it ſelf, that in a more plain Appearance is riſen and departed from them; and come to know the one True Faith, Worſhip, and Great Ordinance of God, by the Operation of his Spirit in all your Hearts and Conſciences; elſe you will dye in your Sins, and *Chriſt ſhall profit you nothing*, but your Dreams of Salvation ſhall vaniſh, and utter Deſtruction will be your Portion for evermore.

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His Charge of our Denial of Baptiſm *and the* Sacraments, *introduc'd with a Diſcourſe of poſitive Commands, Deſtructive of the Foundation of Religion. The* Prieſt *againſt God, Scripture and Reaſon. He confounds himſelf.* Baptiſm of Water *prov'd* John'*s; and not to continue.* Mat. 28. 19. 1 Cor. 1. 17. Epheſ. 4. 5. *cleared and vindicated. The One* Spiritual Baptiſm *defended.*

§. 1. I Am now come to the two laſt Particulars of this Charge. *Baptiſm*, and the *Lord's Supper*, which he introduceth with a ſhort Diſcourſe of the Nature of God's Commands, reſpecting *Goſpel-Ordinances*, which he ſays, we deny. I ſhall only take Notice of this Paſſage, where he tells us, *That the Ordinances, hitherto conſider'd, are called* Moral, *from their natural Obligation, although reſpecting the Subſtance, they deſerve a more* Evangelical *Denomination, without which we cannot* (ſays he) *call them* Chriſtian Ordinances. *But theſe two I come now to conſider, are purely poſitive, and depend meerly upon divinely reveal'd Inſtitution, and God has ſo expreſs'd his Jealouſie over this Right of his, that when Sins not only againſt natural Light, but ſuperadded Precepts to confirm and ſtrengthen it's Doubtfulneſs and Decays, have been paſſed by without any ſpecial Expreſſions of his Provocation; Sins committed againſt his poſitive Laws (as* Circumciſion, and all Ceremonial Laws, as well as *Water-Baptiſm*, and what is generally call'd the *Lord's Supper)* have been avenged with an high Hand.

To all I return theſe ſhort Heads of Matter. Firſt, That a Miniſtry, grounded Internally upon the Grace and Gifts of God; externally upon the Scriptures of Truth; A well order'd Church, conſiſting of Religious Members; *Preaching, Praying, and that Scripturally too* (by him call'd *Chriſtian-Ordinances)* are by him made *Natural to all Nations*, antecedent to Chriſt's outward Coming, and conſequently, there was the *Thing Chriſtianity*, before the *Name Chriſtianity:* which pleads our Cauſe againſt his firſt Chapter; and a groſs Self-Contradiction. Next, that thoſe he calls *Natural Ordinances*, and of Univerſal Obligation, are far more *Subſtantial and Neceſſary to Salvation, than thoſe two of Water-Baptiſm, and the Lord's Supper*, upon which he more peculiarly beſtows the Title of *Chriſtian*; ſince no Man can ever be ſaved without the one, I mean thoſe *Natural Ordinances*, as he calls them; *and any Man may be certainly ſaved without the other*, that he ſo peculiarly calls *Chriſtian Ordinances*; which how Unreaſonable, and Prepoſterous it is, let the *Impartial* Judge.

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Yet again, his great Ignorance, and Abuſe of God, and true Religion, appears in this, that not only he himſelf egregiouſly errs in ſuch a Conſtruction, but confidently aſſirms *God to be more concern'd to vindicate the former, and take Vengeance for the Breach of his poſitive and exterior Precepts*, as the *Ceremonial Part of the* Jews *Worſhip, and the Bread, Wine, and Water* Sacramentally us'd now a-days (if yet as ſuch, they may be accounted Precepts) which the *Devil* himſelf can creep into the Profeſſion of, and cannot cleanſe as concerning the Conſcience, than of his fundamental natural and ſubſtantial Laws and Ordinances, without which God cannot be worſhipped, nor one Soul ſaved; in plain Contradiction to that notable Paſſage of the Prophet, *Bring no more Vain Oblations, Incenſe is Abomination unto me, the Sabbaths, the Calling of Aſſemblies I cannot away with, it is Iniquity, even the Solemn Meeting. And when you ſpread forth your Hands, I will hide mine Eyes from you; yea, when ye make* (or multiply) *many Prayers, I will not hear; your Hands are full of Blood: Waſh ye, make you clean, put away the Evil of your Doings from before Mine Eyes; ceaſe to do Evil, learn to do well, ſeek Judgment, Relieve the Oppreſſed, Judge the Fatherleſs, plead for the Widow*; where the Cauſe is determin'd againſt him. For here we have an Account of their Exactneſs in many Outward Ceremonial Laws, ſtanding in figurative Things, and a moſt ſevere Reproof of them, for their great Degeneracy and Corruption, as to their Morals, or Rebellion againſt God's Natural Ordinances, as *J. Faldo* calls them.

God himſelf brings the natural and poſitive Ordinances (as by this *Prieſt* diſtinguiſht) into the Scales, and gives the Weight againſt the latter. Let him ſhow us whenever there was a Man waſht and clean'd that was reprov'd for omitting any of thoſe poſitive and Ceremonial Laws, as I have produc'd a plain Scripture, that expreſſes God's Deteſtation and Abhorrence of thoſe of his Elected Nation the *Jews*, that erred from the Eternal Law of Righteouſneſs writ in the Hearts of the very *Heathens*, though they were never ſo punctual as to their Obſervance of Outward Inſtitutions; and he will do ſomething; otherwiſe, as it is manifeſt, what a Kind of *Chriſtianity* this Man would make, that any *Celſus* or *Porphyry* would blow away with a Breath; ſo it is moſt clear, that God lays a far greater Streſs upon Men's walking up to thoſe Immutable Ordinances (by our Adverſary called Natural, which we can accept of, as being proper to Mankind) than thoſe Temporary and Shadowy Services that muſt vaniſh upon the Appearance of the Subſtance it ſelf.

And laſtly, It is no leſs than *Blaſphemy* in our Adverſary, and an evident Contradiction to himſelf, to aſſert, That the Light he grants thoſe Immutable Ordinances to reſult from, may be doubtful, or decay, reſpecting it ſelf: Since it were to ſay, That God the Fountain of that Rivulet of Light, from whence thoſe excellent Streams Come, is Doubtful, and lyable to decay; for whatever is naturally incident to any Meaſure of Light; is ſo to the whole: Nay, it is to affirm, That from a doubtful and decayable Light may and do iſſue forth Clear, Divine and Eternal Precepts of Righteouſneſs. I would not have *J. Faldo* lay the Blame of his own Doubts or Decays upon the Light; but upon his own Rebellion againſt it. He has too too largely vilified that bleſſed Manifeſtation, to receive much Benefit by it. But O the Injuſtice of Men, *that impute all Incapacity to ſee, which is truly from themſelves, to the Light Within*, which yet they refuſe to be ruled by! Let the ſober Reader be ſeriouſly warned, that he believe in no ſuch Peſtiferous Doctrine, which in ſhort, tends to no more nor leſs, than an Exalting and Preferring the Exterior Coat, or Shell of Religion (and that moſt of their own making too) above and beyond that Eternal Light, which is the Law of God in the Heart, that leads to perform our Duty uprightly both to God and Man. For I had rather be *Moral Socrates* in the Day of God's Terrible Judgment, than *Out-ſide-Chriſtian* J. Faldo, *with all his Jeer and Enmity againſt Chriſt's Light within.* But let's hear what he ſays to theſe *Chriſtian Ordinances* in particular, though we have no Reaſon to expect much to his own Purpoſe, whatever he may ſay for ours, when we conſider, how ſhamefully he has introduced them.

§. 2. *I ſhall begin with* Water-Baptiſm, *it being the firſt in order of the two, both in it's Inſtitution and Practice; which the* Quakers *deny* (*in theſe Words*) ' Baptiſm ' we own, which is the Baptiſm of Chriſt with the Holy Ghoſt, and with Fire; ' but we deny all others. *J. Parnel's Shield of Truth*, pag. 11, To which I ſay, that we have great Reaſon ſo to do; for firſt, Chriſt never was *Adminiſtrator of Water-Baptiſm, but that of Fire and the Holy Ghoſt.* Water-Baptiſm was *John*'s, the Fore-runner, figuratively, and uſed to that Preparation, neceſſary to receive the viſible Coming of the *Meſſiah*; were the *Meſſiah* now viſibly to come, and *John Baptiſt* alive, it would be Indiſputable: But that Time being paſt, and it being *John*'s Viſible Adminiſtration, which is over, and not *Chriſt*'s; and laſtly, that the Fore-runner is not to continue, but give way to Him, and his Adminiſtration, that was ſo fore-run, which was Chriſt, and his Baptiſm; we do conclude, that there is no ſuch *Baptiſm*, as *J. Faldo* charges us with the Denial of, that can plead any Continuance in the *Chriſtian Church*: Which *John* himſelf was not unſenſible of, when he ſaid, *I ſhall Decreaſe, but he will Increaſe*; and who (like the Morning-Star) accordingly Decreaſt, and became Eclipſt by the Encreaſe of the Brighter Glory of Chriſt, who was and is Lord of all.

§. 3. If any ſhould ſay, that it is not meant of *John*'s Baptiſm; but a New Water-Baptiſm inſtituted by Chriſt, becauſe of thoſe Words only on which they ground their Commiſſion, *Go teach all Nations, Baptizing them, &c.* *J. Faldo* anſwers for me, that it is a Miſtake; *He means not another Water-Baptiſm from John's*, when he tells us, *that the Water-Baptiſm* (*which he calls the Chriſtian Ordinance*, and renders the *Quakers* a ſort of *Heathens* for denying) *is that Baptiſm which was in Point of Order and Juſtification, before the Bread and Wine were inſtituted:* which how well ſoever it may ſquare with the *Epiſcopalians*, *Presbyterians*, *Independents*, and *Anabaptiſts* Notion of Baptiſm, (whom he ſays, he has no farther concern'd in his Book, than vindicated) and his own date of Chriſtianity from Chriſt's Reſurrection, it is manifeſt; firſt, *That no Commiſſion was given by Chriſt, before he broke Bread with his Diſciples*; *Conſequently he muſt intend* John*'s only:* And next, *That* John*'s Commiſſion it ſelf is not extant*; *much leſs any Commiſſion to perpetuate his, as generally obliging:* But above all, that the Diſciples of Chriſt ſhould not only uſe, but eſteem for an Ordinance of Chriſt, a Baptiſm, *that had not their Lord for it's Adminiſtrator*, as ſaith the Scripture; *for Jeſus baptized not*, is abſurd, and altogether *Anti-Goſpel*. If we will credit Chriſt's own ſaying, *The leaſt in the Kingdom of Heaven is greater than* John; as if he ſhould have ſaid; *John*'s Adminiſtration was an Introduction, and a Kind of Preparation in order to my Coming, but no otherwiſe is it intereſted in my Kingdom, which is Spiritual, and that I am now about to ſet up in the Hearts and Conſciences of Men; and the leaſt of that Spiritual Kingdom is greater than the Children of *John*'s Watry Diſpenſation.

§. 4. That this is Truth I will farther prove even from that very Place, which they repute a ſufficient Commiſſion for Water-Baptiſm. *Go therefore and teach all Nations, Baptizing them in the Name of the Father, Son, and the Holy Ghoſt*, &c. Mat. 28.

In diſcourſing of Things laid down by the *Evangeliſts*, it will not always ſuffice what ſome one *Evangeliſt* ſaith; as in the Paſſage Controverted. We have here a Commiſſion, it is granted; but what it was with reſpect to the Baptiſm mentioned, and the Time when it was to take Place, will be the Queſtion; To reſolve which, we muſt have Recourſe to another Place, without which this cannot be ſo clear to thoſe, who ſeek after Scripture Demonſtration. *Luke*, in his Hiſtory of the *Acts* of the *Apoſtles*, ſoon after his Addreſs to *Theophilus*, gives us an Account of ſome Farewel-Expreſſions, Chriſt uſed to his Diſciples; not ſo fully expreſt in his Hiſtory; which he delivers to us after this Manner: *And being aſſembled together with them, he* (Chriſt) *commanded them, that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which* (ſays he) *ye have heard of me.* For *John* truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days hence.

From whence nothing can be clearer, than firſt, that the Baptiſm mention'd in, *Go teach all Nations, baptizing them, &c.* was not the *Baptiſm of* John; but the *Baptiſm of the Holy Ghoſt*, call'd, *the Promiſe of the Father*, which they were to wait for, recorded by *Luke*, both in the 24th Chapter of his Hiſtory of Chriſt, and the firſt Chapter of his Hiſtory of the *Acts* of the *Apoſtles*. Nay, leſt it ſhould be thought, that he meant of another *Water-Baptiſm*, as ſome vainly imagine; to help their Underſtanding, and prevent all ſuch Miſtake, he diſtinguiſhes, *not betwixt* John*'s Water-Baptiſm, and his own, but betwixt any Water-Baptiſm at all, and his own Baptiſm of the Holy Ghoſt.* *John* indeed baptized with Water,

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but ye ſhall be baptized with the Holy Ghoſt. Then you will be fitly qualified, and commiſſionated, after you ſhall have received the Promiſe of the Father, which you are to wait for, and then to go and teach all Nations, *baptizing them*, &c. Suitable to thoſe Expreſſions of the *Baptiſt* himſelf; *I indeed baptize you with Water, but he ſhall baptize you with the Holy Ghoſt. His Fan is in his Hand, he will throughly purge his Floor. He that cometh after me is preferred before me.*

Beſides, the very Words themſelves taken in the *Original* Tongue, import in Point of Propriety nothing leſs. For the *Greek* knows no ſuch Thing, as βαπτίζοντες αὐτοὺς ἐν τῷ ὀνόματι, &c. *baptizing them in the Name*, but βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα, *baptizing them into the Name of the Father, Son, and Holy Ghoſt*, which by the frequent Uſe of that Prepoſition, Εἰς, *Into*, it is impoſſible for Water-Baptiſm to do; no more, *than for a Man by it to be baptiz'd with the ſame Baptiſm, wherewith Chriſt was to be baptized*; *to be buried with him, Chriſt, to be baptized into Chriſt, and ſo to be baptized into his Death*; or by it, *and not by One Spirit, to be baptized into one Body.* Which becauſe no *Water-Baptiſm* could ever do, it conſequently follows, *that it was never intended of Water-Baptiſm*, ſince it would then have been, to aſcribe that to meer *Water-Baptiſm*, which it is both utterly impoſſible for it ever to perform, and is really the alone Property of the *Spiritual Baptiſm* of Chriſt to effect.

§. 5. To our Objection of the Apoſtle's Anſwer, *Chriſt ſent me not to Baptize, but to Preach*; he argues; *Becauſe he did baptize ſome, therefore it was an Ordinance*; *and that he baptized ſo few, was but providential, not deſigned*; *and the Reaſon why it was not laid upon the Apoſtle* Paul, *was becauſe his Call was Extraordinary and out of due Time.*

But the Confuſion and the Weakneſs of this Reply, might ſave me the Labour of an Anſwer, with all, but thoſe who might eſteem it Unanſwerable, becauſe almoſt Unintelligible. For if every Practice was an Inſtitution, then becauſe the ſame *Apoſtle* Circumciſed, it was a *Chriſtian Ordinance*. *Practice* then, we ſee, and all the reaſonable World knows, is not *Inſtitution*. Many Things indifferent in their Nature may be practiſed and uſed, and yet never inſtituted or required.

That he had it not in his *Commiſſion*, the *Prieſt* himſelf grants; but excuſes that Defect by a greater, *viz. He was called extraordinarily, and out of due Time.* But as they were all extraordinarily call'd, or elſe the *Prieſt* contradicts himſelf, ſo if we may believe the *Apoſtle*, he was inferior to none of them; If not in his Works, I know no Reaſon, why he ſhould be reputed ſo in his *Commiſſion*. That his Commiſſion was of God is granted on all Hands; And if it pleaſed God to make it none of *Paul's Commiſſion*, we would be glad to ſee any of our Time produce one more large and effectual; 'till when, we are contented with no more Extent in the Point, than God pleaſed to give that *Great Apoſtle*; and believe, whatever *J. Faldo* ſays to the contrary, that he was a *Goſpel-Chriſtian-Apoſtle*: *And if Water Baptiſm had been then reputed a Goſpel-Chriſtian-Ordinance, neither had God omitted that in his Commiſſion, nor had the Apoſtle ſpoke ſo lightly of it.*

§. 6. But *J. Parnel* offends him in theſe Words, at leaſt he takes Offence at them; " They who would have one Baptiſm inward, another outward, would " have *Two Baptiſms*, when the Scripture ſaith, *The Baptiſm is but one.* Shield of Truth, pag. 11. Which he would be thought to confute thus, and it ſeems more material, than any Thing he has writ on this Subject.

I muſt tell him by the Way, that he tells an Untruth wilfully. He uſes, or rather abuſes the Words of the Apoſtle juſt before repeated; one Lord, one Faith, one Baptiſm; *and there he adds* but, *which the Text has not.* And here the Scripture ſaith, the Baptiſm is but one: *Let him find me* (ſays *J. Faldo*) *ſuch a Scripture, and I will be bound to turn* Quaker.

I perceive the Man thinks he can turn *Quaker* much at the Rate he can *Pray*, I mean when he will; but I will tell him ſo much, that it is as hard a Taſk for him to turn *True Quaker*, as to be a True Primitive *Chriſtian*, a thing moſt difficult to be ſure.

But to his Quibble about *But*, *J. Parnel* has told a wilful Untruth, in ſaying the Baptiſm is *but one*: I ſuppoſe it will be allow'd that there was one Baptiſm, in the ſame Senſe that there was one Lord, one Faith. Now, if there is *but one Lord*, and *one* Faith, as it is to be ſuppoſed, *J. Faldo* believes, why ſhould it be ſo Criminal to ſay, there is *but one Baptiſm*? If ſaying, there is one Lord, and one Faith, be *ſynonimous* or *equivalent*, with affirming that there is but one Lord, and one Faith; I cannot ſee how it ſhould be an Untruth to ſay, *that there is one Baptiſm*, *is one and the ſame Thing with our ſaying, there is* (but) *One Baptiſm*. In ſhort, if there is more than One Baptiſm, becauſe the Apoſtle does not ſay, there is *but One Baptiſm*; then there are more Goſpels, Lords, and Faiths, becauſe the Apoſtle did not ſay, there was *but* one Goſpel, *but* one Lord, and *but* one Faith; conſequently there may be many *Goſpels*, *Lords* and *Faiths*, as well as *Baptiſms*.

§. 7. Enough of this Weakneſs; His Strength follows. *Water-Baptiſm is the Sign, the Baptiſm of the Spirit ſomething* (but not all) *ſignified. Now to call the Thing ſignifying and ſignified, by the ſame Name, doth not make them* Two *of that Name, no more than there were two New Covenants, becauſe both the Matter contained in it*, Heb. 8. 10. *and Circumciſion the Sign*, Gen. 17. 13. *are called the Covenant*.

I ſhall grant to him, that the Thing ſignifying, and ſignified, are ſometimes called by one and the ſame Name; as *Baptiſm*: But when diſtinguiſht by *Water* and *Holy Ghoſt*, I hope, nothing that is not as blind or hardned as *J. Faldo* (if yet he himſelf) will ſay, that therefore they are but one Baptiſm. Chriſt himſelf diſtinguiſhes betwixt *John and his Baptiſm*; *and himſelf and his Baptiſm*: And frequently his *Apoſtles*, yea the *Baptiſt* himſelf, ſeem'd to take all Occaſions, whereby to let People know, that his *Baptiſm* was but that of Water, and that the Baptiſm of Chriſt *was not of Water, but of the Holy Ghoſt*, as the Scriptures in the *Margin* plainly prove.

So in the Word *Circumciſion*, compounded of the ſame Letters, and Syllables, let it be uſed to expreſs *that of the Body, or the Fleſh*; or *that of the Heart in Spirit*: Yet it is to be hoped, that none will conclude, there were not *Two Circumciſions*, and ſo *Two Jews*; the one *Inward*, and the other *Outward*. Though now he is *no more a* Jew, *that is one Outwardly*; *neither is that Circumciſion, which is outward in the Fleſh*; *but he is a* Jew *which is one Inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men, but of God*.

§. 8. And ſhould we grant him what he deſires, as to the ſame Name, being applicable to the *Sign* and the *Thing ſignified*; yet Weak and Wretched muſt his *Sophiſm* appear to all clear-ſighted *Readers*; For if therefore the *Baptiſm of Water and of the Spirit are one*, becauſe the ſame Word is applicable to the Sign, and the Thing ſignified, and in that Senſe *they are both of them one Baptiſm*: Then by juſt Conſequence, *muſt the Circumciſion outwardly in the Fleſh, and the Circumciſion of the Heart in the Spirit, be One*; becauſe the Word of it ſelf is equally applicable to both; and Conſequently they are *both* of them *One* Circumciſion: What *Jew* living could have reaſon'd better for the Continuation and Perpetuity of *Circumciſion?* But becauſe he has ſaid nothing here for Baptiſm, more than what may be ſaid for Circumciſion; and that Circumciſion is utterly exploded of the Chriſtian Religion, as a Sign, whoſe Signification is come, and therefore no more a Sign; our Aſſertion *of the One Spiritual Baptiſm of Fire and the Holy Ghoſt*, as only upon the ſame Foundation, proper to Chriſt's Kingdom, doth remain fixt and immoveable againſt all the *Batteries* of our *Adverſary*.

Chap. XVI.

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The Supper *he ſays we deny, not deny'd but fulfill'd. The Scriptures Conſulted. No Perpetuity prov'd. That it was a* Sign. *And that Signs were done away in Chriſt, demonſtrated. The preſent Practice in the Caſe not Primitive. Our Faith left with God in the Matter.*

§. 1. BUT *the Quakers*, (he ſays) *diſown the Ordinance of the Lord's Supper to be now a Goſpel-Ordinance*; for which he cites *J. Parnel*, a young Man now dead, often in his Eye, as he was grievouſly ſo to *J. Faldo*'s Brethren the *Independents* at *Cogſhall* in *Eſſex*, who by unparallel'd, and never to be forgotten Cruelties, murder'd him, as may be ſeen in my *Second Part of our Serious Apology*, pag. 185, 186, 187. His Words, as he quotes them, are theſe; "*For the Bread* "*which the World breaks, is Natural and Carnal*; *ſo alſo the Cup which they drink*; "*and here is no Communion, but what is Outward and Carnal.* Shield of Truth, pag. 13. Alſo *W. Smith* thus; They [Bread and Wine in the Lord's Supper] are the *Pope's* Invention. His Primm. pag. 39.

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To the firſt Citation, I anſwer, that the Bread and Wine, being of an Outward, Elementary Nature and Subſtance, may with reſpect to what they ſignify, be very properly termed Natural and Carnal, for ſo they are. And the World, that is, *thoſe who are doing it upon meer Imitation, and not from any Heavenly Commiſſion, they ſee no farther, and their Communion may well be ſaid to be Natural, Outward, and Carnal.*

To the Second, I do challenge *J. Faldo* to make it good, and require it at his Hand in the View of the World, to produce any ſuch Words out of *W. Smith*'s Books; and that he may not plead Miſtake of *Authors*, I will give him the Scope of all our Books and Friends, to prove that we ever call'd *the Bread and Wine Chriſt bleſt, the Invention of the Pope.* O ungodly Man! What haſt thou done, that God ſhould thus give thee up, not only to believe Lyes thy ſelf, but to endeavour to make others do the like! Thy Book ſhall be a Mill-ſtone about thy Neck in the Day of the righteous and terrible Judgments of Almighty God. We deny the Expreſſion, and lay the Slander at *J. Faldo*'s Door.

§. 2. *But the* Quakers *main Objection* (ſays he) *is, that Chriſt is come in Spirit to them, and his Diſciples were to do it in Remembrance of him 'till he came; therefore this Precept doth not bind them. J. Faldo* pretends thus to anſwer, *But who would think, that Chriſt in the Spirit was not come (either in ſhedding it Abroad miraculouſly as in the* 2d of the Acts; *or as a Sanctifier) in the Hearts of the People, when the Diſciples and whole Church of* Jeruſalem, *were ſo frequent in this Ordinance; and when the Apoſtle* Paul *tells us, to the* Corinthians; The Bread which we break, &c. *it was for thoſe to whom Chriſt was come by a Spirit of Sanctification, not thoſe in a State of Sin, unconverted to Chriſt.*

That I may briefly and fully reply, be pleas'd to obſerve (1) That we don't deny Bread and Wine to have been given, and that by Command of Chriſt to his Diſciples. (2) That it was a Sign to them of that Life he would give for the World, and which at that Time they were weak in the Knowledge of. (3) We believe the Life moſt eminently meant, and which they were to do it in the Remembrance of, was that Fleſh and Blood that in the 6th of *John* he ſaid, *Who did not eat nor drink thereof, ſhould have no Life in them*; and which, five Verſes after, *he calls the Bread that came down from Heaven.* (4) 'Tis our Faith, that this heavenly *Bread and Wine, and Fleſh and Blood*, which ſuch were to eat of, that would have Life Eternal, for which he came (and of which the Diſciples themſelves were then ſo ignorant) was *the Thing ſignified by the Sign Chriſt gave* his Diſciples. (5) That Sign is no longer of Force in Point of *Inſtitution*, than 'till the Thing ſignified is come; ſo that who truly witneſs the *Coming of Chriſt into their Souls, and the Eternal Bread of Life, or Fleſh and Blood, to nouriſh, are rightly come to an End of the Sign and Figure.* (6) That Chriſt did ſo come is evident from many Scriptures. *There be ſome ſtanding here, that ſhall not taſte of Death* (ſaid he) *'till they ſee the Son of Man Coming in his Kingdom. I will not leave you Comfortleſs, I will come to you.* Implying, that he was the Comforter, that ſhould come to them after the withdrawing of that Outward Appearance, which was expedient for them to be done: *He that is with you, ſhall be in you*; and Abundance to the ſame Purpoſe. (7) That the *Practice* of it after the Pouring forth of the Spirit, is not, neither can it be, any Inſtitution, or ſo much as a Continuance of it upon an Inſtitution, *any more than the Apoſtles forbearing ſeveral Things lawful in themſelves, that were upon the Command of the* Jewiſh *Ceremonial Law forbidden; The Circumciſion of many* Gentiles; *and above all, the Apoſtle* Paul's *purifying of himſelf at the Temple of* Jeruſalem, *after he had been near thirty Years a Chriſtian, or Goſpel-Preacher, and conſequently a Thrower-down and Demoliſher both of the Temple, and all it's Ceremonial Worſhip.* (8) That every one who believ'd, and were in ſome Meaſure turned to the Chriſtian Religion, and were accounted Members of the ſeveral Churches becauſe of ſuch Profeſſion, *did not preſently come to know Chriſt after the Spirit, or diſcern his ſpiritual Manifeſtation, and whilſt they were as yet Weak and Carnal in their Conceptions of Chriſt, believing in him, and accounting of him but after the Fleſh,* (a Knowledge of him, the Apoſtle himſelf confeſſeth once but to have had) *the Outward Bread and Wine might be ſuitable to that Sort of Belief, and a Sign ſhewing forth a more Spiritual, Internal Bread and Cup,* which the Apoſtle in the ſame foregoing Chapter to the *Corinthians*, expreſſeth thus; *For we being many are one Bread, and one Body; for we are all Partakers of that one Bread; The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt? I ſpeak as to wiſe*

Men: *Judge ye what I ſay.* Which evidently imports a more Inward Heavenly *Bread, Fellowſhip* and *Communion*, both with Chriſt, and one another. (9) It ought not to ſtumble any, that it ſhould laſt *to that Day* and yet be laid aſide *Now*; For, *Cuſtoms*, when once *introduc'd and receiv'd, are not eaſy to be relinquiſht or left off*; and it having been the *Token* Chriſt gave to his Diſciples in the Time of their great Weakneſs, Fear and Unbelief concerning him, it was quickly embrac'd and imitated, by ſuch as believ'd, eſpecially *Jews*, who juſt coming out of a Multitude of *External Services*, were ready to make Part of their Religion conſiſt therein: But as ſuch came to grow into the true *Jews* State, they ſaw beyond all Exterior Signs and Services, *And that things which could be taſted or handled, and that periſht with the Uſing, and that could never cleanſe the Conſcience from dark Works, but were Shadows only of Chriſt the Living Eternal Subſtance and Bread of Life, could not be ſtanding Ordinances of the Everlaſting Goſpel.*

§. 3. And truly, when I have ſometimes conſider'd the Apoſtle *Paul*'s inſpir'd Epiſtles to his *beloved Timothy*, and that among the many weighty, plain and neceſſary Things therein declared, and recommended for the Increaſe of Godlineſs, and good Order in the Church of Chriſt, he ſhould be wanting to expreſs ſomething about theſe two Points, of *Water-Baptiſm*, and the *Lord's-Supper*, ſo call'd, and inſiſted upon, *as the moſt weighty Ordinances of the Goſpel* (in Compariſon of which *Praying, Preaching, good Life, and ſuch like* (the great Subjects of thoſe Epiſtles) *J. Faldo reputes meer Heatheniſm)* I have concluded with my ſelf, that that had his Value of them been equal, with what ſome now put upon them, he would not, or rather the Holy Spirit, *have omitted a very peculiar Recommendation of them.* But though this be ſufficient to dull the Edge of their Spirits, who daily cut and hack at us for our (not Denial, but) affirming the fulfilling of them by the Coming of a more living Bread; Yet our ſo knowing and witneſſing a more Heavenly Table ſpread, and the Preſence of the Eternal God withdrawn out of that Practice, ſo abuſed by the Idolatries, Superſtitions and Perverſions of ſeveral Ages; and that Revenge, Blood-ſhed and Deſtruction, which have followed the ſeveral Contenders for it, all without Commiſſion, as well as out of the Primitive Order, is the Chief Ground, not of denying it ever to have been in Uſe before it's Abuſe, as is before expreſt, but of our letting fall any farther Practice of it. And this I hope, will be accounted a Modeſt, Sober, and Chriſtian Account of our Faith, which we leave with God to weigh againſt the *Chaffy Flurts* and *vilifying Epithets J. Faldo* uſes againſt us; and which for Brevity Sake I omit to tranſcribe.

CHAP. XVII.

Ch. XVII.

His Charge *of our Denying Chriſt's Tranſactions to influence into our Juſtification conſidered. His* Proofs *not for him. His* Abuſe *of our Friends Words.* Juſtification *diſtinguiſht upon, as* Remiſſion, *and as daily* Acceptance. *The* Tranſactions *of Chriſt largely own'd by us. The Scriptures confirm our Faith in Chriſt, as a general and particular Saviour. No Works of Man Meritorious.*

§. 1. I Am now come to that Part of his Charge, which affirms *our Denial of the Tranſactions of Jeſus Chriſt in the Fleſh to have any Influence into our Juſtification* (an uncouth Phraſe) *before God, and our Salvation.* To prove which he brings forth three Paſſages of our Friends; "All that are called *Presbyterians*, "and *Independents*, with their feeding upon a Report of a Thing done many "Hundred Years ago. *E. Burroughs's Trump.* p. 17. Which *J. Faldo* wickedly conſtrues, thus; *This he ſaith by Way of Reproach againſt all that act Faith on, and receive Comfort from the Bleſſed Effects of Chriſt's Righteouſneſs and Sufferings by him wrought and ſuffered, when he was in the World:* Whereas in Honeſty and Truth (which *J. Faldo* ſhews himſelf wholly unacquainted with) he meant no more, *than their Exceſſive Admiration of, and the Regard to what Chriſt did without, whilſt they neglected, undervalued and decry'd for Blaſphemy and* Enthuſiaſm *the Appearance, Work and Righteouſneſs of Chriſt within.* But he thinks, we have miſtaken him, and that he is better arm'd for us, than we are aware of: *What Righteouſneſs Chriſt performed without me, was not my Juſtification, neither was I ſaved by it: R. Farnſworth* he quotes for *Author*, but no *Book*; which is very unfair. However, this may be ſaid in Defence of *R. F.* that what gives daily Acceſs and Acceptance to, and with the Lord, is that Preparation of Clean, and

1673. Ch. XVII. Righteous Adornment the Soul actually receives from Chriſt, who is the Lord her Righteouſneſs. And take Juſtification in this Senſe, and not for Remiſſion, in which he meant it, if ever he ſaid it. And we do all own and acknowledge the ſame, and let our Adverſary do his worſt: Only I deſire him to tell us the *Book* next Time, which affords that Expreſſion.

§. 2. But *I. Pennington*, he thinks, he has made his own. *Can Outward Blood cleanſe the Conſcience? Can Outward Water waſh the Soul clean?* Queſt. p. 25. I beſeech you that read me, hear his Comment, 'A plain Denial of the Efficacy of 'the Blood of Chriſt ſhed on the Croſs to cleanſe the Soul from the Guilt of Sin, 'by it's Satisfaction to the Juſtice of God.

I have had to do with many Enemies to God's Truth; But I muſt profeſs to the whole World, I never yet ſaw, ſpoke to, or read of a more diſingenuous Man: To pervert our Words, alter Sentences, draw Generals from Particulars, and then call them Ours, is Baſe and Unmanly. I would fain have an impartial Man anſwer me. Doth *I. P.* deny, or any way meddle with the *Outward Blood* concerning the Guilt of Sin paſt, how far it had an Influence into Juſtification, *taking Juſtification in that Senſe?* But does he not treat of the Outward Blood, with reſpect to *Purgation and Sanctification of the Soul from the preſent Acts and Habits of Sin, that lodge therein?* Is he ſo Sottiſh, as to make no Diſtinction betwixt being pardon'd Sin paſt, and the Ground of it; and being renewed and regenerated in Mind and Spirit, and the Ground of that Converſion? Or elſe is he ſo impiouſly Unjuſt, that becauſe we do deny, that Outward Blood can be brought into the Conſcience to perform that Inward Work (which they themſelves dare not, nay, do not hold) *Therefore* I. Pennington, *denies any Efficacy to be in that Outward Offering and Blood towards Juſtification,* as it reſpects meer Remiſſion of former Sins, and Iniquities? This may give the ſober-minded ſome Reliſh of his Rancour: We do ſay, that Outward Blood can no more cleanſe, then Outward Water; But we alſo ſay, *That Chriſt's Blood had an Influence into Juſtification (as he praſeth it)* which I ſhall preſently ſhow.

§. 3. He undertakes the Defence, of what he falſly ſays we deny, but ſo confuſedly, as ought to ſhame a modeſt Man, and a Pretender to Controverſy.

His firſt Scripture is this. *And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of Faith, which he had yet being uncircumciſed, that he might be the Father of all them, that believe, though they be not circumciſed, that Righteouſneſs might be imputed to them,* Rom. 4. 11. His Obſervation and Inference run thus, *that Imputation is a Reckoning that to any, which they have not from themſelves, nor actually from another, otherwiſe it could not be Grace, therefore it was the Righteouſneſs of another, not his own:*

This is ſo baſe a Perverſion and Miſ-uſing of the Word, that Imputation *both in Scripture, and Common Diſcourſe is always taken and uſed in the contrary Senſe; Let him produce me one Scripture that countenanceth his Notion. This imputed Righteouſneſs is beſt underſtood by the Context:* Even as *David* alſo deſcribeth the Bleſſedneſs of the Man unto whom God imputes Righteouſneſs without Works, *ſaying*, Bleſſed are they, whoſe Iniquities are forgiven, and whoſe Sins are covered; Bleſſed is the Man, unto whom the Lord will not impute Sin. Cometh this Bleſſedneſs then upon the Circumciſion only, or Uncircumciſion alſo? *For we ſay*, that Faith was reckoned to *Abraham* for Righteouſneſs. How was it then reckoned? when he was in Circumciſion, or Uncircumciſion? And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith, which he had yet being Uncircumciſed, that he might be the Father of all them that believe, though they be not Circumciſed; *that Righteouſneſs might be imputed unto them alſo.* Verſe 6, 7, 8, 9, 10, 11.

In which we may perceive, *Firſt*, that the Righteouſneſs was by the *Apoſtle* inferr'd from *David*'s Words of the Bleſſedneſs of that Man, *unto whom God imputed not Sin.* As much as if he had ſaid, *Whom God forgives, he imputes not Sin to*; and to whom he imputes not Sin, *ſuch he looks upon as Righteous*, that is, to be as clear of the Guilt of former Sin by Remiſſion, as if it had never been committed. *Secondly*, that not Works of our own, no, though aſſiſted by the Holy Spirit to perform them, ſtrictly conſider'd, can juſtifie in this Senſe, but Faith only in the Goodneſs, Mercy, and Promiſe of God to Pardon, Remit, and ſhow Favour unto all ſuch, who, diſtruſting their own Weakneſs, and Repenting of their former Miſcarriages, humbly, yet firmly put their Confidence in him. This being *Abraham*'s Caſe, with reſpect to himſelf and Poſterity, God no more lookt upon him as a

Stranger at a Diſtance from him, but one, who by Faith was brought nigh, and became thus juſtified, not by Works of Righteouſneſs that he wrought, *but by Faith in God*, which was accounted unto him for Righteouſneſs, and that really too; ſince he could not believe without an inward Act of Righteouſneſs; but not of his own.

§. 4. In ſhort, *Juſtification* bears a Twofold Senſe in the Scripture; and becauſe we are frequently miſtaken about it, by ſuch as underſtand not the Extent and Uſe of the Word, I will explain it. *Juſtification* is ſometimes to be underſtood of *Remiſſion, or Non-Imputation of Sin upon Repentance, and Faith in the Promiſe of God*: In which Senſe we ſay, That all the Righteous Works Man is capable of, either from himſelf, if ſuch can be; or from the Aſſiſtance of the Holy Spirit, ſtrictly as ſuch, can never move one Jot to Juſtification, that is, *to the Blotting out of former Iniquities*; for if Men could do more a Thouſand-fold than they do, and that it were never ſo acceptable, *it is but their preſent Duty*, and cannot have Virtue enough in it to anſwer a preſent Obligation, and cancel the old Debt of Diſobedience too: God only upon Faith in his Goodneſs, Mercy, and Holy Promiſe, can give Remiſſion, Pardon, or make Free from the heavy Debt Tranſgreſſion hath brought upon us; and that not as thereby meriting, but as obtaining ſuch Remiſſion from God, upon his own Free Tender. This is Evangelical Faith, and Righteouſneſs too, of which *Abraham* was a Partaker, as well before as after Circumciſion, that he might be the Father of all.

§. 5. But *Juſtification* is not only taken for *Remiſſion of former Sins, and Accounting of Believers, as if they had never Tranſgreſt*, that is *Righteous*; but for that Regenerate and Clean State of Soul, and that Acceſs to, and Acceptance with God reſpecting Daily Duty; In which Senſe, no Man, nor Woman ever was, or ever will be Juſtified another Way, *than by Inward and Real Righteouſneſs*. Nor in this Senſe can any be farther *Juſtified and Accepted*, than as they are thus *Purified and Regenerated*; ſince it would be to ſay, not only that God upon Repentance of former Sins, and Belief in his Promiſe, has blotted out their Iniquities, which may be, *whilſt Habitual Sin is yet but a working out, and not quite overcame*; for that is True enough: *But that God accepts ſuch as Purified, Sanctified, and Regenerated* (the other Senſe of Juſtification) *while they are actually Impure, and Unregenerated*; this we abominate, and than which nothing can be affirm'd more Reproachful to, and Deſtructive of His Eternal Holineſs.

§. 6. Having thus explained, and expreſt what we underſtand by the Word *Juſtification*, I ſhall declare, how far we believe *CHRIST JESUS our Lord*, reſpecting his Coming both in the Fleſh, and Spirit, influenceth into our Juſtification (as the *Prieſt* terms it) *The Seed*, afterwards call'd *Chriſt, was, and is God's Free Gift, Promiſe, and Covenant of Light, by whom alone, Remiſſion, Juſtification, and Eternal Salvation did, or can come to Mankind: That in the Fulneſs of Time, a Body was prepared, in which he came to fulfil the Father's Good Pleaſure; That He Preacht the Promiſe of Remiſſion of Sin, and Salvation, to as many as believed in him, and took up his Croſs and followed him; confirming the ſame by many Miracles.* For this Doctrine of Redemption, and aſſerting himſelf to be the Off-ſpring of God, One with God, to whom all Power in Heaven and Earth was committed, the *Jews* perſecuted him, ſtigmatizing him with the Name of *Blaſphemer*, and at laſt apprehended and crucified him. *We do ſay then*, That Faith in the ſame Chriſt, who then appeared, who ſo Preached, wrought Miracles, and laid down his Life for the World, and not in another, does give Remiſſion of Sins; and as follow'd, as becomes all True Diſciples, Eternal Salvation: *Yea*, That Outward Blood was then, and is now, to be Reverently believed in, as a Seal, Ratification, and ſtrong Confirmation of that Glad Tidings of Remiſſion of Sin, and Eternal Salvation, which he held forth in the Name of the Father, to thoſe who would take up the Croſs and follow him. And therefore with Good Reaſon, was Remiſſion of Sins preached in *His Blood*, becauſe it was the moſt Viſible Eminent Act of his Life, both fitteſt to recommend his Great Concernment for poor Man, and confirm the Truth of that Bleſſed Goſpel he preached to him in the World.

§. 7. And as for *Satisfaction*, tho' we deny any ſtrict and rigid Purchaſe, as Carnally underſtood, and irreverently held by many; yet that the Offering up his Innocent Life did, and doth, turn to Account, to as many as truly receive him, we faithfully believe; yea, that he did bear that for Man, (I mean his Iniquity) *He could not for himſelf*; and has by that Suffering obtained Precious Gifts, that is, *That Victory Man could never have obtained*; yet ſtill we do aſcribe all that was done, but inſtrumentally to the Bodily Sufferings, and principally to the *Will of that Divine Life, whoſe Body it was, which offer'd it up, and by the which Will it was Sanctified, and ſo acceptable with God:* Otherwiſe more, nay, all would be aſcrib'd to the Body, which I affirm to be Blaſphemy it ſelf; for it was not the Body eminently, which ſaved the People from their Sins, but that which dwelt in it, whoſe it was; *So that though the Body bore the Name of the Whole, yet was it not the Whole*; but by *Synecdoche*, a Part for the Whole, which is very familiar in the Scriptures.

§. 8. To his Spiritual Coming into the Soul, do we aſcribe the *Inward Righteouſneſs.* We ſay, *That Chriſt as He is the Light, Power and Righteouſneſs of God, being received into the Soul, and diligently obey'd, and Communed with, He doth firſt Convince of Sin; then brings Trouble for Sin; and Sin thus becoming a Load to the Soul, he adminiſters Strength to ſhake off every ſuch Load and Burthen, and to conquer and ſubdue the Power of Sin and Satan in the Soul.* In which Senſe he is more properly and particularly *a Saviour, when he binds the Strong Man, ſpoils his Goods, caſts him out, deſtroys the Works of the Devil, finiſhes Tranſgreſſion, and brings in Everlaſting Righteouſneſs:* Otherwiſe, in vain would he have that Title, *And thou ſhalt call His Name* JESUS, *for He ſhall ſave His People from their Sins*; not the Effect, *Eternal Death, without the* Cauſe, *Sin: For the Wages of Sin is Death: As Men Sow, ſo ſhall they Reap.* And a dreadful Diſappointment will it be to the *Hypocritical Profeſſors of this Day*, that dream of *Juſtification, Redemption and Salvation*, and are yet carried away with the Temptations of *Satan*, at his Will; being ignorant of the inward Power of Chriſt, to bruiſe the Serpent's Head. To conclude, that Righteouſneſs, which Chriſt, as God's True Light, Power and Righteouſneſs works in us (therefore is not of us) is that which alone brings into True Union with God, and Memberſhip with his unſpotted Church; conſequently, no Man without that Qualification, can be ſo accepted with him, or have Acceſs to him; *For God is of Purer Eyes than to behold Iniquity*; *and without Holineſs no Man ſhall ever ſee the Lord.* But let none miſtake me, I do not intend, that who is not quite Perfect, is altogether to be Condemned; by no Means: But that Man is only ſo far accepted of God, *as he is really Regenerated, and Beautified by the Internal Righteouſneſs of Chriſt.*

And to this Purpoſe, is that other Scripture, he quotes againſt us, *That as Sin has reigned unto Death, even ſo might Grace reign through Righteouſneſs unto Eternal Life, by Jeſus Chriſt our Lord:* For all Men having actually ſinned, and Sin ſo becoming inherent; Grace *(that teacheth to deny all Ungodlineſs, and Worldly Luſts, and to live Soberly, Righteouſly and Godly,* which is that Righteouſneſs) ſhould alſo Reign in all by Jeſus Chriſt. Now unleſs it be an Evil for us to ſay, that Men are accepted with God upon *Chriſt's Inward Righteouſneſs*, when the Scriptures ſay, That the Reign of Grace through Righteouſneſs (where Sin reigned, which was within Man certainly, and therefore *Inward)* is unto Eternal Life (as full a Word, as being accepted with God) I cannot ſee, *but in our holding forth Chriſt's Righteouſneſs to be made ours, by the Operation of his Holy Spirit in the Heart, as the Efficient or Principal, if not only Cauſe of our daily Acceptance with God, we are Scripturally Orthodox.*

§. 9. We would alſo provide againſt the Malice of thoſe Tongues, who, becauſe we do allow Good Works or Fruits to be well-pleaſing to God, and neceſſary to Life Eternal, do therefore rank us among the *Papiſts, as pleading for the Merit of Good Works:* For we lay not this *Second Sort of Juſtification*, and much leſs the *Firſt*, upon any Exterior Works, that the very Spirit of Truth leads into, *as meerly Exterior, be they Acts of Juſtice, Mercy, Charity, or ſuch like:* But upon the Holy Working of GOD's Power and Spirit in the Heart, and the Creature's believing in, and reſigning himſelf up unto God, to be by him renewed, ordered, led, and diſpoſed: So that the Creature has no farther Share, than as he bows to the Requirings of God, and contentedly acquieſceth, in what it pleaſeth Almighty God to do with him. So our Wills being daily ſubmitted to the Holy Will of God, which is Sanctification, is the Ground of our Daily Acceptance with God, and being received (not juſt by the *Non-Imputation* of Sins formerly committed, for that alone depends upon Repentance, and Faith in God's Free Love to remit; but) as juſt, by being actually and really made ſo, through the Participation of the Juſt and Righteous Nature of Chriſt, who is to all ſuch, *Wiſdom and Righteouſneſs, and Sanctification and plenteous Redemption*; and here we will end this Argument, leaving our Faith therein with God and Men.

I ſhall omit here, as well as elſewhere, taking any Notice of his baſe Revilings, and ſordid Pedantry, unworthy of a Good Chriſtian, or Man of Learning and Civility, and endeavour, as God ſhall enable me, to acquit my ſelf of the Remainder of his Book, with the ſame Honeſty, Truth, Reaſon and Brevity, that I hope, I have done, in what I have hitherto undertaken and diſpatcht.

CHAP. XVIII.

Ch. XVIII.

He ſays we diſown the True Chriſt. *It is proved, that* He denies *in Contradiction to himſelf what we deny; and that we are Scriptural and Sound in our Belief: And though we cannot exclude that* Divinity *from the* True Chriſt, *yet we alſo own, that the* True Chriſt took Fleſh; *that he appeared for the Salvation of Mankind, and that his Bodily Appearance was Inſtrumental in the Point.* Chriſt owned *according to Scriptures.*

§. 1. HE is now *arriv'd at the Root-Error of the Quakers*, as he is pleaſed to Name it, who is a Man of Names, and ſuch as are Beaſtly enough too ſometimes; but they may paſs perhaps for Goſpel-Zeal, or a pretty Sort of Wit, amongſt ſome of his ſmall Companions, *whoſe Diſeaſe is to be miſtaken*; but let's hear him patiently.

(Pag. 70, 71.) *The* Quakers *diſown, and deny the Chriſt of God, and ſet up a Falſe Chriſt in his Room and Stead; and attribute all to that Falſe Chriſt, which is due and peculiar to the True Chriſt. This is that Non-ſuch Lye, which travels to bring forth that* Babel, *wherewith their Religion abounds.* His Proof is at Hand. "This "we certainly know, and can never call the Bodily Garment Chriſt, but that "which appeared and dwelt in the Body, *Pennington's Queſt.* 23. 32. To which he ſays, *They do not deny, that there was ſuch a Man as* Jeſus, *the Son of* Mary; *and that God, or rather Chriſt was in him: But this is no more than they profeſs of themſelves, that Chriſt as God, is in them; yet that Body of the Man* Jeſus, *which he calls here the Bodily Garment, he tells us they can never call Chriſt.* This Quotation he offers at explaining by another from the ſame *Author and Book*, p. 20. "For that which he took upon him was our Garment, even the Fleſh and Blood "of our Nature (VERY RIGHT; but what followeth, is woſully falſe) which "is of an Earthly, Periſhing Nature; but He is of an Heavenly Nature. From whence *J. Faldo* infers againſt us, *That the Body, Chriſt took upon himſelf of our Nature, is not the Chriſt.*

But before we give him off, we hope, through the Help of our God to prove, the contrary to be highly againſt Chriſt, Scriptures, and ſound Reaſon: He has done us Right in Two Reſpects, which may a little anſwer for the ill Language he giveth us in our Charge. *Firſt*, That he acknowledgeth, we own, that there was ſuch a Man as *Jeſus, the Son of* Mary, (in Contradiction to Abundance of our Adverſaries) *and that God was in Him*, which makes up our Chriſt. *Secondly*, That He whom we call *Chriſt*, is not *J. Faldo's* Chriſt; *for He was that Body only that dyed*; elſe what mean thoſe Words inferred by Way of Proof againſt us, in Defence of the Charge; *The Body which Chriſt took on him of our Nature*, &c. And therefore they can never call that Chriſt, *intimating he doth*, as the following Paragraph tells us. *This is a plain denying the Man Chriſt Jeſus:* Yet behold the *Babel* of the Matter, who after this dare ſay, (VERY RIGHT) to this Part of *J. Pennington's* Words; *For that which he took upon him, was our Garment, even the Fleſh and Blood of our Nature:* Where he manifeſtly implies, that what he juſt now accounted the *Whole Chriſt*, and reproaches us for denying to be ſuch, is not the *Chriſt Himſelf*, but his Garment only; *unleſs there be no Difference between Chriſt and his Garment*; or that *Chriſt was but the Garment of that more Excellent Soul, or Divine Being, that dwelt therein*, which is Unſcriptural, and very Carnal. If this Man has not charged us with what he cannot prove; nay, if he has not manifeſtly contradicted himſelf in his Endeavours to do it, no Man was ever Guilty in thoſe Reſpects. But that none may be ſtumbled by his *Untrue Character of us*; We do believe, and plainly declare, and that with Holy Reverence and Fear, that we cannot, we dare not call the *Meer Body, The Chriſt*, but the *Body of Chriſt*: That he was after the Fleſh, Born of the Virgin, like unto us in all Things, *Sin only excepted*; and conſequently, that Body muſt have been of the ſame Nature with ours; or elſe it had not been a Real, but Phantaſtical Body, is moſt True; and if it had not been ſo, neither could it have been a Garment of the Nature of

1673. Ch. XVIII. our Fleſh, which is ſo, and to which *J. Faldo* ſaid juſt now VERY RIGHT; nor could the Cruel Inſtruments have prevail'd againſt his Life, as they did.

And now, Whether it be moſt againſt *Chriſt, Scripture, and Reaſon*, to ſay that that Body, which was Nailed upon the Croſs, *Was the Chriſt*, or, *The Body of Chriſt only*, I leave with *Chriſt, Scripture and Reaſon to determine*? Certain I am, that this Principle muſt center in that *Senſeleſs Dream* of *J. Reeve* and L. *Muggleton*, as well as that it makes a perfect Difference betwixt *Him* that was before *Abraham*, and *Him* that ſaid ſo: *Him*, that told his Diſciples, *I will not leave you Comfortleſs*, and *Him* that ſaid, *I will come to you again*. Nay, Why ſhould Chriſt ſay to his Diſciples, *It was expedient he ſhould go away*, ſince certainly if ſome more Excellent and Profitable Appearance of himſelf had not been to ſucceed, at leaſt as to them; it had been far more Expedient, he ſhould in that Manner have remained amongſt them. And why did the Apoſtle ſpeak, *of no more knowing Chriſt after the Fleſh, and of his being Revealed in him, and in the Saints, as their Hope of Glory, and that he was the Quickning Spirit, and Lord from Heaven*; if that Body was the Intire Chriſt, and not rather the Body prepared for that Divine Power, Wiſdom, and Righteouſneſs to tranſact in, and appear by, to the Sons of Men; which, with reſpect to that great Manifeſtation, was denominated *Chriſt*, or Anointed, ſhall we dare think that He, who ſo ſpoke, and of whom the Apoſtle ſo teſtified, was not the *True Chriſt* (which to be ſure, was before that *Viſible Body*) God forbid. Let that Sin lie at *J. Faldo*'s Door.

§. 2. But he offers to us Scripture, (Luke 2. 26, 27.) *And it was reveal'd to him* (Simeon) *by the Holy Ghoſt, that he ſhould not ſee Death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the Temple, and when the Parents brought in the Child Jeſus, then took he him up in his Arms, and ſaid, Lord, now letteſt thou thy Servant depart in Peace, for mine Eyes have ſeen thy Salvation, a Light to lighten the Gentiles*, &c. And it is, and will be granted, that *Simeon* ſaw the Lord's Chriſt: But I hope, *J. Faldo* will not deny unto that Good Man, who waited for *Iſrael*'s Conſolation, that he had as well a Spiritual, as Natural, an Inward, as Outward Sight of Chriſt: For can he think, that the *Word* which took Fleſh, was nothing of that Saviour, and that the *True Light* which then appeared, is to be excluded any Share therein? Will *J. Faldo*, or any Man that owns Scripture, dare to affirm, there was not ſomething belonging to the *True and Compleat Chriſt*, beyond what his outward Eyes could poſſibly ſee? Certainly this Allegation from *Luke* 2. 26. will never prove the *Body of Jeſus*, which the Father prepared for him, to be the *Whole Intire Chriſt, Saviour, Light, Salvation, and Glory of Iſrael*, unleſs Chriſt under all theſe Conſiderations conſiſted, or was made up of the meer Outward Body, that only was obvious to the Outward Eyes; which to affirm, were both to deny His Divinity, and to conclude *Simeon* void of any Spiritual Sight, or Intendment in theſe Words, of the *Lord's Chriſt, as a Light Enlightning the Gentiles, and God's Salvation to the Ends of the Earth*. Though ſtill be it underſtood, that we confeſs that Child, as ſeen and underſtood by *Simeon*, with Reſpect to that great End of his Appearance, to be the *Lord's Chriſt*. Nay, *J. Faldo* ſays as much, pag. 70. otherwiſe there would be an exalting the Body above the Divinity; nay, an utter Excluſion of the Divinity with reſpect to the *True Chriſt*. Let none then be ſo Ungodly and Unjuſt to us, as to infer we deny the *Lord's Chriſt*, becauſe we rather chuſe to ſay, *The Body of Chriſt*, than *Chriſt*: For, ſays he, *Chriſt is God manifeſt in the Fleſh*. See *J. F.* p. 72, 77, 84, 85, 93.

§. 3. And leſt any ſhould think, that therein I contradict the Inſpired Saying of that Juſt Man, when he ſaid, *Mine Eyes have beheld thy Salvation*: The Words import no more than this, Mine Eyes have beholden the Manifeſtation and Breaking forth of thy Seed and Heir, who is come to viſit the World, and bruiſe the Serpent's Head: Mine Eyes have ſeen him by whom thy Salvation ſhall be declared; through whom thou wilt put forth thine Arm, and work mightily for the Salvation of Man.

And this his other Scriptures prove at large for me, the moſt Conſiderable of which I take to be this; (Pag. 7.) *The God of our Fathers raiſed up* Jeſus, *whom ye ſlew, and hanged on a Tree; Him hath God exalted with his Right Hand, to be a Prince and a Saviour, for to give Repentance to* Iſrael, *and Forgiveneſs of Sin*, Acts 5. 31. Which can no more be underſtood expreſly, ſtrictly, and intirely ſo, than it would be Reaſonable for a Man to ſay, *That when* Samuel *died, the Soul and Body which was call'd* Samuel, *died*; and not rather, *The Body of him who was called* Samuel: And this is the Ground and Reaſon why the *Socinians*, *Muggletonians*, and ſeveral *Anabaptiſts*, hold the *Mortality of the Soul*, becauſe otherwiſe thoſe Words, which ſpeak of the Death of Chriſt, could not be taken properly, as they take and defend them. I ſay then, and that with Force of Reaſon, and which at this Time may be more to the Conviction of ſome, the Suffrage of our malignant Adverſary, *J. Faldo* himſelf, however contradicting to his fore-mentioned Senſe, the Words are thus to be underſtood: *The God of our Fathers, who raiſed up* (the Body of) *Jeſus from the Dead, which ye ſlew and hung upon a Tree*; *Him*, whoſe Body you ſo cruelly uſed, *hath God exalted with his Right Hand, to be a* Prince, *and a* Saviour *for to give Repentance to* Iſrael, *and Forgiveneſs of Sin*. To put this out of doubt, hear *J. Faldo* his own ſelf.

Let not theſe Blaſphemers of the Lord of Life, and Glory, delude People with a Fancy, as if we believe and preach the Fleſh and Blood of Chriſt, to be Chriſt, Separated from his Soul, of the Nature of Man's Soul *(but Undefiled)* or that we take His Man's Nature to be Chriſt, Separated from His Eternal and Divine Nature.

One would think I had ſpent my Time in vain, when I ſet about to prove, that the *Divine Light, Life, Power, Wiſdom, and Righteouſneſs* were not unconcerned in the *True Chriſt*, and conſequently that the *Body* which only died, was not the *Entire Jeſus or Saviour*, ſince our *Adverſary* calls us *Blaſphemers and Deluders*, (and I know not for what, except it be) for Teaching that Doctrine he recommends in the ſame Paragraph, wherein he calls us thoſe *Hateful Names*.

§. 4. But that his great Inconſiſtency with himſelf may be farther manifeſt, hear him again, (Pag. 75.) *If Men be ſo Blind as not to ſee the Error of Diſowning* Jeſus of Nazareth, *the Son of* Mary, *who was hanged on a Tree, put into the Sepulchre of* Joſeph *of* Arimathea, *to be yet alive, and the Chriſt of God by all theſe Scriptures* (the moſt conſiderable whereof are conſider'd) *it is a Blindneſs, wherewith never any before the* Quakers, *who profeſſed the Scriptures to be a True Teſtimony, were ſmitten*; *ſurely God hath given them up for their Pride, Giddineſs, or Idle Ignorance, and that Injuſtice, and the Devil hath blinded their Minds.*

Enough of him at this Time, in Contradiction to himſelf, and of his Ungodly Cenſure of us. But we hope it may not be improper to obſerve, *That though before he recommended to us the* Lord's Chriſt, *as conſiſting of a Divine and Human Nature*, that is, *God and Man, and that he would not be thought to call the Fleſh and Blood, and Man's Soul, intirely Chriſt, in Diſ-junction from the Divinity*; Yet now, all thoſe who ſay, *That Body which was Born of* Mary, *hanged on a Tree, laid in the Sepulchre of* Joſeph *of* Arimathea, *was not, and is not the Living Chriſt of God, are ſmitten for their Pride, Giddineſs, or Idle Ignorance, and the Devil hath blinded their Minds with a Witneſs*: From whence Three Things reſult: (1.) *That the Divinity is no Ways concern'd in the Lord's Chriſt*: A manifeſt Contradiction to himſelf; or elſe, with *Noetus* of Old, and *J. Reeve* and *L. Muggleton*, of our Age, *the Godhead dyed in Company with the Manhood*: Blaſphemy it ſelf. (2.) *That the meer Body was the Only and Intire Chriſt*, whatever he pretends, *and not ſo much as the Man's Soul in Conjunction with it, unleſs the Soul was of ſuch a material groſs Nature, as that it could be hang'd on a Tree, Dye, and be laid in a Sepulchre (which is to aſſert the Mortality of the Soul)* all which happen'd to the *Lord's Chriſt*, ſays *J. Faldo*: But becauſe the Man's Soul was not Mortal, and could not be hanged on a Tree, and put into a Sepulchre, it follows, that it was the Viſible Body which could only be hang'd on a Tree, and laid in a Sepulchre, that was, and is, the Only and Intire Lord, and Saviour *Jeſus Chriſt* in *J. Faldo*'s Senſe: Which, how impious it is againſt him, that truly is ſo; how groſly abuſive of all People; and how Contradictory to himſelf, let the whole World of Reaſon judge. Is this the Man that muſt be thought fit to Rant it over us with ſuch impudent Scurrility, Ungodly, as well as Unmmannerly Reflections? But in the Earth there is not any Thing ſo Fantaſtical, Conceited, Proud, Railing, Buſie-Body, and ſometimes Ignorant, as a Sort of Prieſts to me not unknown (among whom our *Adverſary* is not the leaſt) who think their Coat will bear out their worſt Expreſſions for Religion, and Practice an haughty Reviling for Chriſt, as one of the greateſt Demonſtrations of their Zeal; an ill-bred and Pedantick Crew, the *Bane of Reaſon, and Peſt of the World*; the old Incendiaries to Miſchief, and the beſt to be *ſpar'd of Mankind*; againſt whom the boiling Vengeance of an irritated God is ready to be poured out to the Deſtruction of ſuch, if they repent not, *and turn from their Abominable Deceits*.

§. 5. If to excuſe the Matter, he, or any elſe ſhall ſay, the Body is only *Synecdochically or Metonymically* taken, *a Part for the Whole, or Repreſentatively*; I anſwer, that ſuch a Diſtinction overthrows him for ever: For if the *Body*, which was called *Jeſus*, and *Chriſt*, and *Lord*, &c. be by him allow'd as Repreſentative of the *whole Jeſus*, then was not that diſtinctly the Chriſt; nay, what has he been oppoſing all this While? We will as truly, and honeſtly ſay, as it is poſſible for him to do, *that it was the Body of the* Lord *Jeſus Chriſt* (which ſometime bore the Name of the whole Lord Jeſus Chriſt, as the Saviour of Men) *that was born of* Mary, *was hanged on a Tree, and laid in the Sepulchre of* Joſeph *of* Arimathea. And if he will adventure to ſay more, the Conſequences *of Excluding the Divinity, and Man's Soul, from being any Part of the True Chriſt, or their Mortality with the Body* (which are Immortal) and not capable of being hanged on a Tree (much leſs buried for dead in the Sepulchre of *Joſeph* of *Arimathea) will inevitably fall upon him, and daſh him and his Carnal Notions into Peices:* Thus have I clear'd my Conſcience in clearing up the Conſiſtency of our Belief of the Bodily Appearance of the True Chriſt, with Scripture, and ſound Reaſon; and I hope, to the plain Overthrow of our Adverſary, and that with what Brevity was convenient.

CHAP. XIX.

Our Adverſary's Three propoſed Scripture-Places *are by us rightly applied, and his* Charge *is found Untrue. Chriſt is proved the true Light, Comforter, Creator and Redeemer. Our Adverſary's Objections examined and refuted. His Triumph turned to his Shame. The true Signification of the Word,* φωτίζει *and* Ἐρχόμενον *confirmed.*

§. 1. BUT he undertakes a more particular Enervation of our Underſtanding of Three Places of Scripture, which he ſays, we groſly abuſe. It will be worth our while, to hear, and ſtop him a little, for he makes great haſt to Triumph.

That was the true Light, which lighteth every Man that cometh into the World; Our Buſineſs is to know three Things of him. (1.) *What Light it is?* (2) *In what Senſe it enlightneth?* (3.) *How he underſtands every Man*; and this *Line* compaſſeth the Matter.

That, (ſays he) *Hath for it's antecedent, and is to be underſtood of* the Word, *which was in the Beginning with God, which was God, by whom all Things were made, the Light of Men, &c. Light is taken properly for that which doth Manifeſt or Diſcover any Thing: ſo Chriſt is Light*; but is now made manifeſt by the Appearing of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and hath brought Life and Immortality to Light through the Goſpel. *The Meaning is*, ſaid he, *that Salvation Eternal, which God hath propoſed to give to his People, which could not be ſeen in the Purpoſe of God, as ſuch, is by the Appearing of* Chriſt in the Fleſh, *and therein tranſacting and declaring this Salvation and Eternal Life, abundantly diſcovered: and as* Light properly *is that which makes Manifeſt, ſo* metaphorically *it is that which Comforts and Rejoyceth. I do not in the leaſt doubt, but Chriſt the Word here is call'd Light in both reſpects; And this I take to be the Import of the 4th Verſe*; In him was Life, and the Life the Light of Men, that is, *The Salvation and Life Eternal of poor Sinners was wrapt up in Chriſt, as God; the Conſideration of God manifeſt in the Fleſh for thoſe Ends, is matter of Strong Conſolation.*

In his Firſt Part about the Scriptures he told us, that he was got to the higheſt Round of the Ladder; in this Place he has twiſted himſelf Rope enough to anſwer the End of his climbing thither; for if I do not from hence irrefutably prove, (1) That the meer Body was not the Intire Saviour: (2) That the Light within is of a ſaving Nature; I ſhall be ready to allow all our Adverſaries Detrectations from the Light within, but juſt Epithets, and a true Character of our Principles.

If Chriſt be the Light, which is that Word, which made all Things, and therefore God (as ſaith *J. Faldo*) then Chriſt was before his Appearance, and conſequently our former Chapter is juſtified on our part againſt his Notions of the Lord's Chriſt: For it was impoſſible; That the Viſible Body taken from the Virgin, ſhould have made all Things, which was hung upon a Tree, and buried, *&c.* But *J. Faldo* expreſly ſays, *As the Word is the Light of Men, ſo, or in that Manner is Chriſt the Light of Men:* Nay, he calls it, Chriſt's Appearing in the Fleſh, therein tranſacting and declaring Salvation, *&c.* intimating, That Chriſt was before he took that Fleſh, or appeared in that Body; and that he therefore took it, and appeared in it, to tranſact, work, declare and bring to paſs by and thro' it as a peculiar Veſſel, and prepared Holy Inſtrument, the great Salvation, *&c.* and conſequently Chriſt was, and is that Word which was with God, and is God, and the Light of Men, &c. And leſt we ſhould yet miſtake him; he calls it *God manifeſted in the Fleſh,* for thoſe Ends, to wit, Salvation and Eternal Life: And that he might ſpeak *all for us in a little,* and give the Death's-wound to his own Cauſe, he tells us in ſo many Words, *That the Salvation and Life Eternal of poor Sinners was wrapt up in Chriſt, as God.* Is not this pretty ſair for an Adverſary, as ill-willing to us and to the Truth, as *J. Faldo,* one of Ten Thouſand in his Diſpleaſure againſt us? Certainly, if the *Quakers* are condemnable for believing, It was and is Chriſt, as the Word in whom was Life, and that Life the Light of Men, that he was, and is a Saviour, *J. Faldo* muſt not be the Man, that ſhall give the Sentence, who, I know not how, nor why, but that God and his Truth may be glorified by his Self-overthrow, hath aſſerted the *Quakers* Principle, and that at an high Rate; and if it can be an Honour to him, that he has aſſiſted to the Conqueſt of himſelf, he ought to have it without any Envy.

§. 2. But he is as ſerviceable to us altogether in Defence of the Light, however undeſigned, which I prove thus: If Chriſt be properly that Light, which manifeſts or diſcovers any Thing (the Terms of his Conceſſion) and therefore it doth manifeſt the Purpoſe and Grace of God, which was given in Chriſt before the World was, whereby Death comes to be aboliſhed, and Life and Immortality brought to Light; Then muſt Chriſt Jeſus, this manifeſting Light, *be a Divine and Saving Light without all Diſpute:* Now, *J. Faldo* affirms Chriſt to be that Word, and proper Light, that ſo manifeſteth, and diſcovereth, as expreſt; conſequently, that Light, which doth ſo manifeſt and Diſcover, *is a Saving Light.*

Again, If the Light, be not only a Manifeſting Light (which is to take it Properly) but a Comforting Light alſo (which is to take it Metaphorically, as ſaith *J. Faldo*) Then this Light, as the Word *Creator,* is not therefore call'd Light from a bare Act of Diſcovery; *but is a Principle of Life, Power, Virtue,* &c. by which ſuch as obey it are conſolated, and by the Reaſon of Contraries, who rebel againſt it are condemned: Which make up thoſe two States of Light and Darkneſs, and their Rewards, Conſolation and Miſery.

And thus much our Adverſary farther proves for us; *In him was Life, and the Life was the Light of Men,* that is, *the Salvation and Eternal Life of poor Sinners was wrapt up in Chriſt, as God:* Which is to ſay; That the Life of the Word was, and is the proper Light of Men, and unto all ſuch poor Sinners as did and do believe in it, *that Light is unto them Salvation and Eternal Life;* than which, *nothing can be more Orthodox in the Point.* Who would think that *J. Faldo* ſhould ever undertake the *Quakers,* ſo little underſtanding their Principles? And if he did know them, What ſhould ail the Man to be ſo much our Friend to write againſt himſelf, under Pretence of writing againſt us? One would think, he did it by the ſame Figure *Irony,* that ſome call Fools, Wits: Yet he would fain diſtinguiſh Chriſt the Light, as *Creator* and *Redeemer,* making the firſt Common, the other Peculiar, and that ſpoils all. To which I ſhall briefly anſwer, for he only ſtarts it himſelf: There is but one Kind of Light, which reſults from the Life of the Word, and becauſe it cannot be ſuch, but it muſt be Divine and Sufficient, as well to Redemption as Conviction; it will unanſwerably follow, that the manifeſting Light of the Word *J. Faldo* confeſſeth all Mankind more or leſs to be lighted with, is of a Divine and Saving Nature; and that which ſtrengthens this Concluſion, is, *that Chriſt, as God,* is by our Adverſary made the *Saviour;* and unleſs he would deny him that he calls God, to have been before that Manifeſtation in Fleſh, a Redeemer to the Ancients (which were to conclude the Damnation of all that died antecedent) Chriſt, the Word, *as that Light was the proper Redeemer through all Generations;* Though I will grant to him, and that in the Name of all that People call'd *Quakers,* the Diſcoveries made by Chriſt, *or God manifeſted in the Fleſh, tranſcended all former Manifeſtations,* and as in my *Spirit of Truth Vindicated* it is largely confeſt (had this Adverſary been Ingenuous enough to have weigh'd it) So again I declare, that eminently whatever was before, or hath been ſince, might in a Senſe be ſaid of that Manifeſtation; becauſe he that then appeared, was the Fulneſs of that Light, Life and Power which meaſurably was, is,

1673. Ch. XIX. is, and may be diſpenſed to the Sons of Men; wherefore in that Senſe he was, both before and after, the ſame Convincer, Converter, Redeemer and Saviour to the Souls of Men.

§. 3. But he is much ſtumbl'd, and not a little abuſive, becauſe I would have Φωτίζει render'd *Enlightneth*, rather than *Lighteth*, in my *Spir. of Truth Vindc.* ſaying of me, *I perceive he is as very ——— as thoſe Phyſicians, who impoſe ſevere Abſtinence on others, but they themſelves will take their Cups off, and their good Chear to Wantonneſs and Giddineſs.*

How far this Character may be by any thought to reſemble *William Penn* (a Man he often ſtrikes at) I know not; but dare ſay for him, he never was ſo Diſingenuous as to deſerve it, and leaſt of all from *J. Faldo*, with whom he never had to do, and who muſt needs make a Random-gueſs in the Matter. But this is not the only Scurrility, *William Penn*, however unconcerned he be, has received at the Hands of that Rude *Prieſt*, nor that he is able to bear. He takes it for granted that *W. P's Paſſive Religion*, is like to be a Protection to his baſe Tongue, and ſo long the *Prieſt* ſleeps in a whole Skin. I cannot imagine what his daſhoe——ſhould ſignifie; But it is ill done of a *Prieſt* to quarrel his next Order, and one too, which, if I am not miſtaken, the *Non-conforming Prieſts* have ſwarm'd after, as the next Way of Maintenance to their diſplaced *Carcaſſes*; inſomuch, that we have almoſt as many *Phyſicians* as *Patients*. One would have thought *J. Faldo* had been looking that way by his *Ebullitions*, a Term of Art in pag. 127. But that is one of their laſt Refuges: For it requires Pains, which Men of his Function can't abide. They are for the Land of *Milk and Honey*, whoever toils; and *that* they will make the Labours of others yield them *in a Land of Briars and Thorns*. But it happened unluckily, that he ſhould charge ſo much Epicuriſm upon *Phyſicians*, whilſt they impoſe ſuch Abſtinence on their Sick, to whoſe way of Life ſo many of his Friends are devoted. Shall I infer, it is *to have thoſe Cups and that Cheer, their Ill-Preaching could not give*, and that *J. Faldo* is therefore as very a—— as thoſe *Phariſees, that bound heavy Burdens, and lay'd them upon the People, but themſelves would not put their Fingers to ſupport them.* Does he live to what he requires from others? if not (and the Courſe he takes, I know not how he ſhould) let him take his *as very a*—— to himſelf, which much better becomes Him, than any Body I have to beſtow it upon.

But to the Point controverted. I ſaid then, and do now again, that the Light muſt be in the Soul, or Intelligent Place of Man; and with reſpect to the Inward Parts, I ſaw no Difference between ſaying, the *Light of Chriſt lighteth the Soul, or inward Parts of Man*, and that *the Light inlightneth Man:* Only ſometimes I granted, that *Enlightning* did import *a Belief in the Light, and ſome Divine Attainments* thereby; both which are ſober, and true, and granted by *J. Faldo*, if I underſtand what he ſays when he confeſſeth, that moſt Tranſlators render it *enlightneth*.

§. 4. The laſt of what concerns his pretended Defeat of our Conſtruction of that Verſe; That was the true Light, *&c.* is *Every Man:* hear him; *If this Phraſe be taken ſtrictly in it's full latitude* (a Phraſe I do as little underſtand, as many of his other uncouth and contradictory Terms) *Intending every Individual without Exception; Chriſt's Enlightning, muſt be underſtood, ſo doing as Creator, not as Redeemer; this is the Opinion of many Superiors to me in Judgment by far* (It may be ſo, though I am apt to think *J. Faldo* ſcarce thinks ſo.)

But this hath been ſo effectually conſider'd already, that it would be needleſs Repetition, a Fault I would not be guilty of (eſpecially at this Time) to ſay much to it: Let it ſuffice, that the Light Naturally and Immediately reſulting from the Word, which was and is the Life of the Word, *is the ſame in Kind, both before that Manifeſtation of God (who is Light) in that Holy Manhood*, then, and ſince; though not the ſame with reſpect to the Degree of it's Diſcoveries. But he tells us, though he can allow it univerſally *as Creator, yet not as Redeemer*; and brings us theſe Scriptures; *Whom we preach, warning every Man, and teaching every Man*, &c. *Commending our ſelves to every Man's Conſcience*, &c. *The Lord upholdeth all that fall, and raiſeth up all thoſe that are bowed down* (The laſt an old Objection (Now ſays he, *the Apoſtle could not warn all, nor recommend himſelf to every Man, it muſt be then, all that he preacht to, and who heard him. So, who were upheld, God upheld; and who were raiſed up, are raiſed by him.*

But this is too mean to invalid the Force of the Place, and our plain and inextorted Underſtanding of it. The Reaſon of this Miſtake lies here: If it be his

Light, ſays *J. Faldo*, as Creator, then it hurts us not; if as Redeemer; *why are not all redeemed?* putting no Difference *betwixt the Sufficiency of the Light to ſave, and the Salvation, that may be wrought by it upon the Obedience of the Creature.* A Doctrine accurſt from God, and deteſted of all Men not mad, or abuſed by the Suggeſtions of others; for the *Calviniz'd Predeſtination* is at the Bottom of it. Let it ſuffice, and ſo we will venture it, (1) *That Chriſt died for all Men*, though all Men receive not the Benefit intended by it; The Neglect of Men don't render God's Love, *no Love*, or that it is not Univerſal, and leaſt of all that it ſhould be Inſufficient in it ſelf. (2) If God has not lightned the Soul of all Mankind with a ſufficient Light to Salvation, the Damnation of Men can never lye at their own Door; neither will they be left without Excuſe. (3) The Light with which he enlightens, being the Life of the Word, muſt be Saving; call it the Light of the *Creator*, or *Redeemer*, *for He is one in himſelf, and ſo is his Light.* (4) *All Mankind*, in all Copies and Tranſlations, and from the Reaſon of the Thing, muſt be confeſt to be the Subjects of this Illumination; Neither let it be hard for our Adverſary to grant; *ſince it may be the Light of Chriſt as Redeemer, and yet Men may not be redeemed thereby, through their own Diſobedience.* And inevitable Redemption then not following upon Men's being thus lighted, *but upon their Receiving of it*, I cannot ſee but it may be allow'd us, *that all Mankind not being redeemed, is no Argument, why all Mankind ſhould not be enlightned*; conſequently (for all the Force our Adverſary brings to the contrary) *Every Man in our Senſe is lighted with a Light Saving in it ſelf.* I omit to mention many ancient, great and learned Authorities, ſome of which are, and more may elſewhere ſhortly be produc'd in Defence of our Aſſertion. Let my *Spir. of Truth Vind.* be peruſed, from p. 53. to p. 73.

§. 5. Now as to his Scripture-Quotations, they are no whit to his Purpoſe: For the Warning and Commendation were Univerſal, there is not one Soul exempted: And ſhould I grant him his Deſire, what could it avail? For if the Apoſtle had a particular Regard to thoſe among whom he laboured, neither doth that hinder the Univerſality of the Truth of the Thing in it ſelf, for the Warning is to all, or the Scripture is not binding to all, contrary to our Adverſary's Judgment of it.

Nor is the Caſe parallel with the Relation given of the Divinity of the Word, it's Creating Power and peculiar Benefit of Light from it's own Life univerſally extended to Mankind, unleſs that in the Places where the Word *All* or *Every* is uſed without any Exception, an Exception ſhould be made, becauſe ſome one particular Caſe may admit of an Exception: For neither doth God raiſe up *all who fall*: Nor is it to be underſtood, that all who are raiſed up in all Caſes, God doth immediately raiſe, but rather thus; the Lord alone is able to uphold all who fall, and raiſe up all that be bowed down, as to a Spiritual State, the Purport of the Words: So that the Univerſal, I mean *All*, remains entire, and the contrary Opinion, reſpecting the Light, ends in an abſolute Denial of a Saving Light to the greateſt Part of Mankind; which dreadful Conſequence I had much rather ſhould reſult from *J. Faldo*'s Opinions, than *W. Penn*'s Faith, as ill a Chriſtian, as he is pleaſed to repute him, though it be for Vindicating the *Pure Chriſtian Religion*, as it was once delivered to the Saints.

§. 6. But to ſhut up this Diſcourſe, let us take notice of an Expreſſion or two, that this *Critick* lets fall in the cloſe of this Paraphraſe, and this, Concerning Ἐρχόμενον or *Coming*, it being more properly referable to *Light*, than *Man*. *That was the true Light, which coming into the World lighteth every Man*, rather than *that was the true Light, which lighteth every Man coming into the World.* *If*, ſays he, *it ſhould refer to Man, every Man, in the very inſtant of, or before his Birth, Chriſt enlightneth; it muſt be meant of created Faculties*—— *For Experience and Senſe (without any one Inſtance to controul it) will tell us, that none can believe without Hearing, nor hear without a Preacher.*

He might much better have ſaid of himſelf, than of the *Quakers*-Meeting, that he was but a *Puppet* indeed, who knows nothing but by Hear-ſay or meer Imitation; If Man have not ſome more inward Teacher, farewell to the Truth of all Revelation, the Scriptures, and whatever comes by, or from the Inſpiration of the Almighty. This Man, if yet he ben't too much beſotted to deſerve ſo excellent a Name, at once deſtroys all Ways, or Means, whereby to know, and that not only to the *Quakers*, but himſelf too; For the Scriptures themſelves being grounded upon Revelation, and his Knowledge, upon them, as he pretends: Take away Revelation, and ye take away the Scriptures; and conſequently what

1673. Chap. XIX. Knowledge *J. Faldo* pretends to have from them, falls to the Ground. To paſs by what might be offered from the Ancient *Puritans*, *Browniſts*, and *Independents*, on our Behalf, who were once reputed warm Sticklers, for that *J. F.* proudly eſteems *Enthuſiaſm*, for which they became the Deriſion of Carnaliſts. He forgets to whom *Phanatick* belongs, and cuts off his pretended Preaching from the God above, *&c. p.* 113. Thus is this blind Leader fallen into the Ditch of his own digging.

But muſt it be abſurd, becauſe Children, at the Inſtant of their Coming into the World, can't be ſaid to be ſo enlightned. Very well; and what thinks he of the Inſtant of Chriſt's Coming into the World, out of the Virgin's Womb? Did he enlighten all who ſhould ſavingly be enlightned at that Inſtant? A Mad Diſputant, indeed. What was it enlightned *Simeon*? Who told and revealed to him the Lord's Chriſt? For Shame quit all Pretence to Diſpute.

§. 7. But let's hear him farther: *There is a Reaſon in the Text, gives ſuch a Countenance to referring it to the Light, as will never be found for the contrary.* That was the true Light, not *This*, or *This is*; *not as Chriſt is now in Heaven, nor as preſent with the Evangeliſt* John, *and the then Saints*; *but it points at Chriſt's Appearance in the Fleſh.* Very notable indeed, and we will not let it ſlip our Obſervation.

Let my *Spir. of Truth Vind.* be peruſed, from p. 53. to p. 75.

If the *Word* that made all Things, which was with God, and was God, was that true Light, as ſaith *J. Faldo* himſelf, p. 84, then can it never be reſtrained to that Appearance as the Beginning or End of it. Nay, the Evangeliſt is not yet come ſo much as to mention any thing of his Manifeſtation in the Fleſh; and if we will believe *J. Faldo*, the Verſe concerns the *Word* as *Creator*, and not as *Redeemer*, which he ſtints to his Coming in the Fleſh. *See pag.* 89. But by his Interpretation, *that* is not relative to his Appearance in the Fleſh, but rather to the *Word*, which was with God, and was God, as p. 84, and ſo the *Spaniſh* Tranſlation has it, *That Word was the true Light*, &c. ſo that either the *Word* was not before that Appearance; or if it were, being that true Light, that true Light was before that Appearance; And Mankind being alſo antecedent to that Manifeſtation, may very well be ſaid always to have been enlightned by that Light. For that the *Word* ſhould be before that Appearance, and that true Light, which is the very Life of the *Word*, or *Word it ſelf*, ſhould be ſtinted to that Appearance, is as abſurd, as any thing well can be. Again, that we ſhould take *It* to deny Chriſt now to be the true Light, that enlightens all, becauſe he was ſo, is a ſtrange Impertinency, and groſs Falſhood; for then by good Reaſon ought we to infer, that becauſe the Word was with God, and was God, therefore he is not now either with God, or God. Is this your *Tertullus*? Beſides, if we had nothing of this to offer, the Evangeliſt might very well refer to that Appearance without any Denial at all of an antecedent Illumination: It being the moſt excellent breaking forth of the divine Light. And this is largely acknowledg'd and prov'd, in my *Spirit of Truth Vindicated*; which had he conſider'd but half as much as he importunes us to do his own, he might have ſav'd us the Labour of this Animadverſion. But God koweth, it is our Portion from many ſuch like baſe and unworthy *Adverſaries*. Every Thing is a Fault in a *Quaker*, and nothing in them. We have great Reaſon to deſpair of any Good upon the moſt of them, whoſe Spirits are ſo leaven'd into Prejudice and Revenge, that, not to bear their Lies, and to rebuke their Slanders, is accounted ſcarce ſo tolerable as Railing; But with God the righteous Judge of Heaven and Earth do we leave our Cauſe, to be by him pleaded upon the Necks of that Crooked and Perverſe Generation.

Rom. 10. 3. §. 8. Upon the Second Scripture, (p. 94.) which he pretends we abuſe, to wit, *But what ſaith it? The Word is nigh thee, even in thy Mouth, and in thy Heart*; *That is the Word of Faith which we preach*: and which, he ſaith, we join with the firſt of *John*, *In the Beginning was the Word*, *&c.* He obſerves thus much in ſhort. *The Apoſtle alludes to the Words of* Moſes *in* Deuteronomy: But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mighteſt do it; *that is* (ſaith he) *the Laws, Statutes, and Commandments written in the Book of the Law, making the having the Word in the Heart to be an having them without Book, or by rote*, as he expreſſeth it.

Deut. 30. 14.

But none of the moſt miſtaken of our modern *Socinians*, (the greateſt Contra-Spiritualiſt Men of our Time) I am perſwaded, could have given us a more dark and carnal Interpretation of the Place; for the *Word of Faith*, is the Word which *gives Faith*, and in which Faith ſhould be: It is called the *Word of Reconciliation and Regeneration*; which can be no other *Word*, than that which was in the Beginning with God; That, by which God utter'd and declar'd his Mind to the Sons and Daughters of Men in all Ages; That *Word*, whoſe Life was, and is the Light of Men: To make the *Apoſtle* to have preacht another Word, is as much as in him lies, to render him no Goſpel-Preacher.

Beſides, that *Word* mentioned by *Moſes*, could not be the outward Commandments and Statutes; For the Queſtion was not about them, but about the *Commandment* of Commandments, and *Word* of Words, which he reſolves thus: *Let none ſay, Who ſhall aſcend, deſcend, or go beyond the Seas, to fetch the Great Word and Commandment*; But the Word is very nigh thee קרוב, קרב, ſignifies the *Innermoſt of Men*. Whereinto the Outward Commandments could never come. Nay, Foſt. &c. Schin. in lex. I do affirm, and that with Holy Boldneſs, in the Spirit, Power and Illumination, of the Bleſſed Goſpel, that all the by rote Learning of the Letter, of either Law or Goſpel, as they are contra-diſtinguiſht, is of no more Value to the true Knowledge or Worſhip of God, than the cutting off a Dog's Neck, either to God's Honour or Man's Profit, without the Inward Living Word ſhould powerfully write, and engrave upon the Soul it's Holy Precepts; neither could there be any Conviction in the Conſcience, concerning the Truth of thoſe Statutes; nor indeed any Conſcience at all; ſince *Conſcience is no other, than that manifeſt Judgment Man makes of the Truth or Falſhood of Things, with reſpect to his own Soul, from the Word or Light of God in his Heart*, according to the Practice of the Apoſtle, *who was manifeſt, and deſir'd to commend himſelf to the Conſciences of Men*: Not as to a blind unſenſible Thing; but that Judgment in Man, though not from him, which was right, and not learned of Men, but received of God. Whereas *J. Faldo* ſcoffs at ſuch kind of Knowledge, the Perniciouſneſs of which Doctrine, ought to *antidote* all ſober Perſons from ever adhering to it, or him that preacheth it: For I will be bound to make it appear, that by his own Principles, he is aſſured of nothing, and muſt ſet down under the extremeſt *Scepticiſm* in the World: Or if concludable by any Thing, it muſt be by the Way *Rome* takes to reſolve all Scruples, and that is Plurality of Votes, however directed; and this too, rather for Peace Sake, than any Certainty there can be in it. For who bear out all *Inward Senſe*, Motions, Revelations, Inſpirations or Enlightnings, reſolving only to inſiſt upon what may arrive to them from meer Books, becauſe of the Fallibility of Man and Difficulty of the Matter they do contain; which Way can there be to compaſs any tolerable Certainty to reſt Men's Souls upon? This is your once *Phanatical*, t'other Day *Enthuſiaſtical*, now *Pragmatical* and *Scoffing J. Faldo*. The firſt in the very Beginning of *Independency* in the World, the beſt Part that belong'd to it, I mean *Enthuſiaſm*; but now deſerted, by many as much as the true Religion is by the Church of *Rome*.

§. 9. The Third and laſt Scripture he undertakes to ſecure us from all Share in, (Page 98.) is that of *Peter*, *We have alſo a more ſure Word of Prophecy, whereunto* 2 Pet. 1. 19. *ye do well to take Heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-Star ariſe in your Hearts.* By this *more ſure Word of Prophecy* (ſays *J. Faldo*) *is meant thoſe Prophecies written in the Old Teſtament: which are* call'd (Verſe 20.) *Prophecy of Scripture, and are called, the Light that ſhineth in a dark Place.*

I hope it will be always foreign to me, to detract from the Holy Scriptures; But the Truth I will take Liberty to defend. The whole Chapter is a very weighty and zealous Recommendation of the *Goſpel* to the Churches, preſſing them to call to Mind the Love of God unto them, and to Mind their Duty to him, who had ſo lov'd them; And as a great Ground, both of their Faith, Love and Duty, the Apoſtle in the 16th Verſe tells them, *For we have not followed cunningly deviſed Fables, when we made known unto you, the Power and Coming of our Lord Jeſus Chriſt; But were Eye-Witneſſes of his Majeſty; for he receiv'd from God the Father Honour and Glory, when there came ſuch a Voice to him from the Excellent Glory*; This is my Beloved Son, in whom I am well-pleaſed. *And this Voice, which came from Heaven, we heard, when we were with him in the Holy Mount; We have alſo a more ſure Word of Prophecy, &c.* Now that this cannot be meant of the Scriptures (and take in the Compariſon) I thus prove. If the Reaſon of their Aſſurance, that what they delivered to the Churches, was not Fabulous, but true, *was their being Eye-Witneſſes of his Majeſty, and Eye and Ear-Witneſſes of that Teſtimony God gave of his Son in the Mount, by that Honour, Glory and Voice of Words, which were there uttered, and did in that Place appear*; then the Scriptures not only were not a ſurer Word of Prophecy, but not ſo ſure, becauſe they never heard nor ſaw them ſo delivered; nor yet had any of the Prophets, ſo Glorious, ſo Tranſcendent, and unqueſtionable a Teſtimony to their outward Eyes and Ears that we read of (*J. Faldo*'s moſt infallible Way of true Knowledge (ſee Pag. 91.) as was that which God gave to his Diſciples, when he teſtified, *This is my beloved Son, in whom I am well-pleaſed*; But we may inform our ſelves from the Verſes recited, that they were a more eminent Ground for their Knowledge, Aſſurance, and Belief, than the meer Scriptures; And conſequently the Scriptures are not *the more ſure Word of Prophecy*. Again, The written Account of another's Revelation cannot be more ſure to me than that Revelation which I do immediately receive from God; ſuppoſe it be from God: But this was a Revelation to the Diſciples, and they were ſure it was from God; Conſequently the written Account of another's Revelation, as were the Prophecies of the Old Teſtament (ſo called) to the Diſciples, could not be *a more ſure Word of Prophecy*. For it were to ſay, that they were more ſure, that he among them who was called *Jeſus*, was the Son of God from *Iſaiah*'s Teſtimony, *That he would give him for a Light to lighten the* Gentiles, *&c.* than the immediate Voice of God, when he pointed ſo clearly at him, *This is my beloved Son*; He that is amongſt you, whom you have followed, *This is my beloved Son, in whom I am well-pleaſed*: Than which, What could be more demonſtrable on God's Part, and incredulous on their Side, who ſhould yet ſubject that living Teſtimony, to any the beſt Tradition? Let me not forget to add, That what the Diſciples then ſaw and heard from God, and the Epiſtle, *Peter* wrote by the Holy Ghoſt, being made Part of the New Teſtament-Writings, and they accounted more eminent by far than the Old, with reſpect to the more eminent Pouring forth of the Holy Ghoſt, in that Day, which the Prophets foreſaw, and they enjoyed, the Old cannot in any wiſe be reputed a more ſure Word of Prophecy, as *J. Faldo* aſſerts; therefore this more ſure Word of Propheſy muſt be another Thing.

§. 10. What that is which may be reputed a more ſure word of Propheſy, will much deſerve our ſerious Conſideration. If it was not the Voice in the Mount, which we have invincibly prov'd, to be more *Immediate*, *Living*, *Freſh*, *Convincing and Confirming* to the Diſciples, than any the beſt written Prophecies they had; It will follow, that it was meant of the *Holy Anointing*, *that Spirit*, and *Meaſure of the Grace*, *or bleſſed Light of Chriſt*, which is Internal, and out of the Reach of all Viſible Things, to *ſophiſticate*, *corrupt*, *miſ-repreſent*, *miſ-render*, or *miſ-tranſlate*, all which have greatly befallen the Scriptures: For I do affirm, that Senſe it ſelf is not ſo certain as Reaſon, and what clearly and fully occurs to the Underſtanding Part of Man, is a more ſolid Ground for Faith and Knowledge, than thoſe External Sights and Viſions, which Man might be attended with to Confirmation. For what ſhall be the Rule for trying the Certainty and Truth of any ſuch Viſions and Prophecies? It muſt be ſome Meaſure of that Anointing, which was afterwards given more largely to them, in order to try Spirits, and in all other Caſes, which concern the Goſpel; otherwiſe they ſhould not have believ'd with any Certainty, or upon Spiritual Conviction as to themſelves; For if a Man has not ſomething Divine to direct and inform his Underſtanding as to the true Reliſh, Judgment, and Application of what he may read in any Book, or externally might appear to his Senſes in the Way of Extraordinary Viſion, there could be no probable, much leſs certain Ground for his Belief in, or Knowledge of the Truth of that Thing, however true in it ſelf. In ſhort, *That which is Truth it ſelf, which is able to teach all Things, to try all Things, and to lead into all Truth* (which the Scriptures (though Truth) cannot do; for then, they would be Clear, Plain, Perfect, uncapable of Additions, Diminutions, Corruptions, Miſtranſlations, *&c.*) *muſt be this more ſure Word of Prophecy*; But that the *Anointing* which the Saints had received of him was able to do, as ſaith the Apoſtle *John*, *but the Anointing which ye have received of him abideth in you, and ye need not that any Man teach you; but as the ſame Anointing teacheth you of all Things, and is Truth, and is no Lye: And even as it hath taught you, ye ſhall abide in him*; Therefore this Anointing, thus able to do all Things, muſt needs be *that more ſure Word of Prophecy*;

1 John 2. 27.

Prophecy; if *more* ſhall be allow'd. In ſhort, *The Law written in the Heart*, is a more ſure *Covenant*, *Law and Word* than the *Law written upon Stones*, or the *Outward Book of the Law*; elſe, *the Diſpenſation of the Law of Life within, the Goſpel-State*, would be *leſs Sure*, and therefore *leſs Noble*, than the *Law without*; and the Propheſies of the Old Teſtament (ſo call'd) *more Certain*, than the *Scriptures of the New, that belong to a more excellent Diſpenſation, and are an Account of the fulfilling of thoſe very Propheſies*: Nay, it would be to aſſert, that the Words of both Scriptures are more ſure and certain, and our Regard ought to be more eminently after them, *than the very Spirit from whence they came*; which (at leaſt in the Church of God) every one has receiv'd a Meaſure to profit with, and ſo perfectly ſubvert the very State of the Goſpel, which was and is the time of the Pouring out of the Spirit upon all Fleſh, and bringing Mankind to a more near, ſure and living Word of Prophecy, than any Outward Writings whatever can poſſibly be.

§. 11. But becauſe he tells us in another Place, that a little Skill in the Original, would free us from many Abſurdities; we ſhall a little examine both what the Original Text will make for the Clearing the Point in Controverſy, and what may be the Senſe of ſome Men of Learning (a Thing he pretends to) and Impartiality (which I hope, he has not Confidence enough to pretend to) I will ſuppoſe then the *Propheſies* of the Ancients to be intended, but deny any *Compariſon* at all to have been made between them, and that Voice in the Mount.

2 Pet. 1. 19. Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, &c. *We alſo have a More ſure Word of Prophecy* as by our late Tranſlation render'd. I cannot perceive that Compariſon in the *Greek*, ſo hugg'd by the *Prieſts*, and inſiſted upon by our *Adverſary*, with manifeſt Deſign to prefer the *Writings before the Spirit that gave them forth*, the great Evangelical *Word of Propheſy*, for the Words without any Wrong, not only may, which were enough, but ought to be rendred thus: *Alſo we have a very ſure Word of Prophecy*; which neither queſtions the Certainty of the Voice, nor ſo much as intends any the leaſt Compariſon at all with it; which I take to be the very Ground of that Oppoſition which is made againſt us. The Reaſon why I ſo render it, is ready: Καὶ, *Alſo*, I know our Tranſlation hath, *but*, and it is commonly underſtood by our Adverſaries for Δὲ, *But*, which is a great Injury to the Senſe; for Καὶ, *Alſo*, is conjunctive, and ſignifies only another Confirmatory Teſtimony, whereas Δὲ, or *But*, is a Word that moſtly doth, and to be ſure in that Place would ſignify a Compariſon and *Oppoſition*: *Alſo* then, not being taken in the ſame Senſe with *But*, there is nothing therein that can make for the *Compariſon*, or any *Oppoſition* whatſoever; Now the *Compariſon* it ſelf Βεβαιότερον, lately render'd *more ſure*, is in the ancient Tranſlations more truly interpreted, *ſure*, and *very ſure*; in which there is no Room for any Compariſon, or Oppoſition in the leaſt: And if *J. Faldo* has but Greek and Honeſty enough, he muſt needs acknowledge, that Poſitives, Comparatives, and Superlatives are uſed promiſcuouſly in the Greek. See *Acts* 25. 10. where ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, is rendred, *as thou very well know'ſt*; whereas in *J. Faldo*'s Senſe, κάλλιον would be interpreted, as thou knoweſt *better than I*; which certainly the Apoſtle *Paul* never intended, when he ſpoke to *Feſtus*. And as Καὶ, *Alſo*, is connective, and joins the 19th Verſe to the 18th Verſe, ſo τὸν, the expoſitive and diſtinctive Article, doth not precede, but follow Βεβαιότερον. The *Syriack*, one of the moſt approv'd Verſions by learned Men, has it thus, *We have over and above a true or ſure Word of Prophecy.* The *Arabick*, *We have beſide, a very true Prophetick Word.* The *Æthiopick* has a Compariſon, not reſpecting the Sureneſs, but the Antiquity of the Voices: *We have over and above an ancienter Word, or Teſtimony*, which is ſo reſpecting Time: The *French*, *German*, *Low-Dutch*, *Swediſh*, and ſeveral of our ancient *Engliſh* Tranſlations run thus; *We have alſo the ſure Prophetick Word*; *We have alſo the right ſure Word of Propheſy*: *We have alſo the very ſure Word of the Prophets.* All which imports no more, than that they had over and above their own particular Aſſurances of the Truth of the *Chriſtian* Religion, *the Teſtimony of the Prophets*, whoſe Propheſies were fulfilled by the Coming of *Chriſt*, and the Pouring out of the Holy Spirit; but if it were more, it was only ſo in Point of Authority, with their *Adverſaries*: Not that the Voice the Diſciples heard in the Mount, was leſs ſure in it ſelf, or that Knowledge of *God* and *Chriſt*, through the Operation of the Power of the Goſpel in the Hearts of thoſe Believers, than the ancient Prophecies of the *Prophets*; But perhaps they were not ſo effectual to perſwade, as the Words of the ancient undoubted Prophets to confirm their Allegations. Thus

Chriſt, in our Tranſlation, *Search the Scriptures*, not that they were a more ſure Teſtimony than what he himſelf livingly and immediately gave forth; But they ſo reputing them, whilſt they oppoſed him, his Direction, to ſearch the Scriptures, was for Confirmation of the Truth, they ſeemed to gain-ſay from the Scriptures. What then? Shall we ſay that the Prophets are a more ſure Teſtimony, than what Chriſt the Living Word of God himſelf declared, or the Saints became Witneſſes of? By no Means; But rather, that the Old *Prophecies* are alſo a true Prophetical Teſtimony, like a ſmall Light in a dark Night, they do ſhew forth a Prophetick Light, 'till the Day-ſtar of fulfilling them (which ſome then knew, and others preſt after) *ſhould ariſe in their Hearts*, which is that Bleſſed State of *Witneſſing*, *J. Faldo*, and *T. Hicks* have beſtow'd ſo many impious Scoffs upon.

* Parap. in Epiſt. 2 Pet. c. 1. v. 19.

To this agree many Learned Men. I will begin with * *Eraſmus*; "If ſo be that the Prophet's plain Oracles be in great and weighty Eſtimation among you, which prophecy by figurative dark Shadows of Chriſt, *of much more Gravity or Weight, ought ſo evident a Declaration by the Father himſelf of his Son to be. They, with their Propheſies, prepare the Minds of Men to the Truth of his Goſpel*; In that they ſhadow and covertly point out the Thing that the Goſpel doth preach. The *Prophets* agree with the *Father's Voice*, if a Man do rightly interpret them; *The Thing that Men ſet forth by Man's Device, may be perceiv'd by Man's Wit*; *But the Thing that is ſet forth by the Inſpiration of the Holy Ghoſt requires an Interpreter inſpir'd by the like Spirit.* A ſevere Check to the Contra-Spirituality of *J. Faldo*, and thoſe other of the Carnal and Apoſtate Profeſſors of Religion in our Time, who have forgot the Ground of their Fore-fathers Revolt from the Idolatry of *Rome*, and Superſtitions of a degenerated Prelacy; as well as that it ſhows how much more *Eraſmus* inclines to give the Preference, if any there be, to the Voice of God than to the ancient Prophecies. He alſo quotes *Auguſt.* to his Defence.

Bez. in loc.

Beza not only renders it, "*we have alſo a very firm Word of Prophecy*, ſhutting out all Compariſon, (the *Prieſts Break-neck*) but affirms, if it ſhould be accepted, as a *firmer Word* of Prophecy, it can only relate to ſuch, *who might have entertained ſuch an Extraordinary Belief of the Writings of the Prophets*; *and not that in themſelves they were a ſurer Word of Prophecy.*

Vat. & Clar. in loc.

"*Vatablus* in ſhort tells us, that Βεβαιότερον, or *more ſure*, is a *Compariſon* for a *Poſitive*, *more ſure*, for *ſure*; uſual with the *Greeks*. So ſays *Clarius*.

Grot. in loc.

And *Grotius*, that Great Man, thus renders this "Part of the Verſe [Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον] that is, ſays he, the Writings of the Prophets have been always in Credit and of Force with us: But now much more, becauſe we have ſeen the Fulfilling of them by the *Meſſiah*, and their Agreement with him. Certainly then, others, beſides the *Quakers*, muſt needs have been Perverters of this Place of the Scripture, in *J. Faldo*'s Senſe: But he may hear from *Grotius*, that the Scriptures are nevertheleſs valuable by thoſe who witneſs their Accompliſhment; but the more: A Notion very riſe in *J. Faldo*'s Head.

Let it ſuffice, that we have Stated and Vindicated the *True Chriſt*, to wit, *God manifeſt in the Fleſh*. That we have attributed to God, manifeſted in that viſible Body, *what we believe to be congruous. and according to Scripture and ſound Reaſon.* And laſtly that thoſe Scriptures, which he thought to diſintereſt us in, *are fully and clearly vindicated from his falſe Gloſſes*; proving their expreſs Deſign perfectly deſtructive of thoſe Ends, our *Adverſary* endeavour'd to bend them to, which were his own, and not the Truth's.

Chap. XX.

CHAP. XX.

Our Adverſaries Charges *deny'd*. *His Proofs fail him*. *The* Quakers *are True* Chriſtians; *and* Quakeriſm *True* Chriſtianity. *We own and profeſs the only True God that made Heaven and Earth.*

§. 1. HE has hitherto charged us, one would think, as home as ever Man did, for what is beyond *Denying the Lord's Chriſt, and that Love he manifeſted in the World for the Salvation of Mankind*: But it is our Happineſs, that his *Proofs* have been always found as weak, as his *Charge* Deſperate, and the little Quarter promiſed us by the one, more than made up by the faint Performances of the other; elſe, how terrible would this Grim Character be to our ſelves, and much more, to others, who do, and yet will, we hope, believe better Things of us, *viz.* (Page 12, 13, 14.) *The* Quakers *are groſs Idolaters, and* Quakeriſm *groſs Idolatry.* And he aſſures us, *if there be any ſuch Thing as* Idolatry *in the World, he will prove us guilty in the higheſt Degree.*

The Way he takes to prove this heavy Charge is this. *Thoſe which own and profeſs that to be God, which is not, are groſs Idolaters; but the* Quakers *do ſo.* The ſecond Propoſition (the firſt being granted by all) he endeavours to prove thus. *Who own and profeſs the Light within, and the Soul of every Man to be God, own and profeſs that to be God, which is not God. But the* Quakers *do ſo; therefore Idolaters.* The making good this Charge, will lie upon the Teſtimony he brings out of our Friends Writings, ſince he pretends to no leſs Demonſtration, for every Thing he has to lay againſt us. I deny in the Name of all that abuſed People; *firſt,* that we ever own'd or profeſs'd *the Light within every Man to be God,* (tho' we ſay, it is of God) much leſs that we worſhip it as ſuch: And, *ſecondly,* we do for ever renounce any ſuch Principle, *As that the Soul of Man, ſimply as ſuch, is the very Eſſence or Being of God:* If he fails in his Proofs, he muſt fall with Infamy to the Ground. The firſt Man he hopes to make ſure with, (pag. 119.) is G. *Fox the Younger:* The Words, as he quotes them, are theſe; "I will make " you know, that I the Light which lighteth every Man that cometh into the " World, that all through me ſhould believe, am the True Eternal God, which " created all Things; that by me (the Light) all Things are upheld; and that " there is not another beſide me can ſave. *Fox* Young. p. 53. *Although,* ſays he, *in this Paſſage, he doth not call it the Light within,* Pag. 50. " You ſcorn me the " Light in you, p. 54. which will not own me the Light in them. *They,* he ſays, *that cannot from hence read the* Quakers *own and profeſs the Light within to be God, are not like to be much the wiſer, for what they read.* (p. 120.) This cuts off all Hopes of *J. Faldo*'s being wiſer; for I ſuppoſe he read what he writ, as blind as he is: However, for the ſake of others, I will endeavour to reconcile this ſeeming Contrariety.

In the firſt Paſſage he grants, that *within Man* was not mentioned; and by his Silence, I ſuppoſe, I may conclude it *Orthodox.* For no Man that believes Scripture, will dare to deny that God is *Light;* That every Man is enlightned by *Him;* and that by *Him,* who is call'd *Light,* all Things are upheld, and that *He alone is Saviour:* A Doctrine *J. Faldo* teaches, Pag. 84. 85, 89. To the other Scraps of Matter I anſwer, That we never did, do, nor ſhall aſſert, the God that made Heaven and Earth, to be comprehenſible within the Soul of Man: No, it is more impoſſible, than that the Sun in the Firmament ſhould be contain'd within the Body of any individual Perſon. *But that God, who is the Great Sun of Righteouſneſs, doth as truly cauſe his Light Spiritual to ariſe upon the Souls of Men, as his Sun Natural upon their Bodies;* and as what Knowledge we have of the Natural Sun, is by it's Light, Operations and Effects upon the World, ſo our Knowledge of the Eternal Sun of Righteouſneſs, *God (who is Light, and in whom is no Darkneſs at all)* is only and alone, by His Divine Light, Operations, and Effects in, and upon our Underſtandings and Conſciences: So that when we ſay, *That the Light is within any,* we do not intend the *Whole Being of Light,* nor was it in this groſs Senſe, that *G. Fox* the Younger ever meant it. But, *That He, who is the Eternal Fountain of all Life, and Sun of Light, cauſeth his Light to viſit the Hearts, and ſhine into the Conſciences of all Mankind, as well of ſuch as Rebel againſt it, and ſcorn it, to reprove them, as thoſe who Receive it, and gladly ſubmit to it, to direct and juſtifie them.* Wherefore we utterly deny, that the Manifeſtation in Man, ſtrictly conſider'd, *Is the Moſt High God,* but a Manifeſtation of, or from God, *By the Inſhinings of His Bleſſed Light.* And we cannot be ſaid to Worſhip the Manifeſtation, but that *Eternal God, which is Light, that is thereby manifeſted;* and all Worſhip otherwiſe founded, is not of God, nor pleaſing to him, but of the Invention of Men, which he will confound; and this, Scripture and Reaſon are ready to defend. *Scorning the Light in them, and not owning the Light in them,* by our *Adverſary* ſo ſtrongly inſiſted upon, is no more than *ſcorning and diſowning him who is the Light that ſhines in them, and that gives Light to them.* What very Vanity then, is all his Boaſt? And how does his Charge retort upon himſelf? But that we may ſend it quite back, to the Pit from whence it came, let's hear how he proves our Belief of the Soul, to be God, which he begins to do, with no ſmall Shew of Aſſurance, that he ſhall clearly compaſs his End.

§. 2. (Pag. 122. 123.) “ Every Man has that which is One in Union, and like, “ the Spirit of Chriſt; even as Good as the Spirit of Chriſt, according to it's “ Meaſure. *E. Burroughs*'s *True Faith*, &c.

And what's this to the Purpoſe? Can any Man be ſo ſtupid, as to think *E. Burroughs* ever intended the Soul of Man, that purely and ſimply conſtitutes him ſuch? For he is ſpeaking of that *Univerſal Grace, Light and Spirit*, which God has given unto all, whereby they may be led to Eternal Felicity. And unleſs he will ſay, *That a Meaſure of the Holy Spirit*, (a Scripture-Phraſe) *which God hath given every Man to Profit with*, is not in Union with Chriſt, nor as Good in Kind, as the Spirit of Chriſt (which our *Adverſary* ſays, *Is God)* it will evidently follow, that what *E. B.* writes, is Sound and Scriptural; however this makes nothing for our *Adverſary*'s preſent Charge. But he ends not with him.

(Pag. 123. “ Now my Soul and Spirit is center'd in it's own Being with God, and “ this Form of Perſon muſt return from whence it was taken. *F. Howgil*'s *Teſtimony of E. B.*

This Expreſſion is deliver'd to us by *Francis Howgil*, as *Edward Burroughs*'s, a little before his Departure, in that Senſible Teſtimony he gave to the late Life, Labours and Death, of that Worthy, Painful, and Effectual Labourer, and his *Companion in the Goſpel of JESUS.*

But to help *J. Faldo*'s Intellects, that they may no more look aſquint upon ſuch Weighty, Dying Words, let him know, that *E. B.* ſpoke not of God as his Soul's being by Nature, or as of that very Being (for ſo the Soul would be God indeed, and yet ſubject to all thoſe Pollutions and Puniſhments, which do, and will attend Wicked Men *(Blaſphemy with a Witneſs)* but God, as that Being, which by Regeneration, the New Nature, and Spirit of Adoption, all the Righteous Souls are gather'd to, and center'd in, as their Everlaſting Habitation, and Eternal Life. The World may perceive with Eaſe, at what Rate, and what Terms, *J. Faldo* ſwaggers over the *Quakers*: But let him boaſt that puts off his Armour.

§. 3. (Pag. 123.) The next Perſon he ſingles out, is *G. Fox*, thus anſwering a Prieſt. “ *But God and Chriſt is in the Saints, and dwells in them, and he*, (the Prieſt) “ *is a Reprobate, and out of the Apoſtle's Doctrine.* Great Myſtery, pag. 16.

I perceive, *J. Faldo* will rather quarrel Scripture, when he meets it in a *Quaker*'s Book, than not have ſomething againſt them: But certainly if that be the Way to prove that we believe, the Soul is God, to wit, that God and Chriſt are in the Saints; What will become of the Scriptures? Will they eſcape *J. Faldo*'s heavy Cenſures? Which ſay, *That Chriſt is in his Saints, the Hope of Glory. I in them, and they in me. The Tabernacle of God is with Men, and he will dwell in them.* Muſt every Thing, that is in another, be neceſſarily of that in which it is? But I hope, his Heat being abated, he may diſcern the Weakneſs of his Attempts againſt us. To proceed:

I. Pennington he alſo brings in, to make Good his Charge: How ſerviceable he may prove, will better appear, when we have examin'd the Paſſage. “ That “ which the Lord from Heaven begetteth of his own Image and Likeneſs, of his “ own [Subſtance] of his own Seed, of his own Spirit and Pure Life. *Queſt.* 27. But *J. Faldo* has miſt his Aim, and miſtaken his Man; for *I. P.* is not now ſpeaking of the Soul of Man, ſimply conſider'd, *but of that Divine Life, Nature, Image, and Birth, that God by his Word of Life, creates, or begets in the Souls of thoſe who once lived not to God, but themſelves, bearing the Image of the Earthly; and do turn at his Reproof, to walk in the Way of Life.* This will not move the Buſineſs one Jot farther, on the Behalf of our Enemies Charge.

§. 4. (Pag. 127.) We will cloſe this Point, with a Paſſage out of *Samuel Fiſher*'s *Velata quædam Revelata*, Pag. 13. of which he is very Chary: “ As to the Spirit “ of Man, which concurs to the conſtituting of Man in his Primitive Perfection; “ it is the Breath of Life, which God breathed into his Soul, after he had formed “ him, as to his Body, of the Duſt of the Earth; whereby he came to be a Living “ Soul, a Soul, that did partake ſomething of God's own Life,—— This (Spirit of “ Man) is that Living Principle of the Divine Nature, which Man did before his “ Degeneration, and ſhall again after his Regeneration partake of.

This Charge, ſays our Adverſary, *being of ſo black and horrid a Nature, I did judge it meet to prove it by abounding Inſtances; and now Reader, put on the largeſt Charity, and give me thy Verdict, if I have not made appear, that the* Quakers *are groſs Idolaters*, &c.

To

1673.

Chap. XX.

To anſwer which briefly, and to Purpoſe, and to cloſe this Chapter, with a contrary Concluſion, I ſay, *That the Spirit of Man is not to be taken, as of, or from Man, or that it is any Part of Man's Nature, taking Man in an Abſtractive Senſe.* And had he been ſo fair, as to give us *S. Fiſher*'s Words at large, they would have prov'd of Age enough to anſwer for themſelves. *S. Fiſher* is to be underſtood of that Spirit, or Breath of Life, not that made Man ſimply a Living Creature, of a meer Reaſonable Capacity, *but that Divine Life or Breath, which makes alive to God, and gives a kind of Heavenly Animation, Motion, or Life, to live to him, which conſtituted* Adam, *not a meer Man, but a Bleſſed, Holy, Heavenly-minded Man, before his Degeneration.* And that *S. Fiſher* did never intend it of the Natural Soul of Man, but rather of the Divine Life of the Soul, without which the Soul is deſtitute of the Knowledge of the True and Living God, his own Words very plainly ſhow: For if *S. Fiſher* intended that Spirit, which is the Divine Principle, that Man did partake of before his Degeneration; certain and clear it is, that ſince Man did, under that Degeneration, partake of his own Soul, or elſe he could not have been a Man, *S. Fiſher never meant the meer Soul of Man, but the Life of that Divine Principle which regenerates and renews the Soul unto a Life of Purity and Bleſſedneſs.*

So that we conclude, the *Quakers* not believing any ſuch Strange and Unſcriptural Doctrine, *As that the Soul of Man, is the God that made the Heavens and the Earth* (for ſo it would make it ſelf, and what is greater than it ſelf) *They are not thoſe* Idolaters *they have been repreſented, and foully Characteriz'd by* J. Faldo: *But are Innocent and Free of all ſuch Imputation; and he their Accuſer, moſt of all Condemnoble; yea, and that for* Idolatry *too, who profeſſeth no Knowledge of God, but from Outward Senſe, by Hearing, Reading,* &c. pag. 91. So that being deſtitute of the *Revelation of the Son*, that only can make known the Living Father, what Apprehenſions he has of God, are not Experimental, but Imaginary; and Worſhipping ſuch an *Idea*, he Worſhippeth not the True God, but the *Images of his own Brain*; therefore an *Idolater*. See Biſhop *Andrews* upon the *Commandments*, and *Pagnin.* upon the Word ירון.

CHAP. XXI.

Chap. XXI

Our Adverſary *at a Loſs to prove his Charge. We own ſo much of the* Reſurrection *as the Scriptures expreſs; more Curioſity Dangerous and Condemnable. Eternal Rewards own'd by us.* J. Faldo's *Book will prove it to Him, and our Tribulations to Us.*

§. 1. p. 132, 135. THE two laſt Charges, of this Second Part of his Diſcourſe, *are our Denial of the Reſurrection of the Dead* (that is, Dead Bodies) *and future Rewards:*

To the Firſt; he brings in *I. Pennington* thus: "We ſay, that Chriſt is the Re-
"ſurrection, to raiſe up that which *Adam* loſt, and to deſtroy him who deceiv'd
"him, *(viz. Adam)* ſo Chriſt is the Reſurrection unto Life, of Body, Soul and
"Spirit, and ſo renews Man, *&c. Princip.Elem.People call'd* Quakers, p. 134. Upon which he comments, *What is this Reſurrection, but what they call Regeneration?* (it ſeems he does not) *and the Reſurrection of the Body is but in the ſame Senſe, as the Soul and Spirit is raiſed.*

I can't help it, if *J. Faldo* has made a Quotation out of *I. P.* ſo unapplicable to his Buſineſs. I hope, none are ſo blind or partial, as to be angry, that *I. P.* did not write to his Purpoſe; it was ſufficient that he ſpake to his own, or rather to the Truth's. Our *Adverſary* falls downright upon us, with a Charge of Denying the Reſurrection of the Body, and is angry that the Place he produces, helps not his Deſign. Certainly, with ſober Men, the Blame will not lye at our Doors for not making good his Charge, but at his own, that he exhibited one he could not prove. But will he deny the Reſurrection in *I P*'s Words? If he does, I pronounce him no *Chriſtian*; nor indeed will a bare Confeſſing to it render him One: And where he ſtands, I fear, he is but too far from both. Let it ſuffice, that thoſe Words are a modeſt, ſerious, and full Anſwer to this *Caviller*, ſince he does plainly acknowledge *All* that the *firſt Adam* loſt *to be reſtor'd by Chriſt the ſecond* Adam; and all that the Sin of one incurred, *the Righteouſneſs of the other Redeem'd from.* Now let his Notions of the Way and Method of Effecting this be what they will, *we deſire not to be wiſe beyond what the Lord ſees convenient for us*, as this buſy Intruder into ſacred Myſteries hath done, that lives in the Land, *not of Light, but groſs Darkneſs within*, and whoſe *very borrowed, made, framed Light, from Reading, Art, Study and his own Conceptions, is the very Blackneſs of Darkneſs*.

§. 2. (Page 136.) But he affirms, that *George Whitehead* ſhould ſay, being preſt in the Matter, that *he did not believe his Body ſhould riſe again after it's Death*, which he can prove by many Witneſſes.

I know not if ever *G. Whitehead* did ſo expreſs himſelf; But I ſee, every Expreſſion muſt be treaſured up to defend a decrepid Cauſe: Truth ſtands in no need of ſuch Watchings, that would make a Man an Offender for a Word. But what if he did ſay ſo, and I ſhould ſecond him, would it follow that we deny a Reſurrection? I am ſure I will deny all ſuch Conſequences. Doth not the Apoſtle ſay expreſly, 1 *Cor.* 15, 36, 37, *Thou Fool —— thou ſoweſt not that Body that ſhall be.* Is Scripture grown into ſuch mean Requeſt with *J. Faldo*; or doth his Rage againſt the *Quakers* ſo tranſport him, that he knows not Scripture, when he meets it from a *Quaker*?

But ſays our *Adverſary*, upon a like Place, and to this Purpoſe, (p. 139.) viz. *We ſhall all be changed: I would aſk, if they would be content to be refuſed their Debts, if contracted before* Quakers, *and demanded when* Quakers; *I ſuppoſe they would believe that the Change in a Perſon, is not the Change of a Perſon; and that they are the ſame ſtill to whom the Money was and is due.* But how clever ſoever any may think this *Simile*, we will prove it Lame and Defective; For the Change was not of the Body any farther, than as the Soul govern'd it after a new Way of Living. I cannot think that *J. Faldo* will dare to ſay, *that a Man's Body is rendred ever the leſs Corruptible by any the beſt Change the Soul can make in this World.* The Queſtion is about what that Change muſt be which makes a Corruptible an Incorruptible Body? I mean not by Corrupt, *Sinful, but that groſs Elementary Matter, which is ſubject to thoſe Impreſſions, Influences, Mutations, and Paſſions which we ſee all Sublunary Bodies are ſubject to.* Either the Reſurrection of the Body muſt be without that Matter, or it muſt not? If it muſt, *then is it not that ſame Numerical Body*; and ſo, their proper and ſtrict taking of the Word *Reſurrection*, they muſt let go. If it muſt not be without that ſame groſs Matter it died with, then I affirm, it cannot be *Incorruptible*, becauſe it will carry with it that which will render it Corruptible *ad Infinitum*.

And what can be more Unreaſonable, than that Bodies compounded of this Elementary World, which, ſays our *Adverſary*, *ſhall, and muſt by Nature have an End*, ſhould out-live their own Matter, and which is more, never End; I ſay, we cannot ſee how that which is of *Duſt* ſhould be Eternal, whilſt that from whence it came, is by Nature but Temporal. And that which is yet moſt of all Irreconcileable with Scripture and right Reaſon, is, *that the Loſs and Change of Nature from Corruptible to Incorruptible, Natural to Spiritual, ſhould not make it another Body.* In vain do ſuch diſpute againſt the *Popiſh Tranſubſtantiation* as an Abſurd and Impoſſible Thing, who themſelves are guilty in a Caſe of the like Nature. The *Romaniſts* affirm a Change in the Sacrament, though our Senſes tell us it is the ſame Thing that ever it was.

Our *Adverſaries* in the Point of the *Reſurrection* boldly affirm, that it is the ſame Body, and yet Tranſubſtantiated from Natural to Spiritual, or chang'd from what it was, to ſomething it never was. For my Part, I think the Laſt not leſs Impertinent, and the Former more expreſly Scriptural.

But becauſe ſuch Things run Men into *Unprofitable Queſtions, various Searches, and a Philoſophical Way of Diſcourſing*, no Ways tending to God's Honour, nor the Soul's Profit and Comfort, I will conclude this Head with our Confeſſion, *That every Seed ſhall have it's own Body, and that ſuch an one, as it will pleaſe Almighty God to give; and* Thou Fool, *belongs moſt rightfully to him, who acquieſceth not in an humble Contentedneſs with the Good-will of God, and that Manner of Body he ſhall give.* And I think it would make more for Love, Peace, and Good-will, if our Enemies would leave thoſe Things with God, *quicquid ſupra nos, nihil ad nos*, whoſe Will be done in Earth, as it is in Heaven.

§. 3. (Page 141, 142.) The Second Head of the Charge to be conſider'd in this Chapter; to wit, *Our not Profeſſing of Eternal Rewards*, needs no other Anſwer, than, *That none ever read ſo*; *He quotes no ſuch Thing, nay, he ſays, that* *he has ſearcht, but to no Purpoſe*; And I challenge him to name one Perſon reputed by us, to be of us, *that has ever affirmed ſo groſs a Thing*: Well then may I call this the *Laſt great Lye of his Second Part of Lyes*, and *Slanders too*; ſuch as he will be found much too weak to defend before the Tribunal of our God, where we have whereof both to anſwer, and juſtly accuſe him before Angels, as well as that we have now plainly refuted him before Men.

But he makes this a Conſequence of Denying the Reſurrection, which is obviouſly weak; ſince whatever we have ſcrupled of the common groſs Notion of the Reſurrection of this Corruptible Body, we have ever held an Eternal State of Recompence.

But ſo mean are his Proofs for this Conjecture, if I may give them that Name, that they ſhow far more of his Ignorance and Malice, than our Faith, in that *Atheiſtical Opinion*: However hear them. *R. Farnſworth*, ſaid he, *was not ſaved by what Chriſt did at* Jeruſalem; therefore, ſays he, *already ſaved*: But can any in their Wits think, he meant ſaved from Sin here, *to be the whole of Salvation and Bleſſedneſs*? O weak Man! Well, but *I. Pennington* ſays, *Who forget God are to be turn'd into Hell. What Hell?* ſays *J. Faldo, only in this Life*. A very Lye, and Infamous Slander: *J. Faldo*'s Book againſt us, unrepented of, *will prove, we believe, that Eternal Wo and Vengeance ſhall be the Wages of that Helliſh Work*. We ſay, That in this Life, Men have an *Earneſt of Heaven and Hell*, and ſome Senſe of both States, *as they are Good or Bad*; but never did we affirm *Men to enjoy that full Meaſure of Joy, or Torment, they ſhall have as their Eternal Reward or Recompence hereafter*.

But *E. Burroughs, the Day he died*, ſaid, *he was now putting off this Manner of Perſon, and returning to his own Being*. Thoſe are not his very Words; but what then? Is this to prove we deny an Eternal Recompence, to produce his own Teſtimony to an Everlaſting State of Bleſſedneſs, that he Himſelf was juſt entring into? But *W. Penn* vindicates an Heaven within after his Faſhion, againſt the Author of the *Spirit of the* Quakers *tried*. And what is this to denying an Eternal Heaven for the Righteous? Did not the Saints enjoy *Heavenly Places* in Spirit, when on Earth? O Carnal Man! Benighted by the Power of Darkneſs, whoſe Underſtanding the thick Fogs and Miſts of Ignorance, Malice and Revenge, have overcaſt; *that thou call'ſt Good Evil, and Evil Good; Light Darkneſs, and Darkneſs Light*.

§. 4. I ſhall here, after his Example, reſume the Queſtion, and collect all that has been ſaid, and made evidently to appear on the Behalf of *True Chriſtianity*, and the Apoſtolical Profeſſors of it, (I mean the People of God call'd *Quakers*) and ſo end this Diſcourſe, reſpecting the Main of the Book.

If QUAKERISM (ſo call'd) *be not another Diſpenſation than that of Chriſt, preached and ſettled by the Apoſtles.*

If it deny not the Scriptures.

If it deny not all, nor any of the Ordinances of the Goſpel.

If it deny not any Influence of Chriſt's Tranſactions, above 1600 *Years ſince, unto our Juſtification*, and *Salvation*, as he phraſes it.

If it deny not Jeſus *the Son of* Mary, *(after the Fleſh) otherwiſe God over all, to be the Chriſt of God.*

If it own not falſe Gods, *and be not* Idolatry.

If it deny not the true Reſurrection of the Dead.

If it doth affect (an affected Expreſſion of our Adverſary's) *or rather hold forth a future Bleſſedneſs or Miſery in another World, according to the Deeds done in this*;

Then Quakeriſm, *in our Adverſary's Account, muſt be* Chriſtianity:

But all theſe Things are true, and have been proved of Quakeriſm (ſo called) *Therefore Quakeriſm, ſo call'd, is true Apoſtolical, or Primitive Chriſtianity.* And this ſhall cloſe our Chapter, and my honeſt and clear Anſwer to the Second Part of his Diſcourſe, which makes up more than three Parts of Four of his Uncharitable and Diſingenuous Treatiſe.

AN
APPENDIX:
BEING
A Reply to that laſt Part of his Book, which pretends to anſwer the Firſt of my *Spirit of Truth Vindicated*, Entituled, *An Examination of the Firſt Part of* W. P's *Spirit of Truth*, &c. *with a Rebuke of his Exorbiancies.*

§. 1. Though there has been no *Adverſary* which has fallen to my Share, that has ſhewn more Incivility, and leſs Learning, (a Thing he pretends to) in Anſwer to any of my Books, than *J. Faldo* has done in this laſt Part of his *Quakeriſm no Chriſtianity*; yet how little ſoever I have, at leaſt to beſtow upon him, I deſire to manifeſt more Temper, Truth and Civility, than to recompence him with that ill-bred Language, thoſe School-puns, and looſe, irreverent, if not prophane Sayings, amidſt the moſt weighty Matters, it hath pleaſed him to give me, for a great Share of his Anſwer to the *firſt Part of* my Book. I will rather betake my ſelf to ſingle out the Strength of his Objections, if any there be, and beſtow my Time in Vindication of the Truth, than to rail, revile, undervalue and ſtigmatize with I know not how many diſgraceful Epithets, a Way that never yet reacht into any Man's Conſcience. And this Ken I have of *J. Faldo*, That all his Diſcourſe of Chriſtianity, interlin'd with ſo much Babling, Prattle, and baſe Abuſe, would never move a ſober Turk; and a *Banian* is a Saint to a Congregation of ſuch Kind of *Chriſtians*.

§. 2. He tells me (p. 2.) *he expected great Things, when firſt he ſet about to read my Book, and began to ſtagger in his Mind, as to that Ingenious Piece*, call'd, *The Spirit of the Quakers tried*, or to that Purpoſe: But knowing himſelf better, I hope he will excuſe me, if I do not believe him. He never had that Opinion of any Thing writ in Defence of a People he teſtifies ſuch irreconcileable Hatred to, which is none of the meaneſt Blots in his 'Scutcheon. Penn, *the Anſwerer, if he were not furniſht with Fore-head and Tales beyond Meaſure, his Pamphlet would have had nothing remarkable in it*; Whether this be moſt a Lye or an Abuſe, I know not, perhaps the *Reader* may; but ſure I am, there is more of both than ſtands with true *Chriſtianity*, to give a Comprehenſive Undervalue of what he can never anſwer, which perhaps goes for one among ſuch as have Faith in him, or know no better.

§. 3. But he is angry at my ſtating the *Queſtion*, thus, (p. 3.) *Whether God's Holy and Unerring* Spirit *is or ſhould be the proper Judge of Truth, Rule of Faith, and Guide of Life, among Men, eſpecially under the Adminiſtration of the Bleſſed Goſpel of our Lord and Saviour Jeſus Chriſt, or no?* I affirm it, and proceed to prove it by Scripture and Reaſon. Upon which be pleaſed to hear his Reflection, and from Hence make a Judgment, what that Spirit muſt be that ſhould ſo pretend to anſwer my *Spirit of Truth*, &c. *Conſidering his Words foregoing (which are too many and too worthleſs to tranſcribe) And what he drives at in the handling of this Queſtion, I never read one ſo lame and deformed in my Life come forth with ſuch State and Confidence, and ſuch a Train and Rout of Mediums as deformed as it ſelf; There is in it neither Logick nor Honeſty: Certainly if he had not turned* Quaker, *and in that Fall put all out of Joint, he could not likely after ſuch good Nurſing have been thus lamentably cripled in his Intellects, and ſomewhat beſides.*

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One would think the Strain of this Comment were Anſwer to it ſelf: Why ſo much flouriſh, and little done? Muſt Noiſe ſupply the Abſence of Reaſon? and baſe Reviling go for Confutation? Shallow Man! What Lameneſs is there in the Queſtion? I profeſs I ſee none, nor has he ſo much as pointed at one Limb that is defective in all this Rabble of Reflection. [*I have neither Logick nor Honeſty*] It had been to be wiſh'd that he had ſhown more of both in ſaying ſo, or held his Tongue. [*But my turning* Quaker *has put ſomething out of Joynt*] But what, I know not, unleſs the good Opinion I once undeſervedly had of ſuch Mountebank *Prieſts*. But give him his due, he is the firſt Man that ever acquainted me with the Ground of Cripling. I was never yet wiſe enough to think it a Natural Effect of Ill-nurſing; but Careleſneſs in Nurſes, Falls and the like have brought it. I perceive he is not only a Well-wiſher to *Phyſick* by his hard Word, *Ebullitions*, but a ſmall Pretender to *Chyrurgery*, by his Term, out of joynt; when he has given better Proof of his well-ſetting to rights his own diſ-joynted, or, if he will, diſlocated Cauſe with that of Chriſtianity, he may better ſet up for a Religious Boneſetter, and in the mean Time he can paſs but for a Quack.

[*But I have no Logick*] And why? [Becauſe I ſay, pag. 37. there is no more Difference to me between a Judge, Rule and Guide, than eſſentially there can be in the Wiſdom, Juſtice and Holineſs of God; he ſhould have added, ſays *J. Faldo*, nor between Truth, Faith and Life amongſt Men.]

I would know of any Man that can think himſelf capable of judging in the plaineſt Caſe; if this be an Anſwer to mine Argument; I ſaid then, I do again, that there is no more Difference in them reſpecting the Principle, than eſſentially there can be *in the Wiſdom, Juſtice, and Holineſs of God*, which are but ſo many Words to expreſs the Perfection of one and the ſame Being, for he is all, and that in all. Wiſe in being Juſt, and both in being Holy; They are inſeparable, for *That* which gives me a right Senſe or Judgment of Truth from Error, is as well to me a Rule, what I ſhould believe or disbelieve, and a Guide what I ſhould practiſe or not practiſe, as at firſt it was my Judge of what was Truth from what was Error; All which ſober, and indeed unanſwerable Arguing he thought fit to overlook, which is very Diſingenuous. I ſay, that *the ſame Spirit, which is a Judge, is a Rule and Guide, even in that very Act, wherein it is a Judge*, and that unavoidably; Therefore to diſtinguiſh them is frivolous, and to maintain one to be a Rule, and the other a Judge, is abſurd and heterodox.

For *his Addition*, it is not hard to anſwer, *That there is more Difference between Truth, Faith and Life*; for one may be without the other two, I mean Truth abſtractly: But if it ſhall be underſtood of Truth received into the Heart, I ſay, that there is ſo great an Affinity between Truth, true Faith, and an Heavenly Life, that they follow each other almoſt at an inſtant, and cannot be ſeparated from each other.

§. 4. But *he is Angry that I ſhould uſe thoſe Words of Lord and Saviour in my Queſtion*. I thought them ſober; and I am ſure I meant them of him that was before *Abraham*, that in Time appeared for the Salvation of his People, however he would diſintereſt us in them; but indeed the Way he takes to do it will do us no harm: For that he may inſinuate we mean another Thing, he calls it *Playing at Blind-Man's-Buff*, which is worſe than a *Buffle-headed Expreſſion*. Is this your Goſpel-Miniſter? Let him go wreſtle at *Morefields*, play Foot-ball Matches, turn Ringer, a Practice he pleads for in his Book, and leave off Prophaning the Holy Name of God with ſuch an unhallowed Mouth and unbridled Tongue. Some of my Scripture-Arguments he pretends to refute, I ſhall mention, and what he objects, that both may be weighed in an equal Ballance.

§. 5. The firſt Scripture by me urged is that in *Geneſis* 6. 3. *My Spirit ſhall not always ſtrive with Man*, &c. From whence I infer, that God's unerring Spirit both did ſo ſtrive either for Conviction and Converſion, or to prompt to farther Attainments, and that they were not at that Time of the World without an Infallible Spirit to Teach, Rule, Judge, *&c.* To which he ſays, *My Argument is a Thicket of Impertinencies, that a Body had need of good Arithmetick to number the Terms, that I am a none-ſuch for Diving, if I can fetch up from this Scripture what is mention'd in this Propoſition.*

What need there is of this little Wit, a better Word for Pedantry, I know not, and I believe more are of my Mind; but if my Conſequences are ſo Impertinent, and ſo Numerous that ordinary Arithmetick will not ſerve to reckon them, and

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But he tells me that *my Queſtion is, to prove the Spirit's Teaching indefinitely, or without Difference of Perſons; and my Proof ſpeaks of the Spirit's Striving with Wicked Men.* For this he cries out, that *I wander from Truth and Reaſon, and am Infatuated*, queſtioning, *if my Conſcience have any Eyes*; and has Impudence enough to tell me, that *I am beholden to him for giving no farther Diſcovery of my Vanity and Folly*, &c.

How groundleſs his Cavil and Reflection are, and with what rude and unhandſom Terms he is pleaſed to give them, I need not trouble my ſelf to ſhew; But certainly if God affords Bad Men his Spirit to ſtrive with them; then Good Men, who cannot be ſuch without it, but Senſual and Deviliſh rather, muſt needs have this Holy Spirit, as well to preſerve them, as that it made them ſuch; if ſo, then may we conclude our *Adverſary* Weak, as well as Envious, who from that *Text* denies my Proof of the Univerſality of God's Spirit. For what is it but to ſay, that though all Wicked Men have the Spirit ſtriving, Good Men have it not? Whoſe Conſcience wants Eyes at this Time, will not be hard to determine; but ſure I am, it was his Wiſdom to leave off where he did, ſince his reputing my Sober Scriptural Argument Infatuation, Folly, *&c.* was the moſt evident Mark of his own he could well have given us.

§. 6. The Second Scripture I urge, and which he perverts, is that in *Neh.* 3. 20. *Thou gaveſt alſo thy Good Spirit to inſtruct them*; which, *ſays he*, without being ſo ingenuous as to mention, much leſs conſider, and anſwer my Argument upon it, *is mainly the Spirit of God, which he put upon* Moſes *and* Joſhua, for which he quotes *Numb.* 11. 17. & 27. 18. *Pſal.* 77. 20. But does he think us ſo Credulous, as to receive this Stuff for Goſpel? Certainly we muſt commit the greateſt Cruelty upon our Underſtandings to ſtrain them to ſuch a Fiction. He might with as good Reaſon have ſaid, that the Pillar of Cloud by Day, and Fire by Night were ſeen of none but *Moſes* and *Joſhua*, as to grant, they had the immediate and general Benefit of them, and at the ſame Time deny them to have had the immediate Benefit of the Spirit's Teachings. Beſides, had they not had ſome Meaſure of the Spirit of God, they could never have known that *Moſes* had been ſo inſpired, nor have ſo willingly bowed under *Moſes* as they did, and have ſhewn themſelves ſo well aſſured of his Conduct. Nor can the Objection of their Rebellion at Times invalidate our Reaſon, ſince it were to ſay, that they ſinned not againſt the Spirit of God in themſelves, but in *Moſes* only. But becauſe they did ſin againſt the Holy Ghoſt in themſelves, and that it was the greateſt Ground for the Charging of Rebellion againſt them, we may well conclude that they had the Spirit, that is, the Conviction of it.

The Scriptures he brings, are no more to his Purpoſe, than the Story of *Tobit* and his Dog: For though there was the Gift of the Spirit poured out upon *Moſes*, *Joſhua*, and others, that was not common to the People; yet this proves not that they were not without a Meaſure of the Unerring Spirit to teach them what was acceptable with God; The Difference was not, that *Moſes*, &c. had the Spirit, and the People had it not, but that he and ſome others had the Spirit of Government, and the People had it not: But what is this for him? *Doth not the ſame Eternal Spirit that teacheth to Rule, alſo teach People to be ruled?* Nay, I affirm, that as God did gift ſeveral by his Holy Spirit to Govern, and conſequently they had the Spirit; ſo did he beſtow of his Holy Spirit upon the People, to enable them to live according to the Government, and conſequently they had as truly their Meaſure of the Holy Unerring Spirit, as had *Moſes*, *Joſhua*, &c. theirs.

§. 7. The Third Scripture he would unconcern me in, is this, *And the Inſpiration of the Almighty giveth them Underſtanding.* Upon this *he asks* me this Queſtion.

But doth this encourage Men to caſt off all External Means, and the Uſe of their Reaſon? Nothing leſs, ſays he; *Nothing leſs*, ſay I too: And who can help it, if he underſtands me ſo; But that he may be as baſe, as baſe can be, he aſks this Queſtion as the Reſult of my Argument upon the Place, and yet never anſwers it at all: But I cannot help it, if *J. Faldo* will render me a Fool, that he may ſhew himſelf Wiſe, I confeſs he wants ſome ſuch Fool for his Work, and his own Weakneſs may tempt him to that Diſhoneſty. Only I would have the *Reader* know, that Reaſon, Memory and Underſtanding are all uſeful Servants; we deny them not a Place in the Heavenly Work, but as Inſtruments, not Agents; which ſhould not move of themſelves, to Religious Worſhip, but in and by the Motions of the Holy Spirit of God.

§. 8. The next Scripture he thinks I abuſe, is this; *Whither ſhall I go from thy Spirit; or Whither ſhall I flee from thy Preſence?* From whence (*ſays he*) you can ſcribble thus. *If God's unerring Spirit be ſo nigh, and the Senſe of it ſo certain, it muſt be either to Reprove for Evil done, or to Inform, Uphold, Lead and Preſerve, in Reference to all Good: Now, in which of the two Senſes it ſhall be taken, the Preſence of God's Eternal Spirit, and his being the Saints Inſtructor, Judge, Rule and Guide, are evidently deduceable from the Words——rudis indigeſtaq; moles*, worſe than ever Bear brought forth her Cubbs, ſays *J. Faldo:* But this is not all; hear him farther, *which with her Licking may be brought into ſome Shape, but your Products are ſo defective, both in Truth, right Reaſon, Syntax, and Senſe, that it is no Diſ-reputation to your Adverſary to be confounded by them.* A notable Excuſe for no Anſwer but Silence, which is always counted Anſwer enough by him, when he hath never another to give. Again,

It is an effectual (but an impudent) Courſe, to Silence all the World from Oppoſing you, by writing ſuch confident confuſed Non-ſenſe: We may ſuppoſe then that there is ſuch a Thing as confuſed Senſe. Yet again,

Were it not for the Sake of many who conceit your Infallibility, which you are here ſo blindly pleading for, I would as ſoon abandon my Time (Non-ſenſe) *to diſpute with a diſtracted Man in his Raving Fits, as with* W. Penn, *till he come better to himſelf, than I find him in his Pamphlet.*

And *Reader*, Canſt thou think that my Adverſary has taken a fair or probable Way to bring me to my ſelf again, whoſe beſt Arguments are ſordid, ill-bred Names, down-right Lyes and Slanders? I challenge any Man that can ſoberly pretend to Religion, to ſo much as abet this Manner of Proceeding againſt me, and the Way I profeſs: If this were to be *Chriſtian, as it is Antichriſtian*; were I a *Turk*, I ſhould take great Care I came not within the very Suburbs of ſo baſe a Profeſſion. Where's *J. Faldo*'s Reading, Learning, Conſcience, in this one Paſſage? I will not ſo much as attempt the Defence of my Argument; for it were to ſay, it needed my Aſſiſtance, or that my Adverſary had done ſomething to aſſayl its Security, who has ſo pleaded the Inſobriety and Truth of it, by an Oppoſition that could become none but a Creature as forlorn of all Honeſty as himſelf, that it is a Credit to my Cauſe, almoſt equal with our Clearneſs, that ſo much Rancour and Ignorance ſet themſelves againſt it. This is no leſs Man than your Vaunting, Strutting, *J. Faldo* his own ſelf, who thinks as well of himſelf, and deſerves as little of it from other Men, as any Perſon that has come within my Ken a long Time. In ſhort, whether I am out of my Wits, or he out of all Bounds of good Senſe or Manners, ſhall be left with the *Reader* to determine. For my part; if this be the Way he intends to take to confute his Oppoſers, he is like to anſwer himſelf; And to give him his due, he is as good at it as moſt Men I know; and 'tis to be hop'd he may increaſe in that Science.

§. 9. But he tells me, that my main Fallacies are theſe two; Firſt, *from an Infallible Spirit-Teaching, to the Infallibility of the Subjects in which the Spirit dwells as*

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But if the Truth of no *Argument* I have made, nor any Expreſſion that has fallen from me, doth ſo much as imply his Charge, let him not be angry with me, that I ſay, *He is one of the baſeſt Perverters among Men*: And if that very Paſſage by which he hopes to prove this great Deceit of mine, is found mute in the Caſe, I hope no *Reader* will be ſo unjuſt to refuſe me the Cenſure of his being *an Unfair Adverſary.*

§. 10. The firſt Place he thinks to make for him, is this; *Quench not the Spirit:* On which I argu'd thus; Thoſe to which he gave the Caution had the Spirit, if thoſe could not quench it, that had it not, conſequently the Primitive Churches were not without an Unerring Spirit. To which he ſays, *but ſuppoſe they had the Spirit, it is a miſerable erroneous and weak Concluſion, that they were Infallible.* How far this makes for him, or rather how greatly he has miſtaken me is evident, if it may be conſidered that there is not one Word of any Man's being Infallible in all my Argument; only that the Primitive Churches had an infallible Spirit, not of their own, or from themſelves, but from God; and that they were only ſo in their Knowledge or Determinations from the unerring Guidance of God's Spirit; unleſs they either were without the Anointing, or the Anointing was Fallible, both which are contradicted by the Apoſtle *John* in the noted Paſſage, 1 *John* 2. 27. So that my *Adverſary* is manifeſtly guilty of that Fault He doth with no ſmall Aggravation charge upon me, *viz.* That from my Arguing the Certainty of the Primitive Churches having the Holy Spirit of God to direct them, from the Impoſſibility of their Quenching what they had not, he makes me to conclude *the Infallibility of the Churches, whether they were led by it or no*; As if I intended to plead the Infallibility of private Spirits, and not rather of the Holy Spirit of God, and ſuch only as were conformable to it.

§. 11. His other Cavil confirms the Truth of my former Argument, and his own great Ignorance or Baſeneſs. My Words are theſe, *If God ſends forth his Spirit into the Hearts of his Children, then are they not without an Infallible Spirit*, grounded upon that Scripture, *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts*, Gal. 4. 6. To which he ſays; *Your Adverſaries have not ſo little Knowledge of the Spirit of God, as to ſay the Spirit of God is Fallible, nor yet are ſo Ignorant of your Spirits and of the Scripture, as to ſay, you are Infallible.* Now I have two Things to deſire of the Ingenuous *Reader*; *Firſt*, to find me out ſo much as one Syllable in my Argument, that infers or concludes the Spirits of ſuch to be infallible, into whoſe Hearts God has ſhed abroad his infallible Spirit, whether they are led by it or not; or that I could intend a concluding of the Spirit of Man infallible, becauſe God has given his own unto Men, that is unqueſtionably ſo. I am ſure ſuch a Thought never entred my Mind, as fruitful of them as our *Adverſary* may be; *Adverſary* I may well ſay, not only becauſe he is one, but that he acknowledges to me as much, which let him know however, I am not ſuch to him.

The *Second* Thing I have to deſire of the Candid *Reader*, is, that he would weigh with himſelf, how Unjuſt this Man is to me, to infer Infallibility to Men, from my Affirming it to belong only to the Spirit of God; And as if he fear'd, I ſhould not be as Heterodox as his Envy would have me, to conclude on my Account from what I urged to prove, *That God's Children in all Ages had an Infallible Spirit to Judge, Rule, and Guide them; the Affirmative of the very Queſtion debated (that is, God's Spirit) That every ſuch one was Infallible in and from his own private Spirit.* O Monſtrous Perverſion! I would impute it to his Miſtake of me, it being far better to be ignorant than diſhoneſt, but he will not let me, who a little below has Impudence enough to write; but we are Not Ignorant, *that your Principles make no Difference, or Diſtinction between the Spirits of God's People and the Spirit of God*; manifeſtly intending, (not that they are at variance, for ſo we ſhould eſteem his Charge a Piece of Juſtice, but) that the Spirit of the Creature and the Spirit of God are but one Spirit; An Abſurdity that never fell from us. How many Times hath *J. Faldo* been guilty in his Diſcourſe of plain Forgery and

Diſhoneſty againſt us. So certain as there is a God in Heaven, terrible will his Judgment be in that Great Day of Inqueſt, if he repent not.

§. 12. (Pag. 21, 22, 23,) He makes a great Stir about my checking the late *Socinian*, for making Chriſt the Head of a Fallible Body, ſaying, *If Chriſt be Head to none but the Infallible, Wo to the Poor Saints, who have truſted hitherto they had an Head in Heaven, who hath Pity on the Ignorant, and thoſe that are out of the Way; and I am ſure Chriſt is then none of your Head.*

We have enough, and leave his very ill Language out. (1.) It is granted to us, that Chriſt is Head to a Fallible Body, or at leaſt to Fallible as well as Infallible. I charge him to give us one Scripture for this, or he is gone, for all his Idle Puns, Shifts, and ſcoffing Flings at us. (2.) That a Man may be a Saint, which if we take it ſtrictly, is one of that Number the Apoſtle prayed, *The Churches might be of*; *I mean thoſe which were ſanctified throughout, in Body, Soul and Spirit:* I ſay, *That a Man may be ſuch a Saint, and yet be Fallible or Erring.* (3.) That the Saints are ignorant and out of the Way: Truly this Doctrine very well becomes *J. Faldo*, I had rather it ſhould be his than mine; I will venture then in the Scale of Truth, without thinking I am on Hazard in the Matter, eſpecially when, if I err, *That hinders not from being a Saint and Member of Chriſt:* But *J. Faldo, Can a Man be a Saint, and yet ignorant of ſo much of God, as is requiſit to conſtitute him ſuch? Or can he be ſuch, and yet out of the Way which renders him a True Saint?* It is the firſt Time that I ever heard in ſo many Words, *That a Man might be a Saint, and out of God's Way.* O Doctrine of Devils! No Marvel ſo many Unclean Fowls flock to this Carcaſs. What! *Saints*, and err from God's Way? *Strange! Saints*, and ignorant of God's Mind? It ſeems then, that neither Ignorance, nor Erring from God's Way, indiſpoſe any to be Saints. If this be not a plain Contradiction to the whole Record of Scripture, none ever was, is, or ſhall be eſteemed ſuch to the End of the World: How many, how grievous, and how ſharp have God's Complaints been againſt thoſe who have left the Right Way of the Lord, which has been the *Way of Light and Righteouſneſs, the Juſt Man's Path through every Generation?* No Wonder that ſuch Doctrines are both greedily received and ſeriouſly maintained, that ſooth up People in the Belief of ſuch pernicious Soul-murdering Doctrines. And the Truth is, and I do boldly affirm it, and that in the Counſel of the Eternal God, *It is our ſtriking ſo conſtantly and earneſtly at this and ſuch like Sin-pleaſing Principles, that makes the Devil thus beſtir himſelf in his ready Agents, to raiſe up, and beſpatter us with ſuch heavy Calumnies, as almoſt every one produceth againſt us.* But we loſe not an Inch of Ground, nor a Dram of Courage; our Godly Reſolution redoubles with our *Adverſaries* On-ſets; and whatever may befall us here, as our Hope, ſo our Reward, is from God, in that High and Heavenly Place, which is above the Reach of Time, and every Aſſault of our implacable Adverſaries.

§. 13. (Pag. 24.) He tells me, *He might proceed to my fallacious Arguing from the Spirit's Teaching indefinitely expreſſed* (that is, by Scripture, Viſions, Providences, &c. means our Adverſary) *to it's Teaching peculiarly, frequently in my Pamphlet*, Pag. 18, 29, &c. that is, to the Spirit's Teaching Men and Women by it's daily and inward Diſcoveries, Motions and Operations. *But he will not*; the Reaſon is, he dare not; For if the Spirit be not an immediate Living Teacher, and works not as ſuch, to the Information, Conviction, and Converſion of Men to God in theſe Days, let him for Shame relinquiſh all Pretence to Goſpel, or an Evangelical Diſpenſation, of which it is the peculiar Promiſe and Priviledge.

§. 14. (Pag. 27.) Though for want of better Language, he is pleaſed to beſtow upon this Godly Profeſſion, the Term of *Beetle-headed Saying*, and affirms, *That the Scripture knows nothing of it*; For which I may more reaſonably affirm, *That He knows nothing of it:* For can this Man be ſo beſotted, as to think, that when a Meaſure of the Spirit was given to all to profit with; and that the Children of God were led by the Spirit of God, and the Spirit that was ſent into the Hearts of the Sons of God, and the Anointing that was in the Saints that was able to teach them all Things, was any Meaſure, Part, or Parcel, of the Prophets or Apoſtles Writings? I cannot yet think him ſo Blinded, as Ignorant or Envious as he is. Either theſe Paſſages are no Scripture, or that groſs Abſurdity muſt follow.

§. 15. (Pag. 27.) But he tells us, *That we may be miſtaken, ever ſince ſome of us thought* Paul Hobſon's *Mumbling through a Trunk, and an Hole in the Wall, to be the Voice of the Lord.* But were it as True, as it is in many Things falſe, it ſhews the Prophaneneſs of that *Anabaptiſt*, who dar'd to take the Lord's Name in his Mouth, and counterfeit a Solemn Commiſſion to a poor whimſical Wretch; and as it hap-

1673. pened, out of a Spirit of Covetouſneſs and Inhoſpitality, for he had no Mind to give him longer Entertainment; ſo that not knowing how better to be rid of him, than to forge a Commiſſion, he wickedly contrived a Paſſage into the Chamber where the Man lay, and through a Trunk prophanely uttered a Kind of Commiſſion, to go to a certain Place, where, I cannot tell; but I am ſure, as the Story goes, out of his Houſe, to whom his little Victuals had been a Burden; A Practice for the Avarice, Prophaneneſs and Abuſe of it, to be abhorred and deteſted of all Sober Men. And I think the Man more excuſable under his Miſtake than Major *Hobſon*, who ventur'd into ſo much Wickedneſs, and that with Deſign to bring him into it. 'Tis true, that ſuch a Man there was, that he went to Major *Hobſon*'s Houſe, that he dealt ſo wickedly by the Man to be rid of him, that the Man had been among us; but as his Practice ſhew'd him to be none of us, ſo were not any of his Imaginations countenanced by us, but ſharply rebuk'd; and therefore that Part of *J. Faldo*'s Reflection, a Lye: Yet, ſince he has gotten this Story by the End, I will ſee how much better grounded *J. Faldo* would be upon his Principles againſt a *Quaker*, ſhould he be ſo impious as to put the ſame prophane Abuſe upon him. Suppoſe *J. Faldo*, either by a Trunk, or Hole through a Wall, or one of the New-invented Trumpets, that carry a Voice a Mile, ſhould have as far as Words go, a very Solemn Commiſſion to go Preach the Goſpel in any other Place than *Barnet*, (where I hear, he now lives) within this Iſle, or ſome more remote Part of the World, and that not only once or twice, but many Times joyn'd with Threats and Promiſes, I will ſuppoſe his Inclinations will lie at Home, unleſs more be to be gotten (an infallible Ground of Motion with many of his Tribe) But I would know of him, which Way, or upon what Foot he would receive or reject ſuch a Commiſſion? The Scripture makes no Mention of any ſuch Thing in Particular; in General it will not reach it, becauſe this is no other Goſpel, that he ſhould be required to Preach, than that which he pretends to be according to Scripture. I ſay, with what would he reliſh, ſavour, or try this Voice? Would he reject it, becauſe the Scripture did not particularly own it? There is the ſame Reaſon why he ſhould embrace it, becauſe it does not particularly deny it. How will he do then? Why, perhaps he will go, becauſe there is no General-Rule in Scripture that withſtands it. But how does he know, that ſo many good Words in themſelves were ſpoken from God, and not to deceive, tempt, or abuſe him? 'Tis true, the Scripture has general Denials to Falſe Spirits, and general Teſtimonies to the Motions of the True One, but ſtill here's but a begging of the Queſtion; For how ſhall I know that the Voice or Spirit be True or Falſe? It is not Unſcriptural, Unreaſonable, nor Improbable. Alas for *John Faldo!* Have all his Preaching, Praying, Writing, &c. no better Foundation than Hear ſay, Imitation, ſtrong Fancy and external Senſe? *Can he not ſavour and reliſh Spirits as well as Words?* If not, he may be truly ſtiled a Man of Words, but void of that Spirit which tries Spirits, and gives Right Diſcerning of thoſe Things that may concern them, to all that believe in it, and are led by it. I might ſay much upon this Theme, but let this ſuffice to detect the weak Foundation of *J. Faldo*'s Faith, Knowledge and Practice; and that ſuch as he, though pretendedly two or three Degrees more refined than the preſent Proteſtants, are miſerably apoſtatized from the Firſt Revolters from *Rome*'s Idolatries, who aſſerted, *None could underſtand the Scriptures themſelves, much leſs benefit by them, who had not the ſame Spirit that gave them forth*; conſequently, *the Spirit, and not the Scriptures, were the Principal Cauſe of Right Knowledge, and the Rule, for our very Underſtanding of them.* And truly, though *J. Faldo* would have the World think he both underſtands the *Quaker's Principles* very well, and has refuted them very clearly, yet whether he will give me Leave or no, I will make him ſpeak the Language of the *Quakers* paſſing well in this Particular of the Spirit's being the Judge, Rule and Guide of Faith, Worſhip and Converſation, the Thing aim'd at in that Firſt Part of my *Spirit of Truth Vindicated*, by him ſo much quarrell'd at, perverted and ſcurrilouſly abuſed, or elſe I greatly miſtake his Mind. And, which will be much to my Defence, he muſt likewiſe have done ſo himſelf. Hear him,

§. 16. (Pag. 15.) *But Mr.* Penn, *do you deal fairly and honeſtly with your Adverſaries, to imply in your Queſtion that we deny the Spirit of God to be a proper Rule of Faith, Guide of Life, Judge of Truth? You know that we own it to be ſuch; and that it doth both in the* Conſcience, *and by the Scripture, Creation and Providence, perform ſuch Acts,* &c. *and is to ſuch Purpoſes, and that of Right. What can we ſay more? Has he not ſtrangely miſ-underſtood us?* Again, *Only we deny that the*

the Spirit always performs theſe Acts without the Uſe of the Scripture, or any External Means.

Truly and ſo do we; for we daily enjoy the Benefit both of God's Spirit by the Scripture, and publick Worſhip, as Means. If this be the Grindſtone my Noſe is to be held at, and by not mentioning of which (as he falſly ſays of me) I abuſe and trifle with him and my *Unwary Reader*, I am contented to abide here while I live, as my Diſcourſe at large upon the Scriptures muſt needs have informed thoſe who have read it. But I am of the Mind that *J. Faldo* will find it too hot for him, and I am aſſured, that ſo much Conceſſion overturns him for ever, as to his preſent *Baſis*; For that he ſhould oppoſe my Diſcourſe that intended nothing more than to prove God's Spirit to be the Great Rule to Believers, and yet himſelf, after much Oppoſition, to give it away, and accord as far as any Man need to do, that would be of one Mind with us in the Point, ſavours of great Weakneſs and Inadvertency; not, that he now ſpeaks Truth, but that he ſhould ſo eagerly oppoſe it before.

§. 17. (Pag. 30.) There is one Paſſage more, which being to this Purpoſe, I will mention: *We value not the Senſe (of the Scripture) for the Print's Sake, but the Print for the Senſe's Sake, and the Bleſſings that attend that Way of Conveying the Holy and Revealed Will of God, and ſo much as to correct your Vapour.*

This he ſpeaks upon my Words, that the Intimate of a *Prince* needs not ſo much an Edict becauſe in Print, as becauſe of his living and more immediate Touches he may have had from his *Prince*. Now let any tell me, if the *Quakers* have put the Scriptures into any Degree below that, wherein *J. Faldo* himſelf has plac'd them. Do the *Quakers* ſay, *That True Chriſtians have the Spirit*; ſo ſays *J. Faldo* too. *Do the* Quakers *affirm that the Spirit of God is a Judge, Rule and Guide, and ſpeaks forth the Mind of God into the very Conſcience*; Does *J. Faldo* come one Jot behind them? But do they ſay, *That it is the Senſe of the Truth declared of in the Scripture, that puts a Value upon the Declaration? And that Written or Printed Words, are Valu'd for the Matters Sake they treat of, rather than their own? Yea, that the Scripture of it ſelf can do little?* It is *J. Faldo*'s own Doctrine! Very well! But does *J. Faldo* ſay, *That God doth not always ſpeak in the Conſcience immediately by his Spirit, but ſometimes by the Spirit, through the Uſe of Means, as the Scripture's, Preaching, Praying, Creation, Providence,* &c. *and that by ſuch Ways he reacheth into the Conſciences of Men?* So ſay the *Quakers* too. Would the Man but be certain to himſelf, we needed no other Advocate; but his Ignorance of our Principles, or Prejudice to miſ-repreſent them, makes him at once oppoſe us, and contradict himſelf.

And now we are come to the Concluſion of the Matter, which he ſays, *Is, to ſhew me my ſelf in the Glaſs of Senſe, if I think my Eyes worth an Uſing.* Indeed I do, and am willing to behold all he hath to ſhew me: *Reader*, hear him ſoberly.

§. 18. (Pag. 30.) *Foul Epithets; as Knave, Puppy, Fool, Raſcal, Loggerhead, Cheat; This you ſay, was the Language of our Adverſaries ſmall Crier, but as you call it, of a loathſome Scent.* It ſeems *J. Faldo*'s Noſe calls it no ſuch Thing; A long Experienced *Chaplain*, a Kind of a Religious Gentleman-Uſher, ſhould have learned better Manners.

So, ſays he, *You blow it on the Author of the Book within five Lines. — Tryers of other Men's Spirits, who have* (it ſhould be *give*) *ſo little Proof of the Knowledge of their own, as to be wanting in the firſt Principles of Civility. This is not fair* (ſays J. Faldo) *to charge him with another's Faults.*

It is ſome Juſtice to us, that he will account ſuch Language to a *Quaker* a Fault. But I would have him know, that I never intended any ſuch Thing as he baſely infers, that is, to make *H. Hedworth* in the leaſt Guilty of uſually calling *G. Fox* thoſe ſcurrilous Names; for though I think him Envious enough againſt *G. F.* in particular, as appears by another Sort of Language, and the *Quakers* in general, yet I believe him to have more Civility and Regard to his Way, whatſoever he thinks of me, than to dirt it with any Thing ſo groſs. But for as much as *T. Firman*, the Author of that foul Language, was his great Intimate and Aſſociate, that they have in common the ſame Creed, are joyntly intereſted againſt us, thereby earneſtly endeavouring to promote their *Beloved Socinianiſm*, or *Biddleiſm* in the World, and Men acted not by two diſtinct Spirits, though one might launch forth more extravagantly than the other: And laſtly, that *H. H.* had ſhewn other Sorts of Rudeneſs and Injuſtice to us in general, and many by Name, in *His Spirit of the* Quakers *Tryed*. I did ſay, *Theſe Men*, and continue there ſtill, the Method of their Proceeding then and ſince, eſpecially that reſtleſs Calumniator, *Thomas Firman*, being

ing ſuch as muſt needs offend every Good Man; *Knave and Fool* being more in his Mouth ſtill, than becometh any Man, that is not more of both than ſuch he very frequently calls ſo. Some think it a Shame, that ſo ill a Tongue ſhould go unrebuk'd of thoſe whoſe Principles and Intereſt give them the Liberty of doing it in a Way, that if they know the Man, might be more effectual then all the Moderation and Reaſon that can eaſily be ſhewn him. But ſays *John Faldo* in his, or their Defence (for they love to claw one another) *Compare this Civility of yours with your own.*

To all this I ſay, *He obtrudes an arrant Lye upon our very Senſes; Wretched Scribler —— How Idle, how Frivolous, and how very Troubleſome is he, with his Ridiculous Remarks!* Very well: *And is this the Great Blow threatned? I fall not from one Tittle of it: 'Tis all True, all his Due, I could not well have ſpoken more plain and pertinent Words: No Knave, Puppy, Fool, Raſcal, Logger-head, Cheat,* &c. *No Impoſtor, Falſe-Prophet, Lyars, Trapans, and what not did we accoſt them with. What! Muſt not we fling off the Dirt they caſt upon us? Shall it be accounted Well-Phraſing, to call us all to Naught, and our earneſt Refuſal of ſuch baſe Epithets, and ſevere Cenſure of ſuch Scurrility, be reputed Railery?* O Unreaſonable Men! *Ought People therefore to be kill'd, becauſe they cry Murder? Or loſe their Reputation, becauſe they are Zealous to maintain it? But it was notably done of* J. Faldo *to provide for himſelf, whoſe ill Language he thought might meet with as ſharp Rebukes, as that of our Enemies had done. Nor indeed will we let ſlip this Opportunity of Collecting and Publiſhing to the World, after what Manner he has us'd us, throughout his Diſcourſe, and my ſelf in particular, who never had any Thing to do with him in all my Life. If he has not ſaid Worſe of us, with whom we have had ſo little, if any Thing at all, to do, than he pretends I have againſt thoſe Men that gave ſuch Provocation, let me fall in the Good Opinion of the* Reader, *and the Juſt Witneſs in his Conſcience condemn me: But if it appear, that this unprovoked Perſon is far more Guilty, than he can poſſibly render us, by vilifying Expreſſions againſt our Perſons and Principles, I hope, and expect ſo much Juſtice from the* Reader, *as that the Innocent may go free, and the Guilty only be Condemned.* That *J. Faldo* has not ſhewn himſelf that Man of Moderation, Civility or Religion, he pretends himſelf to be, and which I hear, ſome few have hithetto reputed, let the following Faithful, and True Collection, of but ſome of his many Unchriſtian Reflections, Names and Epithets, upon our Faith and Principles, be duly weighed by the *Impartial Reader.*

§. 19. Penn *furniſhed with Forehead and Tales beyond Meaſure.*] I am aſſured that's a Lye. I think my Forehead and Tales are like other Men's; if not, I have this Satisfaction, they are unlike *J. Faldo's.*

His Poſt is the Quakers *conceited Strong-hold of the Infallible Guidance of the Spirit of God*] A *Poſt*, his Poſt can never ſtand long by, and ſuch *Hold*, as all his Aſſaults can never enter or force; and we are glad it is ours indeed: For as above all People we need it moſt, ſo are we the only Sufferers in Defence thereof: Satan's Bulwarks ſhall be broken down before it.

§. 20. (Pag. 3.) *In debating of which, he waves and toſſes like a Man in a confus'd troubleſome Dream; I thought meet to give ſome Account of his Forces, conſidering him to be a Man of Noiſe, and no ſmall Prop to the* Quaker's *Cauſe, in their own Eſteem.*

I toſt not beyond the Bounds of Scripture and Truth; my Arguments were ſhort and plain, and what I writ was in Conſcience and Seriouſneſs, little meriting ſuch rough and flaſhy Reflection from any Perſon pretending to Seriouſneſs, and leaſt of all, one that I never had to do with in my Life. *Dreams* I have none, they lie on *J. Faldo's* Side; He that calls Chriſt, Lord, and not by the Holy Ghoſt; He that ſays, He is his Redeemer, Saviour, *&c.* and knows not the Internal Operation of his Saving Power, nor that Virtue and Life to quicken to God, which comes therefrom, dreams of all theſe Things, and that is *J. Faldo's* Condition, who ſcoffs at Internal Knowledge without External Means, though to his own Confuſion he ſometimes reads another Lecture. *I am no Man of Noiſe, farther than your Noiſe makes me.* The Profeſſion of the Way I am in, I came to through Sorrow for Sin, Circumciſion from the World, Deſires after God, and Life that is Everlaſting; and ever ſince God has enabled me to His Service, *(and here I hope to ſtand while I live)* My Life, Spirit, Power and Principle wars againſt all yours that are embattell'd againſt us; and no Quarter I proclaim, in the Name of the Lord, to that wicked Spirit that acts you all againſt us; though to you Peace and Salvation, *if ye Repent.* Do you leave off your Envious Endeavours againſt us, or elſe blame your ſelves, and not us, for appearing on the Stage againſt you.

§. 21. *Deformed Confidence*; *neither Logick, nor Honeſty*: *Certainly, if he had not turn'd* Quaker, *and in that Fall put all out of Joynt, he could not likely after ſuch Good Nurſing, have been thus lamentably cripled in his Intellects*: *Rankneſs of* Quakeriſm. *The latter Part of the Queſtion, which expreſſes the Adminiſtration of our Lord and Saviour Jeſus Chriſt, is* Playing at Blind Man's Buff, — *your Guilt*, &c. *Baſeneſs, confuſed Thicket of Impertinencies — if your Conſcience have any Eyes*; *Infatuated*; *I have ſhewed your Vanity, and made your Folly a Spectacle to the World*; *you talk at a miſerable lame Rate — worſe than ever Bear brought forth her Cubs — confident confuſed Nonſenſe*; *I would as ſoon abandon my Time to diſpute with a diſtracted Man in his Raving Fits, as with* W. Penn, *till he come better to himſelf*, &c. – *your pitiful Scribbling*, (yet *Wretched Scribbler*, was my hardeſt Word to *H. Hedworth*, he has obſerved againſt me) *not worth while to trace ſuch a Trifler in all his Vagaries — intangled Bottom, Beetle-headed Saying, Audacious Lines — he will daub his Adverſary*, per fas, per nefas, *Right or Wrong, and he that ſhall ſay the contrary, you will chaſtiſe him with Sarcaſms as keen as a* Badger's *Teeth. The next Book you write, let the Title be*, The Spirit of Babel, *from whence* Babble *in* Engliſh.

This, *Reader*, is a ſhort Account of ſome of that unhandſome Entertainment, I, a Stranger to *J. Faldo*, have received at his Hands. May my Soul never come within his Habitation; Prejudice, Envy and Cruelty lodge with him; Vanity, Frothineſs and Incivility, are like Veins through his Book, and ſerve to convey what Life it has, to ſuch as pleaſe themſelves with that baſe *Kind of Satyr*. Strange, that it ſhould be reputed ſo Criminal by *J. Faldo*, to check my *Adverſary* for abuſing me and my Friends by Name, when yet he excels in his Reflections upon us, and that without any ſuch Occaſion given! But, if we were Condemnable, ſure I am, it belongs not to *J. Faldo* to fling the firſt Stone. I am very willing to leave it with all *Sober Readers*, our Circumſtances conſidered, which of us ought to be accounted the *Unfair Adverſary*. O, When will it fall to my Share, to engage a ſober modeſt *Adverſary*! But why do I wiſh for that, ſince ſuch are our Friends. Well, it will greatly become me to be contented with my Lot; Faith I have, theſe Things will not laſt long; and Patience will give to ſee the End of that Belief. A little foul Weather, and our Enemies are for their Creeks again: 'Tis Natural with Inſects to Sting and, Frogs to croak, in Summer; and therefore it is, that our beſt Actions are Evil in the Sight of theſe *Carping Zoilus*'s. If a Man be one of them, then a Saint, though a Devil: If gone from them, then a Devil, tho' a Saint. Such is his Farewel to me, who in three Lines tells me, *He is a little pleaſant, he cannot Sweat about Cracking of Nuts, and yet that he has had ſome Heart-akes for me.* Miſerable Man! Does Levity and Seriouſneſs go together? Froth and Sorrow keep Company? What would any Man give for ſuch Heart-akes, that bring True Ones upon a Serious Mind? But what are his Heart-akes? Why, he bewails, that a Man of my Hopes ſhould be thus left of God (he fears for Pride and Giddineſs) *as to be made a Pillar of Salt*, &c. It ſeems then that there were once Hopes: But to what? To a Party. I know you very well, you will few of you ſtand by all that I could ſay, and prove of ſome of you: I would adviſe ſuch *Oppoſers to be quiet, enjoy their Toleration, a Kindneſs as Great as they deſerve, and mind their own Concerns, and now their Hands are tyed againſt the Powers, not employ them upon our Shoulders.*

But why ſhould God leave me, a *Sufferer*, from Fourteen Years of Age for *Conſcience-Sake* (he fears) for Pride and Giddineſs? But the Cauſe of my leaving you, was that of my once frequenting you, I mean *Conſcience*; when ſome I then diſſented from, had as hard Names to give, for that *Non-Conformity*. But the Truth is, when the *King* came firſt in, at what Time you were a little dejected, there was ſomething more Serious and Tender than ordinary revived among ſome of you, which did begin to gather out of the National Pollution, and fit for a farther Thing, but taking up a Reſt, growing hard, gaping after Changes, looking back, like *Lot*'s Wife, upon your *Old Sodom*, for-ſworn Government, Kings and Biſhops-Lands, Rich Benefices, Full and Stately Livings, many of you grew dry again, *were turned to Pillars of Salt*, my Soul wandered for Reſt, and at laſt found it, in that Tender, Holy, Pure Principle of Life and Righteouſneſs, which had been wont from a Youth to attend me, mollifie my Heart, allay my Affections, and preſerve me out of groſs Pollutions, which, whilſt ſuch of you in ſome Meaſure kept, that

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J. Faldo's KEY Prov'd Defective.

I Was not willing *J. Faldo's Key* ſhould go wholly Unconſider'd; the greateſt Part of which I here publickly acknowledge to have done us ſuch Right, that if his Explanation of many of our Words be not True, I am not aſham'd to pronounce that the Scriptures muſt be Falſe; ſo agreeable to, and conſonant with Scripture has he ſpoken on our Behalf: And not only with Scripture, but that Senſe of it too, which the Beſt, Wiſeſt and moſt Learned both of the Fathers, and firſt Reformers have unanimouſly had; and on which Foundation, in ſome Meaſure, both *Puritans* and *Browniſts* began their Building; Low, Meek, Spiritual and Plain, as is yet well remembred. But how groſly he has miſ-repreſented us in other Parts, and that the True may not give Credit to the Falſe with any, I will obſerve a few, with what Brevity I may.

J. Faldo, p. 62. *ASSEMBLING*, ſays he, *Meeting in Spirit.*

W. Penn. This is not Ingenuous; For with ſuch as know us not, nor our Practice, it inſinuates a Denial of Publick Worſhip, which we ever own'd, and hope, ſhall to the End; It is well known who have moſt ſhrunk from that Teſtimony: And if *J. Faldo* means, that they do not worſhip in Spirit, becauſe he makes it Criminal in us, we have Reaſon to ſay, He and They are no Goſpel-Worſhippers: For People muſt either worſhip in, or out of God's Spirit; *If out of his Spirit*, then no Worſhip in Spirit and Truth, but the Device of their own Hearts; *If in the Spirit*, then the *Quakers* aſſemble as they ſhould do, and *J. Faldo* is to be rebuk'd for little better than an Upſtart Scoffer at Aſſembling in Spirit: The once avow'd Principle of the ancient *Browniſts*, now call'd *Independents.*

J. F. Pag. 69. *The Will of the Fleſh*, ſays he, *All that is choſen by Man, though he be thereby diſpoſed by the Will of God revealed in the Scripture.*

W. P. This is falſe; Many Things may be, and are daily choſen by Man, that is not in the Will of the Fleſh, nor by his own Will; much leſs, when any ſhould be diſpoſed thereto by the Will of God revealed in the Scripture: An Abominable Untruth, and ſo Notorious, that I need ſay no more; only Challenge him to produce any of us in Proof of his Expoſition, if he can; otherwiſe he hath Slander'd us and our Principles: For the Will of the Fleſh is that, which is quite contrary to God, and inconſiſtent with the Good of the Creature.

J. F. Pag. 69. *State of Glory*, ſays he, *The State of Peace and Joy reſulting from the Witneſs of the Light within in this Life.*

W. P. It is true, That Glory is revealed, from Faith to Faith, in this Life: But to ſtint the State of Glory to the Peace and Joy of this Life only, may juſtify his wrong Opinion of us, that we deny Rewards to come; but it cuts off from our ſtedfaſt Faith in an Everlaſting Manſion of Glory and Bleſſedneſs, which (from the Light within, to all who obey it) ſhall ſpring as a River, and flow as an Inexhauſtible Fountain: And *J. Faldo* ſhall never know true Peace another Way; That is the Word of the Lord to him.

J. F. Pag. 70. *Preaching for Hire, Hirelings*, ſays he, *to have a Proviſion for the Outward Man, as a Maintenance for Preaching, though no Bargain be made; yea, though ſuch who receive it, would Preach, if they had never a Penny Reward in this World from thoſe they Preach to.*

W. P. This is done like the Fox indeed. He would ſuggeſt, becauſe we deny Hirelings, that is, Bargainers, Men that make it their Trade, that have no other, will ſeek no other, and yet preach, perhaps, but once a Week, if then; and beſtow the Six Days, that might be otherwiſe employ'd, to ſtudy for that Day, inſtead of Preaching moſt of thoſe Days, that therefore we are ſuch Cruel, Hard-hearted People, that ſuch as Preach, and are Poor, either through a numerous Family, low Eſtate, many Loſſes, or a continual Attendance, from Day to Day, upon the Miniſtry they have receiv'd of God, we will not miniſter to their Neceſſities; for ſuch as ſo receive any Aſſiſtance are Hirelings, and we ſhould contribute to make them ſo. No, no, *J. Faldo*, the *Quakers* are no ſuch People; but for all that, they can, do, and will renounce Thee, and ſuch as Thou art, for Hirelings: *Firſt*, In that you have not receiv'd the Living Heavenly Gift of the Miniſtry: And, *Secondly*, Becauſe you do generally bargain, will not preach without it; and can baſely leave an honeſter People, for a better Allowance; This is Notorious; therefore ſtop thy Mouth.

J. F. Pag. 72. *The Luſt*, ſays he, *All Deſires that accord not to the Light within, and proceed not from thence.*

W. P. What accords not with the Light within, is not of God; and ſo far we own his Explanation: but to ſay, that all Deſires about ſuch ordinary Things, as are left to the common Underſtanding, Prudence, and Liberty of Man to do, or not to do, are Luſt, if they come not from the immediate Impulſe of the Light within, is his own Notion, and not the *Quakers*: We do not ſubject that heavenly Principle to, nor concern it with, every Inferior and Frivolous Thing belonging to this World.

J. F. Pag. 75. *Chriſt, the Offering*, ſays he, *the Light within.*

W. P. This is no *Quaker*'s Expreſſion; and unleſs we are to anſwer for *J. Faldo*'s Miſtakes, we are unconcern'd in it: Only his Malice is manifeſt, for he would by this inſinuate, that we deny Chriſt to be an Offering, as in the Fleſh, and the Body then offered up to be concern'd in our Belief of the Offering: But I do declare it, to have been an holy Offering, and ſuch an one too, as was to be once for all: Therefore let none receive his Abuſe of us for our Faith.

J. F. Pag. 79. *Men-Pleaſers*, ſays he, *They who comply with Men, though in Things not only lawful, but alſo to Edification.*

W. P. We charge this upon him as an Arrant Lye. We are ſo far from reputing ſuch *Men-pleaſers*, that we account them Sober, Courteous, and Commendable Perſons: provided, he means by *Lawful*, and to *Edification*, what we do; otherwiſe he is not Honeſt, to obtrude Matters in Queſtion for our Meanings.

J. F. Pag. 81. *Ravening Brain*, ſays he, *Studying and following after Divine Knowledge.*

W. P. This is not fair; The Word, ſtudying, and following, we own in a Senſe. Studying, that is, Meditating: Following, that is, Obeying the Light and Spirit of God: But becauſe we deny the Dark and *Heatheniſh Metaphyſicks*, the prolix and abſtruſe *Niceties* of the School-men, and affirm, There is no Way to become vers'd in the Things of God, but by being an humble Student, and diligent Diſciple in the School of Chriſt, that is, to be taught of his Light, Grace, or Holy Spirit; Therefore we muſt be charg'd with the Denial of all right Study, and all right Ways to come to the Knowledge of Divine Things: Diſingenuous Man!

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J. F. Pag. 86. *Traditions of Men, that is,* ſays he, *The Scripture, or Written Word.*

W. P. Shew us that in any Book, that is ſubſcrib'd by an acknowledg'd *Quaker.* Tradition is a Delivering any thing down from one Generation to another; and as ſuch, the Word is Inoffenſive: but to ſay, They are the Traditions of Men, in the Senſe Chriſt reproved the *Phariſaical Religion,* God forbid: I had rather my Tongue were cut out of my Head. O baſe Man! To abuſe an innocent People thus groſly. The Scripture is a Godly Tradition, or Writing, given forth by Inſpiration, and preſerv'd through Generations, which we read, believe, and deſire to fulfil through the Power of God.

J. F. Pag. 63, 82, 83, 87. *Babylon; Shadows, Spirit of Anti-Chriſt, Outward Court; that is,* ſays he, *all Ordinances, Worſhip, Faith, Obedience that have any Form, though Chriſt's and Goſpel Forms, being* (with them) *the Worſhip of* Heathens, *not of Chriſtians.*

W. P. This *Key* opens into as many Forgeries as ever I knew one *Key* do in my Life. Certainly, were not this Man left of God for his Enmity, he could never run into ſuch extravagant Diſhoneſty. What! Bely us in the Sight of all? Indeed it turns upon himſelf: For Viſible Worſhip, the Form of Godlineſs, Faith and Obedience to every Ordinance of God we own, profeſs, and practiſe daily and publickly through the Power of our God; in whoſe Name we renounce his Conſtructions, and trample upon all his Malice, black and enrag'd as it is.

J. F. Pag. 89. *The Vail is over them, that is,* ſays J. Faldo, *the Belief of the Man* Chriſt Jeſus, *which was of our Nature, to be the Chriſt,* &c.

W. P. Let this be the Laſt (though ſeveral more might be obſerv'd) which at this Time ſhall be conſidered, in which we ſhall ſee that *J. Faldo* has done like himſelf, and the Man we have all along taken him to be. *The Vail is over them,* it is a Scripture Phraſe, 2 *Cor.* 3. 15. uſed by the Apoſtle to expreſs the Darkneſs and Ignorance that to that Time remain'd over the Underſtanding of the *Jews* in reading the Law, and this Vail he makes us to interpret after this groſs and abſurd Manner, namely, That the *Vail* is the *Man* Chriſt. Wicked Man! Did ever *Quaker* ſo irreverently expreſs himſelf? Give us his Name, or tell us in what Book we may find it. What greater Malice couldſt thou have ſhewn, than thus unjuſtly to pervert the Scripture in our Name, belying and abuſing both? As if, becauſe *Chriſt's Fleſh* is called a Vail, and the Ignorance of the *Jews* a Vail, that therefore the *Quakers* muſt of Neceſſity mean by Vail in the firſt Senſe, Vail in the ſecond Senſe; as if the Way to have the Vail rent, were to deny the Man Chriſt Jeſus; which were to make Chriſt rend and deſtroy himſelf, who, as the Quickning Spirit, alone rends all Vails off the Hearts of Unbelievers. Nor indeed have I met with one Term abſurd, or un-intelligible, unleſs the Scripture uſe ſuch; therefore 'tis an Untruth to ſtile them abſurd, and a Contradiction in him to offer at Explaining any thing, that is truly un-intelligible.

And that all the World may behold the Spirit of *J. Faldo,* how ill he governs himſelf againſt the *Quakers* (which makes not a little for them) let his following Epithets and Expreſſions be well weighed. I think they are ſo naked they want no *Key*; and glad we are he found no ſuch Subjects from us to treat upon in his.
‘ *Horrid Impoſture*; Ditch of Groſſeſt Deluſion; Subverting *Chriſtianity*; their
‘ feigned Chriſt; Folly, Madneſs; It began in Blaſphemies againſt Chriſt; grati-
‘ fying *Pride, Idleneſs, Giddineſs*; In Profeſſors Prophane; Vanity, Folly, Non-
‘ ſenſe, Error. Whether it ſmell more of the *Fox* or the *Gooſe*. Impoſture, Bab-
‘ ble, Blockiſh Perſon. Quakeriſm *entered the World as if Satan broke looſe, and*
‘ *Poſſeſſions by Satan were to make Way and fit Souls for the* Quakers *Spirit*; O the
‘ Hell-Dark Expreſſions of the *Quakers* Teachers! What bitter Curſes and Execra-
‘ tions. *Diſmal Howling*; *Horrible Roaring.* Blaſphemy; Wretch, Vain Fictions,
‘ *Quakers* Glow-worm, Deck their Idol, Real Non-ſenſe; *But 'tis Pity not to laſh*
‘ *a little*; *Idiots*, Stark Blind, Steel Hard, Your Crooked, Unholy Principles.
‘ Their Light grows wiſer and wiſer. Opium of *Quakeriſm*; The *Quakers* Divine
‘ Spirit Dumb. Refreſhments at *Quakers* Meetings, ſo there is at *Puppet-Plays*.
‘ Impudent Foreheads, Noneſuch Ignorance, Proud, Dreaming, Intolerable Noti-
‘ ons; Ignorance and Deluſion. Out-ſtrip all in the Crooked Way. Blaſphemers
‘ of the Lord of Life and Glory. Surely God has given them up for their *Pride*,
‘ *Giddineſs*, or *Idle Ignorance*, and that in Juſtice; and the *Devil* hath blinded

‘ their Minds with a Witneſs, Horrible Abomination, Groſs and Dark Conceits;
‘ The Rankneſs of *Quakeriſm*.

This *Reader* is a Taſte of the Spirit of the Man, and ſince he contends for the *Scripture* to be his Rule, I would fain have the *Chapter* and *Verſe* that will abet this Proceeding. Is this *J. Faldo's* Religion, *Goſpel*, *Preaching*, *Praying*, *Learning*, *Civility*, or whatever may be reputed Sober and Commendable? Away, Away for Shame! It would ſtumble a *Turk* to hear ſuch Language from one that calls himſelf a *Chriſtian* and a *Miniſter* too.

But is it after ſo great Abuſe, ſo manifeſt Injury done us and the Truth too, that thou dareſt ſay, as thou doſt, *I have the Witneſs in my Conſcience* (who haſt been thus long Under-valuing it for a *Glow-Worm*, an *Idol*, a poor Creature, Uncertain, Fallible, Errable, and what not) *that I have not in this Key in any Meaſure abuſed, or wronged the* Quakers.

Hadſt thou been half ſo *Moral*, as thou pretendeſt to be *Chriſtian*, I doubt not, but to have ſeen more Truth and Moderation. To belie any, is a great Evil; but to do it with a Shew of Religion, to call God's Witneſs, to palliate ſuch Injuſtice, is the height of Blaſphemy againſt God, and Wrong to thy Neighbour. Never more abuſe Religion with a Pretence to it, nor for Shame profeſs *Chriſtianity*, who art Inferior to a Thouſand *Heathens*, and rather than not compaſs our Diſgrace, wilt endeavour it *per fas, per nefas*, Right or Wrong: I am ſure the Witneſs of God in thy own Conſcience never ſuggeſted this Unrighteous Procedure; though wonder we muſt, that one, who has ſaid ſo many detracting Things of him, ſhould now appeal to him. Certainly, if the Witneſs of God be *J. Faldo's* Rule and Judge, as his own Appeal makes him, the *Quakers* are the leſs to be blam'd for Believing in him, and deſiring to be led by him; but we are well aſſured, that a Spirit of deep Prejudice hath animated him to, and through this Work, and not the Holy Witneſs of God, as both the Stile and Matter have abundantly teſtified. My Deſire is, that before the Evil One precipitate him into farther Enmity againſt us, he may, by a ſerious Retirement of Mind to the Holy Witneſs of God, that gives a good Underſtanding, and brings juſt Reproof for every Unrighteous Thought, Word, and Deed, come to a Sight of his preſent Undertaking to be contrary to the Mind of God, and know true Repentance for it, and find Mercy of the Lord God: Which I heartily deſire, and it is my Return to him for all his Hard Speeches utter'd by him either againſt us in general, or my ſelf (though unknown to him) in particular,

God forbid, that I ſhould Juſtifie (him) I will not leave my Innocency, 'till I Die. Job. 27. 5.

Who am a Lover of all Men; for I ſeek the Salvation of my Enemies,

William Penn.

THE INVALIDITY OF *John Faldo*'s Vindication of his Book, CALLED, *QUAKERISM* No *CHRISTIANITY.*

BEING A REJOYNDER

In Defence of the Answer, Intituled,

QUAKERISM a New *Nick-Name* for Old Christianity.

Wherein many Weighty Goſpel-Truths are handled, and the Diſingenuous Carriage of our Adverſary is obſerv'd, for the better Information of all Moderate Enquirers.

In Two PARTS.

By W. Penn. *Who loves not Controverſy for Controverſy's Sake.*

Every Day they wreſt my Words, all their Thoughts are againſt me for Evil, Pſ. 56. 5.
— But he that doth Wrong ſhall receive for the Wrong which he has done, Col. 3. 23.

To all that Seriouſly Profeſs Religion, Among thoſe called *Epiſcopalians*, *Presbyterians*, *Independents*, *Anabaptiſts*, *Socinians* and *Latitudinarians*.

THE *Duty I owe to Almighty God, and the Reſpect I bear to his Truth, with that great Concern which lives in my Mind for your better Information about us (a poor People, traduced by ſome, deſpiſed by others) and our Principles (miſ-given here, perverted there) are the only Inducements I have to purſue this tedious and unpleaſant Controverſy.*

And that you might be undeceived of thoſe falſe Apprehenſions, vulgar Stories, or the Inſinuations of more prevalent Agents have impreſt you with, I could (God knows) be contented, that even Sufferings were added to my Labours. What would I not cheerfully undergo to win you into a ſerious View and impartial Conſideration of our Caſe! Truly, I have a Belief of many of you, that were the Prejudice *of Education and common* Vogue *of the World ſet aſide, you would do us ſome Juſtice.*

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And I beſeech you, weigh how much it becomes you, you, the ſerious Profeſſors of Religion, *to give us a fair Hearing for our Principles and Reputations, before you finally determine any thing againſt us. To* Try all Things *was an Apoſtolical Exhortation: Nor can you eſcape the Cenſure of Diſ-regarding it, if you decline a fair Inquiry after us:* Let not Education *be dearer to you than* Truth; *and ſee if more be not to be known by you than yet you know.* Objected Novelty *ought to have no Force with a* Chriſtian, *ſince had that prevailed, he had never been one: Nor ſhould the Offence, that Formality, or worldly Learning takes at us, ſtave you off from a ſerious Search, much leſs the* Crucify, Crucify, *of the Vulgar, becauſe the* God *of* Truth, *when manifeſted in the Fleſh, was not exempted from more of that than ever yet attended us; Indeed it ſhould rather be an Argument for us.*

Believe us, we intreat you, when we tell you, that Religion, Pure and Undefiled Religion, *we greatly love; 'Tis that we deſire as well to Live as Defend: God knows, we have long made it the Bent of our Hearts, and the whole Aim of our Lives; without it we were the Miſerableſt of Men: Yet how are we Defamed, Undervalued, Contemned and ſet at Nought, for a Company of* Seducers, Blaſphemers, Idolaters, *and what not? But why? Becauſe we are not underſtood, and as cunningly (by ſome) hindred from being ſo. But therefore is this Diſcourſe more particularly Dedicated to you, that you may be both acquainted with the Fouleſt* Charges *one of our greateſt Enemies hath exhibited againſt us, his Kind of* Witneſſes *produced to convince them, and his Management of the whole Debate; with our Plain and Honeſt Vindication. If we ſhall be found guilty, then let us be Condemned for ſuch as he hath repreſented us to be; but if innocent, ſuffer us not any longer to Groan under the Heavy Preſſure of ſuch Infamous Accuſations; for in omitting to Right us for theſe Grievous Wrongs, you will make your ſelves Acceſſaries to an Injuſtice that muſt needs be deteſted of all Virtuous and Good Men. I leave this* Rejoynder *with you, containing the True Meanings of our Wreſted Principles, and thoſe confirmed by* expreſs Scriptures, many Reaſons, and a Cloud of Teſtimonies: *And ſhall conclude with a Paſſage out of* * Jerome, *well-becoming all Honeſt Writers, and fit to be obſerved of every impartial Reader.* Quæſo, Lector, ut memor Tribunalis Domini, & de judicio tuo te intelligens judicandum, nec mihi, nec Adverſario meo faveas, neve Perſonas Loquentium, ſed cauſam conſideres.
“ *I beſeech thee,* Reader, *that remembring the Judgment-Seat of the* Lord, *and un-*
“ *derſtanding that as thou doſt judge, ſo thou ſhalt be judged, thou favoureſt*
“ *neither me, nor mine Adverſary that writes againſt me, and that thou regardeſt*
“ *not the Perſons, but the Cauſe only.*

I am a real Valuer of whatſoever is Worthy in any of you, and an Hearty Wiſher of your Improvement in the Knowledge of thoſe things that lead to Eternal Peace, which are only to be found in the Light and Life of Righteouſneſs.

W. Penn.

The *Invalidity* of *J. Faldo's* Vindication, *&c.*

Part I.

The Introduction.

THIS *Controverſie*, not of Choice, but abſolute Neceſſity, thus continued, (and which hath ſwell'd this *Rejoynder* beyond both my Deſire and Expectation, through ſuch great Provocations and multiplied Wrongs, as are utterly inconſiſtent with the Honour of Truth to put up, and which require our ſerious Notice in it's Defence) was begun by *J. Faldo*, a *Non-conforming Miniſter at* Barnet, (diſguſted, as I have heard, at the coming over of ſome of his Hearers to the Way we profeſs) in a large Diſcourſe, entituled, *Quakeriſm no Chriſtianity*; in which he not only accuſed us of the blackeſt Errors, but pretended to prove every Charge out of our own Writings; an *Eſſay* none had ever yet fallen on beſides himſelf. At what Rate ſoever he proved them, certain it is, he charged us home, and managed it with Equal Diſingenuity. This, it was my Lot to anſwer, which I did in a Book, call'd, Quakeriſm *a New Nick-Name for Old* Chriſtianity, *&c.* Chiefly intending

tending by it to diſcover, how groſly he had miſtaken our Principles, and unworthily perverted thoſe Words we had employed to maintain them; and finally, to confirm our true Senſe with the Authority of holy Scriptures: Unto which he has ventured to give us a Reply, doubtleſs that he might not be thought to have nothing to ſay, ſo little hath he ſaid to the Purpoſe, *which is already become the Diſcourſe of the Moderate, and Regret of his Party*; But what he wants of *Solidity*, he fills up with *Air*, and places his *Reflections* to the Account of *Arguments*; and when he comes to a Pinch, he gives us *Confidence* for *Evidence*, attended moſt commonly with a Rout of *hard Names*, to drive it more forcibly home. And truly herein he has deceiv'd me; for I muſt needs ſay, I did not take him to be one that would withſtand ſuch manifeſt Conviction, and that with no other than Froth, Rant, and very Obſtinacy: I hop'd that when I had given him a ſerious Anſwer to his Book, he would either have ingenuouſly acknowledged his Miſtake of our Writings, with this Satisfaction, that he found us not ſo *Heterodox* as he apprended us to be; or elſe have beſtowed upon us ſuch a ſober and convincing *Reply*, as might have ſufficiently proved our Error, and juſtified his own Undertaking: But inſtead thereof, behold a *Pamphlet ſtuffed with Rage and ſcornful Abuſe!* by him entituled, *A Vindication*; but is indeed *his Condemnation with God and all Good Men*.

He ſeems to have deſerted the Matter, as giving that for gone; and under Pretence of anſwering my Book, fully pays himſelf of my Perſon. Of that he has no Mercy; I am all that a Man ſwelled with Paſſion, Prejudice and Revenge, can character me to be.

He complains much, *yet himſelf is the Injurer*; *Forgery* he lays at my Door, *and 'tis his own beloved Crime*; He ſays I boaſt of Victory, *yet* John Faldo *is the great Crack*; Where I rebuke his Froth, he returns me *Railing*; and if I improve his own *Similes* againſt him, then *Diſingenuous W. P.* Devotion he fleers at, as if it were *an old faſhioned Thing*; My Reprehenſion of his ill-Language he counts intolerable; *Is this your Meek Chriſtian*, ſays he? making it a greater Sin in me to Defend my ſelf, *than in him to Accuſe me*; Perſonal and Principal Reflections run fluently through his firſt Book; *My Reproof* of that unprovok'd Aſperity, *he ſtorms at*, and will needs have it to be *Reviling*; and inſtead of Repenting of his ill Beginning with us, he hath greatly encreaſed his Score, by a more *Scurrilous Reply*; as if the Man's Buſineſs were not to make us Better, *but prove and juſtifie his own being Worſe*. He would make us in Love with our Errors, if ſuch we held, that uſes ſo ill a Way to reclaim us. Does he think we are to be *Jeered* or *Railed* out of our Religion? No, No. In his *firſt*, he went too far; in his *ſecond* he has done little elſe. What ſhall we ſay of thoſe, whoſe Pride has brought them to ſuch a Pitch of Paſſion, that *Rage* muſt follow *Reproof*, and *Revenge* a *Confutation?* Without breaking one Part of the Law of Modeſty, I may ſay (for I know) he is irrecoverably gone in my Anſwer. *Not one Charge can he prove*, nor one Friend of ours can he make to ſpeak to his Purpoſe. He was for having us to *aſſaſſinate our ſelves*; our Friends he would fain have *to turn Executioners to their own Principles:* This *Fool's Paradiſe* pleaſed him; but the Diſcreet know and think better: Some were ſtartled at the Pretences of the firſt, wherein nothing leſs than our *own Books* were to bear Witneſs againſt us, who are now great Abominators of his Injuſtice and Railing. Bleſſed be God for that Good Succeſs; we hope the like of our following Endeavours. I have for the Sake of ſuch as expect an Anſwer, ſent forth this *Rejoynder*; wherein ſeveral weighty Points are as clearly handled, as Time, Place, and other Occaſions would permit. It greatly concerns all to be fully ſatisfied therein: And I hope, there is enough ſaid for all Impartial Readers to reap that Benefit. I ſeek no Revenge, I aim not at Reputation, God is Record: Neither has he done enough to raiſe up the One, or queſtion the Other; yet he has done doubtleſs what he could, and I muſt take the *Will for the Deed*. I ſhall not ſhow my ſelf ſo Perſonally concerned in this *Rejoynder*, as his Perſonal Reflections would make me; 'tis below the Spirit of a *Chriſtian* Man to be diſturbed by ſuch Barks of Malice; Curs yelping at the Moon neither queſtions nor eclipſes her Light: 'Tis a Sort of *Suffering I muſt expect to undergo*; and the beſt is, I find little Difficulty in it. And though I ſhall not cite all his Injuſtice towards me, for that were well nigh to tranſcribe his Book; yet that which may be requiſite, to give a farther Reliſh of this pretended *Chriſtian*, may be done in it's proper Place. In the mean Time I ſhall betake my ſelf to the Conſideration of ſuch Paſſages in his Reply, as may be thought to call for my *Rejoynder*, and that without thoſe

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inſolent Checks, frequent Abuſes, and very vain and gingling Taunts he has cramb'd his Pamphlet with: For I can ſuffer that my ſelf, I cannot let the Truth ſuffer. Nor can I think my Silence to his Revilings the worſt Anſwer, eſpecially when *my Religion will not allow of a like Return in Vindication:* For though Scoffs and Abuſive Reflections may diſcredit an *Adverſary* with the Weak or Prejudiced, yet with a Serious *Reader*, they rather pollute, than defend a Cauſe. I will leave the whole Honour of that Way of Confutation to my *Adverſary*, not being in ſuch Neceſſity for Conqueſt, as to take that Diſhonourable and Diſhoneſt Way of procuring it. If I can make my *Rejoynder* a little more intelligible, than he has done his *Reply*, defend the Truth I own and honour, ſo as to anſwer my *Reader's* Conſcience, I ſhall have obtain'd my whole End; and maugre the Impetuous and bluſtering Humour of a few *Enraged Adverſaries, my Mind will ſweetly reſt in Peace with God*, in whom I have believed, and for whoſe Cauſe only I am thus warmly concerned in the World.

CHAP. I.

Chap. I.

Of Chriſtianity *in General.*

pag. 2.

JOhn *Faldo*, in his Book, entituled, *Quakeriſm No Chriſtianity*, begins with his Account of *Chriſtianity, What it is?* As I honeſtly obſerved in my Anſwer, called, *Quakeriſm a New Nick-Name for Old Chriſtianity.* What he laid down was this, *By Chriſtianity we are not to underſtand all thoſe Matters of Faith and Practice which* Chriſtianity *doth oblige us unto; for* Chriſtianity *is a large and noble Thing, and takes in all that's worthy in thoſe Religions which it hath out-ſtript:* To which I gave this Anſwer, (though diſingenuouſly mangled and tranſpoſed by my Adverſary) *A ſtrange Definition of true* Chriſtianity: *For, if to Believe, and do all* Chriſtianity *requireth, be not* Chriſtianity; *then there is ſomething beyond all that* Chriſtianity *requireth to be believed and done that is* Chriſtianity; elſe I underſtand nothing. This is all he brings of my Anſwer to ground his *Reply* upon, omitting that Part of his Definition, and my Return to it, which in Honeſty ſtood him moſt upon to conſider. But *firſt* let us hear his Reply to what he has quoted (for *Reply* and *Rejoynder* diſtinguiſh our Matter.)

Reply, *You may as well affirm a Finger to be a Man, when ſeparated from the reſt of the Man, as common Juſtice, Truth, &c. to be* Chriſtianity.

Rejoynder, Though the Finger be not the Man, yet it is Part of the Man, therefore common *Juſtice, Truth, &c.* by his own Inſtance, are a Part of *Chriſtianity*; but if no Part of *Chriſtianity*, then may *Chriſtianity* be without Juſtice or Truth. My Drift was in my Anſwer, and is in my *Rejoynder*, That ſomething of what was at *Antioch* called *Chriſtianity*, was in the World before Chriſt's Viſible Appearance at *Jeruſalem*. And that his Coming was but to bring the World to a more improved Knowledge and large Enjoyment of that Divine Power, Wiſdom, Life, and Righteouſneſs, which former Ages had comparatively but an obſcure Sight, and imperfect Senſe of; and this was my Reaſon, becauſe the contrary Opinion excludes all antecedent Times from any Share in *Chriſtianity*; and plainly ſhuts them out of all Hope of Eternal Salvation, which my *Adverſary* takes a little Notice of in theſe Words.

pag. 5.

Rep. *If the Scripture had any where ſaid, that none but* Chriſtians *ſhall be ſaved, his Conſequences had been grounded.* But he might have found aſſerted in my Book, *That Salvation depends on a Right Belief and Acceptance of the Covenant of Grace.*

Acts 4. 12.

Rejoyn. The Scripture ſaith (as I inſtanced for Proof of that little Part of my Anſwer by him conſidered) *For there is no other Name under Heaven given among Men, whereby we muſt be Saved, neither is there Salvation in any other.* Now how to diſtinguiſh betwixt a Man's being ſaved by Chriſt, and his being a true *Chriſtian*, I muſt declare my Ignorance: Nay, *J. Faldo*, though in Contradiction to himſelf, tells us, *That Salvation depends on a right Belief and Acceptance of the Covenant of Grace.* Let him either ſhow how a Man may rightly believe and accept of the Covenant of Grace, *and yet be no Chriſtian*, or elſe he does nothing to his own Purpoſe, whatever he does for ours. Chriſt is called, *God's Covenant*; The New Covenant ſtands in him. How a Man may believe in the Covenant, and not in Chriſt, How in Chriſt, and not be a *Chriſtian, concerns* J. Faldo *to reconcile*; only, *Reader*, let

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let me tell thee, that of about Six Pages concerning *Chriſtianity*, this Man has not undertaken Eight Lines to reply to, neither are thoſe the Strength of my Diſcourſe.

To conclude, I dare not repute *Enoch* to be no Chriſtian, *who walked with God*; *Abraham* no Chriſtian, *who ſaw Chriſt's Day, and rejoyced*; *David* no Chriſtian, *who was a Man after God's own Heart*: Neither can I believe with him, that the Apoſtle's Exhortation, Phil. 4. *Whatſoever Things are True, Honeſt, Juſt, Pure, Lovely, of Good Report, if there be any Praiſe, think on theſe Things*, is no Part of *Chriſtianity*; or, *that a Child of God is not a Good* Chriſtian; or, *that* James *was miſtaken*, who ſaid, *That the Pure and Undefiled Religion was to keep our ſelves unſpotted of the World*; which ſtrange kind of Conſequences unavoidably follow from *J. Faldo*'s Aſſertion and Definition. For our Parts, As we think it no Wrong to *Chriſtianity*, ſo no Diſcredit to our Caſe, that it ſhould be reported that we believe the *Word nigh in the Heart* (the Apoſtle *Paul* calls the Word of Faith and Reconciliation) to have been preached by *Moſes*; that Chriſt, the Promiſed Seed, bruiſed the Serpent's Head, as well before, as at, and ſince his Viſible Appearance; That *Enoch* when he walked with God, walked in the Light, in which he felt the Blood of Chriſt cleanſing from all Sin; That the Spirit of God ſtrove with Men as well before Chriſt's Coming as ſince; and that ſome were led by it before as well as ſince; and therefore *Children of God*; *and if Children, then Heirs*; *Heirs of God, and Joynt-Heirs with Chriſt*. Not that we deny a Pre-eminence to Chriſt's Viſible Coming, and the greater Benefits that came into the World thereby; we would not be thought ſo to mean, at any Hand: only this, that ſomething of that Divine Life, Power, Wiſdom and Righteouſneſs, that then ſo ſuper-excellently appeared and broke forth, was revealed in all former Ages, as Mankind was in a Capacity to receive it; wherefore the Difference lay in the Manifeſtations of the *One Thing neceſſary*, and not in ſeveral Things: So that the *Law* is, as it were, the Goſpel begun, and the *Goſpel* the Law finiſhed; or as *Auguſtine* expreſſes it, *Lex eſt Evangelium abſconditum, & Evangelium eſt lex revelata*. The Law is the *Goſpel obſcured*, the Goſpel the *Law revealed*; That is, ſuited to the Capacity of Ages.

Qua. no Chr. pag. 13.

But *J. Faldo* is Angry, that in my Recital of theſe Words out of his former Diſcourſe, *But the Thing Chriſtianity might well be before the Name Chriſtian*, that I left out theſe following Words, *ſo ſhort a Space*. Saying, *I am a Man of a ſeared Conſcience, and that it is pity any Reader ſhould be ſo tame to be thus impoſed on.*

Rejoyn. I know not what he means by theſe laſt Words, unleſs he would have every Man that reads me, beat me. I have always thought it becoming a Miniſter of the Goſpel to make People *Tame* and not *Wild*; Sufferers, not Hectors; but ſuch Expreſſions very well ſuit with *J. Faldo*'s Religion: For my *Conſcience*, it is not ſo ſeared, but I can feel and reſent *J. Faldo*'s Injuſtice. God knows I left out no Words deſignedly; nor could the Inſertion of them have diſappointed me: For if the Thing *Chriſtianity* may be before the Name a Day, then a Year, and ſo an Age, till we ſhall come to the firſt Man that ever God ſaved. All Men muſt be ſaved by either Law or Goſpel; Now the *Law* ſtrictly conſidered, *could never ſave*, it gives Life to none: So imports the Scripture, and ſo aſſerts B. *Uſher*, B. *Sanderſon*, *Allen*, and others; then it muſt have been by the *Goſpel*, which is by the Apoſtle called the *Power of God unto Salvation*: and if all Men that were ever ſaved, were ſaved by the Goſpel, then *True Chriſtians*; unleſs Men may believe the Goſpel, be ſaved by the Life and Power of it, and yet be *no Chriſtians*, that is, not the Men, the Term *Chriſtians* (given firſt at *Antioch*) doth ſignifie. I ſhall offer this ſhort *Argument* to the Reader's Conſideration. *If He* that is born again, *be a Chriſtian, and ſuch*, as enter into the Kingdom of God, *be born again*, then *becauſe* Abraham, Iſaac, Jacob, Samuel, David, *&c. entred into God's Kingdom*, it follows, *that they were born again*, and conſequently *Chriſtians*. How pernicious is that Principle, which denies the *New Birth* to be ſo much as any Part of *Chriſtianity*, when, indeed, the greateſt, as Chriſt's own Saying proves.

The Truth of the Matter is, *The very Life, Power and Spirit* of the Goſpel, or *Chriſtianity*, which to other exterior Performances, is as the Soul to the Body, *John Faldo would fain exclude from any Share in Chriſtianity*; and for our preferring and preſſing *That*, as the moſt important Matter, he over-runs us with all the Vilifying, Scornful Epithets, a *Lucian* could beſtow upon a *Chriſtian*: Indeed, *his Frothineſs* is ſuch, that were it not for their Sakes, who may yet be enſnared by his Adventrous and Imperious Aſſertions and Reflections, I ſhould not think *his Vindication* worth one Minute of my Time. But he proceeds.

Rep. *I undertook to prove* Quakeriſm No Chriſtianity *from the confeſſed Newneſs of it by their own Party.* Penn *tells us,* p. 21. *the firſt Letters of the Names of ſome, the bare Names of others, whoſe Words I quoted, but dare not tranſcribe their Words, being ſo far to my Purpoſe. Only a Part of* Pennington's, *who ſaith of the* Quakers *Diſpenſation, that it ſwallowed up that of Chriſt and the Apoſtles: which* Penn *would take off by telling me, I have no Candour in ſo Conſtruing the Words; as if* Pennington, *who was a Scholar, could not expreſs his Mind congurouſly, but muſt have* Penn *to be his Interpreter.*

Rejoyn. Now what any can make of this *Cloudy Paragraph*, that has not read our former Books (indeed of the greateſt Part of *his Vindication*) if then, I know not: But ſure I am, he ignorantly or willingly puts the *Lye* upon himſelf, and greatly bewrays his own *Weakneſs*. Is this your Combatant, you, that blow him with Pride and Rage, that he may only have Wind to Crack out againſt the *Quakers?* What Reply is this wretched, diſingenuous Section to my Anſwer? If I quoted not *E. Burrough's* and *J. Whitehead's* Words at length, and but a few they were, I quoted that for which the reſt left out were quoted. He would fix the Beginning of *Quakeriſm* about the Year 1651. this was the Drift of his Quotations, from whence he concluded *Quakeriſm No Chriſtianity.* Hear my Anſwer, and by that it will appear how ſuitable or ſufficient his *Reply* is. 'Well, But when came this *Quakeriſm* into the World? He tells us, about the Year 1651. quoting *E. B's Epiſtle* before *G. F's Great Myſtery*, alſo a ſmall Treatiſe writ by *John Whitehead* and *Iſaac Pennington*; from whence he infers, that *Quakeriſm is a late Diſpenſation*, therefore not *that of Chriſtianity.* But certainly, this Man hath taken a very Quick Courſe to *Unchriſtian* himſelf, and all the *Presbyterians*, *Independents* and *Anabaptiſts* in the World, as well as the *Quakers:* For I would aſk him, if there was not a Time ſince the Primitive Age, wherein Darkneſs hath overſpread the Earth, the Beaſt did Reign, and the pure Religion was wholly Wilderneſs'd? If ſo, conſequently the *Reſurrection of Truth* is no more a New Diſpenſation, or other than that of *Chriſtianity, than a Man that is exiled his Country, is not eſſentially the ſame Man, when he returns, that he was before*—But ſince we are of another *Religion* by his Account, than the *Chriſtian*, becauſe we cannot ſay that we were always ſucceſſively from the Apoſtles Times, their date alſo being of later Years. What will they ſay then? The Church was fled into the Wilderneſs; *Truth* exiled; *God* as a Stranger in Earth; yet *Truth* ſtill the ſame in it ſelf: Very well, ſo ſay we. God was pleaſed to renew the Right *Chriſtian* Diſpenſation to us, and by us, according to *John's* Viſion, that the Everlaſting Goſpel was preached *again*, intimating, *that there had been a Time wherein it was not preached.* If this be not a New Goſpel, becauſe anew or again preached; neither is that which *J. Faldo* calls *Quakeriſm* a New Diſpenſation, becauſe it is *preaching a-new the Everlaſting Goſpel* to the Sons of Men; which is God's Power inwardly manifeſted for the Conviction, Converſion, Redemption and Salvation of the Souls of ſuch as believe in it.'

In which, *Firſt*, I take in that Part of the Quotation which was material to the proving of *Quakeriſm No Chriſtianity*, at leaſt in my Adverſary's Apprehenſion. *Secondly*, I have Anſwered that *Objection*, both by ſhowing that the *Presbyterians*, *Independents* and *Anabaptiſts*, whom he owns to be *Chriſtians*, were novel; and that the Everlaſting Goſpel was to be preached *again*; which implied, that a Time there was in which it was not preached; conſequently, that his *Objection* could not be therefore of any Force, as levelled at us: To all which he ſays nothing, only aſks a Queſtion concerning my Reproof for his want of Candor in explaining *I. Pennington's* Words, *viz.* As if *Pennington*, who was a Scholar, could not expreſs his Mind Congruouſly, but muſt have *Penn* to be his Interpreter. Let us ſee if this be any ſolid Confutation of what I ſaid. Reader hear me.

"And though he particularly ſeems to triumph over *Iſaac Pennington's* diſtinguiſhing between the Diſpenſation of *Moſes, Chriſt, and His Apoſtles*, and THIS *of our Day*, as if they had been three ſeveral Diſpenſations, and conſequently, if *Chriſt's* was not that of *Moſes*, becauſe it ſwallowed it up; neither this the Diſpenſation of Chriſt, which *Iſaac Pennington* ſaith, it ſwallows up: Yet to me it ſeems a pitiful Catch; and ſhows, he knows not how to take Things with that Candor they are writ. *I. P.* means not a Diſtinct Adminiſtration in Kind, but a "Diſpen-

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“ Diſpenſation of one and the ſame Light, Life and Power by Nature, at ſeveral “ Times, and ſundry Manners to the World: *Chriſt was before the Law, under the* “ *Law, with the Prophets, but never ſo revealed as in that Holy Manhood*; Will it “ therefore follow, He was not Antecedent to that Appearance? Or He, that ap- “ peared then more Gloriouſly, had never ſhown himſelf before? Or becauſe of a “ Difference in Maniſeſtation, therefore *Not the ſame* HE (through all thoſe ſe- “ veral Manifeſtations) in himſelf? Certainly, this Man is very unjuſt to *I. P.* “ eſpecially, when the Words above quoted, that ſpeak of a Diſpenſation he expe- “ rienced a little before God broke forth by us called *Quakers*, could have inform- “ ed him, that he meant the Divine Breakings forth of God's Light and Truth, in “ order to the full Diſcovery and Recovery of *Loſt Primitive Chriſtianity.* So that “ this preſent Appearance ſwallowing up all going before it (had he ſo termed it, “ as he doth not, and is therefore wronged) *Is no more than God's Retrieving to us* “ *the Ancient Goſpel, with Additional Bleſſings and Aſſiſtances, giving us the ſame* “ *Life and Foundation they had*, and what elſe he pleaſed by Way of Improvement, “ which alters not the Nature, no more than a *Child in Chriſt*, is not that Numeri- “ cal Creature, but another Diſtinct Being, when a Man.

Now can any Underſtanding Man account my Adverſary's *Idle Shifting Queſtion, a Pertinent Reply?* What if *I. P.* was a Scholar, might he not therefore be abuſed, or miſunderſtood? Is Scholarſhip a Protection againſt Wreſting? Muſt *I. P.* intend what *J. F.* will have him, and not what really he did? But that it ſhould be ſo Offenſive to him, for *W. P.* to clear and defend the Paſſage, is delighting rather to have us Wrong than Right. But the *Quakers* muſt be Heterodox, though it be but to ſave *J. F.* from the Diſrepute of Lying. 'Tis clear that *I. P.* intended no New Adminiſtration, *but the Reſtauration of Pure and Uncorrupted Religion*; that he never ſo worded it, as by *J. F.* cited, that I charge him with, but he thought it beſt to give it the Slip, or elſe I muſt impute it to his Careleſsneſs.

Any unbyaſt Reader may perceive, *My Adverſary has enough of the Controverſie*, or he would never write ſo mean a Reply to ſuch an Anſwer.

To wind up this, which more particularly concerns Chriſtianity, I ſay, *That there never was but One True Foundation from* Adam's *Day to this, upon which the Holy Ancients built, and that was* Chriſt Jeſus, *the Lord from Heaven, called the* Second Adam, *and Quickning Spirit.* To deny this, were to overturn the Chief Corner-Stone of the Chriſtian Religion; and how Men could build on this Foundation, and not be *Chriſtians*, I know not.

The *Chriſtians* of the Firſt Three Hundred Years after Chriſt, were then by the *Jews* and *Heathens*, as we are by certain Profeſſors and Prophane in this Age, accuſed of affecting and following Novelties, as we learn out of *Euſebius Pamphilus, Præparat. Evang. lib.* 1. and *Theophilus Antiochenus, lib.* 3. *pag.* 119. *Arnobius, lib.* 2. *pag.* 40. *Tertull. ad Nation. lib.* 1. *cap.* 10. with ſeveral other Writers. The Account, ſome of them give us, of what the Chriſtians ſaid in their Defence, was this, *That the Chriſtian Religion was for Subſtance, the ſame with that of the Ancient* Jews, *whoſe Religion claimed the Precedency of all others in the World.*

That the Religion was in Subſtance the ſame, is expreſly aſſerted and proved by *Euſebius*. The *Ancient Patriarchs* were the Chriſtians of the Old World, who had the ſame Faith, Religion and Worſhip common with us, nay, the ſame Name too; Touch not mine *Anointed*, Τῶν χρίστων μου, *my Chriſt's*; *or Chriſtians.* Thus Dr. *Cave*, in his *Primitive Chriſtianity*, out of *Euſebius Præpar. Evang. l.* 1. *c.* 5. *p.* 9. *Clemens Alexandrinus admonit. ad Gent. p.* 57. about this old Objection, queries thus, Τί δὴ οὐχὶ τῇ πρώτῃ τροφῇ γάλακτι χρώμεθα, &c. Why do we not uſe our Mother's Milk for Food, to which we were accuſtomed when we came firſt into the World. And why do we increaſe our Eſtates our Fathers left us, *&c.* intimating that the Difference between what we call *Law and Goſpel*, or that *Religion* which the Holy Ancients profeſſed before Chriſt's Coming in the Fleſh, and that which Chriſt Jeſus and His Apoſtles taught, *Was not in Kind, but in Degree only*, the Ceremonial Part excepted; which the ſame *Clemens* calls *Childiſh and Trifling*; and the Apoſtle *Paul*, *Beggarly Elements, ſerving only the Non-age of the World in Religion, and therefore to be laid aſide upon a more improved Knowledge, and full Enjoyment of it.* And this Chriſt's own Sermon upon the Mount clearly evinceth, who runs the *Sin of Adultery* as far beyond the Act, as the firſt Luſtful Deſire conceived in the Mind: And from *True Swearing*, to *Yea, Yea*, and *Nay, Nay*; and from *Loving our Friends, to Loving our Enemies*; *and from Self-ſaving to Suffering.* I ſay, unleſs we ſhould with the uncertain and irreverent *J. Faldo*, exclude the Life, Doctrine and Miracles

Dr. *Cave's* Primitive Chriſtianity.

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of Chriſt from any Share in *Chriſtianity*, becauſe, ſays he, it's dated, with more Reaſon, *from Chriſt's Reſurrection* (and conſequently *Chriſt Jeſus* before but an extraordinary Kind of *Jew*) we muſt needs conclude, that as the Tendency of Chriſt's Life and Miracles was to Preach, Live, and Confirm His Divine Doctrine, ſo the very Bent of that Doctrine, *Was the Improvement and Perfection of that Righteouſneſs*, which in former Ages was but begun, and more imperfectly manifeſted: So that *to be under Grace*, is not to live in the Breach of God's Law Uncondemned through Chriſt's Perſonal Obedience wrought wholly without us, *but to be led to deny all that Ungodlineſs, and thoſe Worldly Luſts*, for which the Law takes hold upon the World, according to the Apoſtle to the *Romans*, Rom. 8. 1, 2, 3, 4. *There is no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit*, (implying, that who walked after the Fleſh, were ſo long not under Grace, but under Condemnation:) Again, *For the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death* (that is, not only from *Death*, the Wages, but from *Sin*, the Work that leads to it:) Yet farther, *For what the Law could not do in that it was weak through the Fleſh, God ſending his own Son in the Likeneſs of Sinful Fleſh, and for Sin Condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.* So that to be under Grace, is to be under the Government and Leadings of it; and to enjoy that Divine Power, which fulfills the Law, and redeems from thoſe Corruptions, which prove Men rather to be alive without Law, than under Grace that fulfills it. Upon the whole; ſince ſome in all Ages have been taught, *(Tit. 2. 12.) To deny Ungodlineſs; and to Live Godly*, and *that they could not ſo have done, without the Grace that brings Salvation*; And ſince the Seed of the Serpent has been bruiſed in them, and that it could not be without *Chriſt, the Promiſed Seed*; and ſince ſuch were then *Turned from Darkneſs to Light, and from Satan's Power unto God*; and that all this is purely Goſpel and Chriſtian; ſomething of Chriſtianity was in the World before that Viſible Appearance of Chriſt, from whoſe Name the *True Religion* was ſo called: For though there have been Diverſities of Gifts, yet the ſame Spirit; though Difference of Adminiſtrations, yet the ſame Lord. And though God, *Who at ſundry Times, and in divers Manners, ſpake in Times paſt to the Fathers by the Prophets, hath in theſe Laſt Days ſpoken unto us by His Son, yet he was the ſame God, who ſpoke by the Prophets, that ſpoke by the Son*; though it is always confeſt, not in ſo plain, expreſs, and excellent a Manner: The Difference therefore lay in the Manifeſtation, rather than in the Thing manifeſted. For through all Generations, there has been but one Seed, Truth, Grace, Word, Life, Power, or Spirit, by which any of the Sons and Daughters of Men were ever ſaved; and conſequently *J. Faldo* has greatly wrong'd the *True Chriſtian Religion*, as well as contradicted the *Ancient Writers*, and abuſed us, in Dating Chriſtianity from the Time of Chriſt's Bodily Reſurrection, and ſo bitterly reflecting upon them *That Conform not to his Narrow and Falſe Apprehenſions*.

CHAP. II.

Chap. II.

Of Quakeriſm, *as this* Independent *Prieſt ſcoffingly calls our Holy Religion.*

IN my Defence of *the Truth we profeſs*, ſhewing not only the Conſiſtency of it with *Chriſtianity*, but proving it to be *Chriſtianity*, there are four Paſſages he takes an abrupt Notice of. His Words concerning the firſt run thus.

Rep. *To purge away the Character I give of a* Quaker, *he tells you*, pag. 9. We never ſaid, That the Light within every Man was the only Lord and Saviour, and Very God; let him ſhew us any ſuch Paſſage, of any One acknowledged *Quaker*, and he will ſay ſomething.

Now Reader obſerve his Reply. *The Man cannot ſee Wood for Trees. I quoted him Forty Places in my Book, that will prove it.* For Inſtance: *All Power in Heaven and Earth is in it*; Smith's Primmer, pag. 14. Again, *I will make you know, that I the Light, which lighteth every Man that comes into the World — am the True, Eternal God*, G. Fox, Jun. &c. *Theſe I quoted in my Book, yet could* Penn *ſay, I thought to be believed Hand over-head.*

Rejoyn. That this *Adverſary* is baſe with a Witneſs, remember, *Reader*, that there is not One Teſtimony, much leſs Forty, in that Place I quoted, and unto which my Anſwer was made. Next, obſerve how he ſuggeſts my ſmothering of

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See my Anſwer, p. 193.

hoſe Teſtimonies he brings, whereas I have particularly anſwered the *latter*, which includes the Force or Tendency of the *former, and Five more of his falſly pretended Forty*. But to the Point: *That I cannot ſee Wood for Trees*, is a very mean and *Wooden Reply*; what I have ſaid in my former Book, ſtands *Unanſwered*, and indeed is *Unanſwerable*. I ſhall contract it thus: " *No Man that believes Scripture, will dare to deny that God is Light*; *That every Man is Enlightned by Him*; And, *that by Him who is called Light, all Things are upheld: And that He alone is Saviour:* A Doctrine that *J. Faldo* teaches, pag. 84, 85, 89. *That we never did aſſert, That the God that made Heaven and Earth, was Comprehenſible within the Soul of Man; yet that he gives Light to the Soul of Man.* To which, with much more, he returns us *Not One Word of Anſwer*, but would make People believe, it has been the Courſe I have taken with him. To conclude, *He muſt either deny Chriſt to have all Power in Heaven and Earth, to be the True Eternal God*, or, *That He who has that Power, and is that God, is not that True Light that Enlightneth every Man that cometh into the World*; or his Labour is but very Vanity, whoſe Wages will be Vexation of Spirit. But thus far we are well-aſſured, that *J. Faldo*, for all his Shews of Reverence to the Scripture, overturns the moſt evident Teſtimonies therein contained, by this one Aſſertion, *That God, who is Light, ſhines not in the Heart of any Man on Earth, nor ever did*; For what elſe can be the Conſequence of his decrying our Principle, that aſſerts, *Chriſt to be the Univerſal Light, Enlightning every Man that comes into the World*; Or, *That the Light wherewith every Man is Enlightned is Chriſt, or God?* I affirm, that which quarrels this Principle, would not in the very Ground, have *Chriſt to be God*, indeed, *Not God to be God*; ſeeing it is an utter Denial of His Omnipreſence, ſince God is not manifeſted but by His own Light; and He being every where, His Light cannot be limited, becauſe it cannot be diſtinguiſhed from himſelf. But what our *Adverſary* would be at, by this Kind of Reaſoning, he helps us in his next Particular to underſtand.

Rep. *He attempts to excuſe* Burroughs's *Phraſe from Blaſphemy*, viz. *Your imagined God beyond the Stars. But how? They were expreſſed of People's imagining Him to be in the Likeneſs of Man, and ſo denying his Omnipreſence, that he ſhould not be below, as well as above.* To which he replies thus: *A rare Excuſe that denies Chriſt's Manhood, and making the Manhood of Chriſt, in whom the Fulneſs of the Godhead dwells Bodily, to be a Popiſh Ubiquitary.*

Rejoyn. Muſt this paſs for my Confutation? A rare Excuſe indeed. But for what? Not *W. Penn*'s Denial of Chriſt's Manhood; but *J. Faldo*'s baſe Perverſion of *E. B*'s Words. The Queſtion was not about *Chriſt's Manhood*, but of *God Himſelf*, who prepared it in Time; A pitiful Shift, to infer *from God*, who is a Spirit, *to Chriſt's Body:* We know, that's not every where; *But the Word that was with God, and was God*, is not confinable. Though if the Truth were known, *J. Faldo*'s Zeal for Chriſt's not being a Popiſh Ubiquitary, centers in his Belief of meer *Anthropomorphiſm*, I mean, that God is confined to a Body, and that Body to a certain Place; elſe why ſhould he oppoſe to my aſſerting of God's Univerſal Preſence, Chriſt's Manhood, the Fulneſs of the Godhead dwelling Bodily in that Manhood, and Chriſt's being Reſident in ſome particular Place? But it is after this lame, crabbed, and inſignificant Way of Writing, that he vindicates his firſt Piece of Forgery, and wicked miſ-giving of our poor Friends Meanings. But to proceed.

Rep. (Pag. 7.) *He tells you of the Companions I rendred* Quakeriſm *to be attended into the World with, and adds what elſe* J. Faldo's *Devil pleaſes; yet inſtead of denying what I ſaid (except the Epithets) he thus excuſeth it. Finally, did not the* Devils *howl and roar, and tremble, when ſeeing they ſhould be diſlodged by One ſtronger than themſelves —— And was there no Terror in all this? Yes verily. And moreover, whereas People have taken the* Quakers *to be poſſeſſed of the Devil when ſo behaving themſelves, Mr.* Penn *hath here confeſſed they were not miſtaken: And more than that too, that they themſelves were* Devils, *for it was they that roared.*

Rejoyn. If this be to be a fair *Adverſary*, there is no ſuch Thing in the World. I will tranſcribe for thy Sake, *Reader*, what I excepted againſt in his firſt Book, and how I anſwered it.

" *But once more*; Chriſtianity *entred the World with Raviſhing Songs, and Hallelujahs of the Angels*, (Pag. 15, 16.) *Healing all Diſeaſes, Caſting out* Devils, *Preaching Peace: But* Quakeriſm *entred the World, as if Hell had broke looſe, and Poſſeſſion by* Satan *had made Way, and fitted Souls for the* Quaker's Spirit —

" *O the Hell-dark Expreſſions of the* Quaker's Spirit, *frightful and amazing Words,* " *bitter Curſes, Howlings and Roarings*; *And what elſe* J. Faldo's Devil *pleaſeth,* " *by which to render the* Quakers *Odious.* Well! But to anſwer him.

" It was a Time of *Joy*, and a Time of *Sorrow*; the Spirits of the Juſt rejoyced that he was born forth into the World, and that Sun of Righteouſneſs riſen, " whoſe Diſcovering Light, and Refreſhing Beams, would renew the World, that " had in great Meaſure been bewildred, ſince it's firſt innocent State: *But therefore was it not a Time of Wo, Sorrow, Terror, and Grievous Diſtreſs, to all the* " *Workers of Iniquity?* Did not Chriſt come to bring War as well as Peace, a " a Sword, a Fire upon Earth? Did not his Fore-runner come *in an aſtoniſhing* " *Manner, in differing Attire, of another Diet, and from a Deſolate Place to Preach* " *Repentance*, and to warn them with an *O Generation of Vipers, to flee the Wrath* " *to come?* Did he not ſay, *That an Ax (a ſharp and Terrible Inſtrument) ſhould* " *be laid to every Unfruitful Tree?* And did not the Apoſtles Preach to the *Pricking of the Hearts of Thouſands*, and *Paul* by Name, *That* Felix *himſelf trembled*; " and All, as knowing the *Terrors of the Lord themſelves*, they warned others; " *wherefore Judgment is ſaid to have begun at the Houſe of God.* Finally, did not " the *Devils Howl, Roar and Tremble*, foreſeeing they ſhould be diſlodged by one " ſtronger than themſelves, *Chriſt, the Son of the Living God? And was there no* " *Terror, Dread and Amazement in all this?* I perceive it may be a Virtue in the " Primitive Chriſtians, but a Vice in the *Quakers*, at leaſt in *J. Faldo*'s Account.

" But this know, O Impartial People! the *Quakers* were over-taken by the " mighty Hand of God, and great were their *Travels, and Pangs of Sorrow, under* " *the Righteous Terrors of the Lord*, whoſe Hour of Juſt Judgments was come; " and being thereby made Witneſſes of His Heavenly Work, and redeemed through " Judgment, *they became Miniſters of Judgment unto others*; and the Terror of it " ſtruck Thouſands, *the Devils trembled*, &c. And art thou given up, *J. Faldo*, " to call *Light*, Darkneſs, and *Darkneſs*, Light? *The Terrors of God*, the *Poſſeſſions of Satan*, and *Remorſe of Conſcience*, Hell broke looſe? *O Unhappy* " *Man!*

Reader, this was my Anſwer; how much of it he concerned himſelf with, I have already obſerved. What Uſe he made of that little cited is very obvious, viz. *To conclude us Devils.* What a Falſe and Frothy Reflection is that, for one that would be accounted a *Divine*? To call this a *Reply*, is to abuſe Controverſie. 'Tis manifeſt, that *Quakeriſm* was not attended with more amazing Sights and Symptoms, than what our *Adverſary* muſt needs confeſs to have been the *Companions of Chriſtianity*: And as they agree in the Manner of their Appearance, ſo do *J. Faldo* and the *Phariſees* in their Judgment of both. Does *John Faldo* conclude us little better than *Devils*? The *Phariſees* called our Lord and Maſter, *Beelzebub, the Prince of Devils.*

Thus has TRUTH been ever accounted *Hereſie* by the Prieſts and Rabbies of that Age in which it has appeared; we do the leſs wonder that *John Faldo* ſhould not underſtand of what Spirit we are, who is yet ignorant of his own, and ſcoffs at the Revelation of that Eternal Spirit, which can alone give him to reliſh either. For the *Epithets* he beſtows upon *Quakeriſm*, they ſtink too much to be medled with: *If they be* Chriſtian, *there is nothing* Antichriſtian *in the World. To rebuke his Reviling*, he counts *Railing*; and it is come to that paſs with his ſcolding Adherents, that for the *Quakers* not to paſs by his unworthieſt Reflections, however unprovoked, without any Reproof, is to merit their ſharpeſt Retorts in the moſt vilifying Terms; I know not what to infer from ſuch an humourſome Carriage, but that it is expected from the *Quaker's Religion* it ſhould bear that, which *John Faldo's Vindication* tells us, his cannot; a great Credit to our Cauſe, againſt his Will.

Thus far of *Chriſtianity* and *Quakeriſm*, as they are contra-diſtinguiſhed by our Adverſary.

CHAP. III.

Chap. III.

Of the SCRIPTURES.

MY *Adverſary* begun his firſt Chapter in his former Diſcourſe, upon this General Charge, *The* Quakers *deny the Scriptures.* The Proof he offered was this, *The* Quakers *deny the Scriptures of the Old and New Teſtament to be the Word* *of God, and therefore they Deny the Scriptures.* Upon this account I thus delivered myſelf, He entitules his Chapter. "*That the* Quakers *Deny the Scriptures.* I "was almoſt aſtoniſhed at it, becauſe he pretended to prove all out of our own "Books, and none ſuch had ever come to my Hand; but upon Peruſal I found "this to be the Upſhot, *That the* Quakers *Deny the Scriptures to be the Word of* "*God.* My *Adverſary*'s *Reply* is,

Rep. (Pag. 13.) *This is not the firſt Cordial you have made of a Wilful Untruth, nor yet the laſt by a great many. And you who ſummoned up Nine Arguments of mine more, which were the Contents of the Nine Chapters next following, ſhould have been aſhamed of calling this One, which was the Firſt of Ten, the Upſhot, and then inſult. But I ſhall try how you break this ſingle Cord, this One of Ten.*

Rejoyn. I will not ſay he has wilfully wronged me, but wronged me he has. I did not ſay, that it was the Upſhot of his whole Diſcourſe concerning the Scriptures, but of that ſingle Chapter; for had I reputed his *Nine following Arguments* undeſerving of any Notice, I might have called this ſingle One the Upſhot; but having ſingly refuted his ſubſequent Arguments, I could not in good Senſe call the Firſt the Upſhot. 'Twas not therefore the Upſhot of the whole, but of that Chapter in which the Word is uſed. I had good Reaſon ſo to term it, ſince the Proof was too particular for the Charge; it was not my wilful Untruth, but his Miſtake. His ſuggeſting, as if I only encountred that ſingle Cord, is very diſingenuous; for I throughly conſidered Nine following Chapters. Hear him farther.

Rep. *That you deny the Scriptures to be the Word of God you grant: But you ſay,* (Pag. 25.) *I declare to the World, that we own them to be the Declaration of the Mind and Will of God, with many other Things, which I ſhewed to be ſhort of the main Ends of the Scriptures.*

Rejoyn. Whether thoſe other Things left out, are ſhort of the main Ends of the Scripture, or no, will beſt be ſeen by conſidering what thoſe Things are.

I do declare to the whole World, *That we believe the* Scriptures *to contain a Declaration of the Mind and Will of God, in, and to thoſe Ages in which they were written, being given forth by the Holy Ghoſt moving in the Hearts of Holy Men of God: That they ought alſo to be Read, Believed, and fulfilled in our Day, being Uſeful for Reproof and Inſtruction, that the Man of God may be Perfect.* Now if this belongs not to the main Ends of Scriptures, either they are none, or they are unknown. However, it was not ſo much the End, as Name of Scripture, that was then controverted. Again, he goes on thus:

Rep. (Pag. 25.) *I ſhall eaſily grant, that one Word ſtands Repreſentative of many. An odd Phraſe that repreſents him not able to expreſs himſelf congruouſly. I have heard of Perſons as Parliament-Men, but never of a Repreſentative Word before.*

Rejoyn. He might have pardoned me an incongruous Phraſe, if ſuch it had been; for I have twenty Times over been ſo kind to him: But I muſt tell him, *it is not leſs proper*, though leſs uſed *in Words* than in *Perſons.* He ſhews Ignorance in that *Philoſophy* he pretends to be a *Maſter* of, where there are many ſingle Words or Terms, that are ſignificative of entire Sentences; but *(argumentum ad hominem)* granting to the *Scriptures*, that they are *the Word of God*, does not our Adverſary repute that Title *Repreſentative* as well as *Expreſſive* of thoſe many thouſand Words contained therein, if ſo, then there is a *Repreſentative Word*; If not, it can never be ſo called in our *Adverſary*'s Senſe. Again, he brings me in thus, *I think it is as good Senſe to call a King's Letters King, as the Scriptures the Word of God.*

See it in Dr. Wilkin's Real char.

Pag. 14. Rep. *But by your Favour, Mr.* Penn, *It is neither Non-ſenſe nor Bad-ſenſe to call a King's Letter the Word of a King.*

Rejoyn. This is nothing to the Purpoſe; the Streſs lies here, *The Word of God being a Title given to Chriſt*, as the Title *King* is to a *ſupreme Magiſtrate*, whether it be Reverent or Significant to call the *Declaration*, Chriſt, the Word of God, any more than to call the Declaration of a King by the *Title* of King? For we therefore decline to give that Title to any Thing below Chriſt himſelf, to whom the Scriptures moſt emphatically aſcribe it.

Pag. 28. Becauſe I ſaid that it might be the Word of Advice, Reproof, Inſtruction, which Chriſt the Great Word of God livingly ſows in the Hearts of Men and Women, that Chriſt ſpoke of, when he ſaid, *The Cares of the World choak the Word*, and it becomes Unfruitful. He replies,

Pag. 15. Rep. *Here you have yielded the Cauſe to ſave Chriſt from being the choaked and unfruitful Word.*

Rejoyn. I need not have done ſo for any ſuch Reaſon, ſince Chriſt may in a Senſe as well be Choaked, as by Sin afreſh Crucified, and the Spirit Quenched. Nor could *Unfruitful* oblige me to give away the Cauſe, ſince the Word is *always Unfruitful, where rebelled againſt.* But is there no Difference, *J. Faldo*, between a Word of Advice Spiritually, livingly and powerfully ſown in the Heart, by Chriſt the Great Word of God, and that Advice, Reproof, or Inſtruction declared by Writing?

This brings to the Point, *Whether the Scriptures or Chriſt may moſt deſervedly be ſtiled the Word of God?*

Chriſt is God's living Oracle, and rightly called the *Word of God*, becauſe that which livingly ſpeaks forth the Will of God to the Souls of Men; The *Scriptures* are but that *Revelation declared and recorded*; conſequently they can have no Right to that Title which is ſo ſuitably aſcribed to the Author of that Revelation. To be ſure *J. Faldo* acknowledges that they are not the Living, Powerful, Self-ſufficient Word of God; Nor does he pretend to diſpute for them to be ſuch a Word of God as the *Quakers* deny them to be. Though it ſeems very ſtrange to me, that there ſhould be *Two Words of* God; the one quite differing from the other; or that any Word of God, if two there were, ſhould be of it ſelf Impotent or Inſufficient, as he ſeems to allow in his *firſt Book*, pag. 20. 27. *Vind.* page 14, 16.

That the Word of God cannot grow old, decay, be loſt, miſ-rendred, corrupted, tranſcribed, re-printed. (p. 30.) But hear what he ſays to me.

Rep. *Did we hold as you, that it is to be Underſtood of no other but Chriſt, it would be an Abſurdity, but upon our Principles, none at all. Would you ſay, that the Scripture is abſurd; For we are not as many that corrupt the Word of God,* 2 Cor. 2. 17. *Many did ſo, and many do ſo ſtill, of whom you are a Ring-Leader.*

Rejoyn. Truly if I am, I would be glad to know it, that I might be ſorry for it. I would not willingly deceive my ſelf and others, both of the Joys of this Life, and that to come. But I would deſire *J. Faldo* to conſider, if his *Greek Teſtament* will allow his *Tranſlation*, and leaſt of all, his *Argument*, which is this: *If Chriſt cannot be corrupted, ſomewhat elſe beſides Chriſt is in Scripture call'd the Word of God.* I am not ſo lean with my Learning but I will ſpare him a Little. I find *Valla, Eraſmus, Vatablus, Caſtalio, Clarius, Zegerus,* and *Grotius* ſay, the Greek Word there καπηλεύοντες ſignifies not *adulterantes*, but *cauponantes, vel abutentes re quapiam ad queſtum,* that is, *We are not as many who* Merchandize *with the Word of God, or uſe it to ſelf Ends,* making a Trade of it, or as ſeveral of our Old *Engliſh* Tranſlations have it, *chop and change*, which more ſorely reflects upon my *Adverſary's Profeſſion*, than mine: For though I am a Corrupter of Scripture in his Senſe, I am ſure he is a Trader with it, in it's own Senſe. I might inſtance to my Defence, in ſeveral other Languages, particularly the *Italian, Spaniſh*, and ancient *French* Tranſlations, but I will be brief. Now, unleſs it be abſurd to aſſert, that ſome Men have and may make worldly *Advantage to themſelves* from that Place, the Living Eternal Word of God hath miniſterially given them in the Hearts of People, and *falſe* to affirm, that the Scriptures of the *New Teſtament* were not then all written, nor gathered or compiled, as now they are, or made Canonical and Publick, 'till the Council of *Laodicea*, about the Time of *Julian the Apoſtate*, Anno 364. I cannot ſee how any may juſtly blame me, *for denying the Scriptures to be the Word of God*, from the Paſſage cited by my Adverſary; that Men may make ſo ill an Uſe of the Living Word of God none dare deny. Now, that the *Scriptures* were at that Time Imperfect and Scattered, is clear. They were *Imperfect*, in as much as but Five of Twenty One Epiſtles were then writ, beſides *John*'s Hiſtory of the Goſpel, and his Revelation, and *Luke*'s Acts of the Apoſtles. *J. F.* may hence ſee what a lame Imperfect kind of Word of God he diſputes for. But I would query, Was there not a Word of God before them? *What was that Word of God that grew and multiplied before any New-Teſtament Writings were in Being?* Did not the Apoſtles preach it? Therefore I rather take it to be ſuch a Word of God as attended the Prophets before them in an inferior Miniſtration, namely, the *Living, Powerful, Quickning Word,* who from it's various Operations is ſaid to be as a *Fire*, an *Ax*, an *Hammer*, a *Sword*, a *Word of Reconciliation*, of *Patience*, of *inward Waſhing*, of *Faith* that overcomes the World in true Believers, that was *with God* in the Beginning, and *was* God, which at ſundry Times and in divers Manners ſpoke ἐν τοῖς προφήταις, in and by the Prophets and Apoſtles, which was the *Author* of the Scriptures, and therefore before them.

Act 12. 24.

1673.
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Chap. III.

So that the *Scriptures* are no more than the *Mind* of the Living Word of God declared by Writing upon ſeveral Occaſions; conſequently to call them an *Holy Declaration of the Word of God*, is a more Evangelical and ſuitable Title than the Word of God, whoſe Declaration they are.

That they were ſcattered, and ſeveral Centuries or Ages uncollected, *Hiſtory* tells us; particularly we find it in the *Council of Trent*, which is given us by the Learned and Judicious *Pietro Soane Polano:* They could not run their Canon higher than the *Council* of *Laodicea*, which, as we ſaid before, was about 364 Years after Chriſt; at what Time, ſays a great Author, *Ambition prevailed with the Doctors of the Church, and they began to think* de piis fraudibus *of Holy Cheats, and would have their Doctrines paſs* pro legibus, non pro conſilio, *for Laws, not Counſel.* I prove as much and more out of ſeveral *Independent Authors*, who ſeem to give all for gone before the End of the third Century, though if ſome of them ſhould now ſtand to the pureſt Tradition, they muſt needs give their preſent Practice for gone.

Pietr. Soan. Polan. Pag. 152.

I cannot but obſerve after what a ſuſpected Rate the *Scriptures* have been both firſt collected, and then convey'd through the ſeveral ſucceeding Ages; 'twas well ſaid of my former Author, *Dubium igitur non eſt, quin Teſtamenta, vetus & novum, monumenta vera ſint earum rerum, quæ dictæ & factæ ſint a Prophetis & Apoſtolis.* Where though he calls them not the *Word of God*, yet allows them to be *Monuments* of thoſe Things which were ſaid and done by the Prophets and Apoſtles. But as he, and others, ſo I may well object, *Are we ſure that the Judgment of thoſe who collected them was ſufficient to determine what was right, and what not?* For that which gives Scripture it's Canon, is not Plurality of Voices, but that Word of God which gave it forth; If that Divine Counſellor preſided not, what Aſſurance have our *Anti-revelation Adverſaries* of their Doctor's Choice? And granting that they have not rejected any Writing given forth by the Holy Ghoſt (which is a great Queſtion) and that what they have given us was in the main writ by Inſpiration (which I believe) yet how we ſhall be aſſured, that in above three hundred Years, ſo many hundred Copies as were doubtleſs taken, ſhould be pure and uncorrupted? Conſidering the private Diſſenſions, the Readineſs of each Party to bend Things to their own Belief, with the growing and ſucceeding Faults of leaving out, adding, tranſpoſing, *&c.* which Tranſcribers might be guilty of, perhaps more through Careleſneſs than Deſign, is beyond *J. Faldo*'s Skill upon his Principles to inform us. From hence we may obſerve the *Uncertainty of* J. Faldo*'s Word of God*, who by Authorities can never prove the Scriptures to be given forth by Inſpiration, nor that they are truly collected; neither could thoſe Perſons, who firſt made them Canonical, be aſſured of the Exactneſs of thoſe Copies they then found extant, nor was the Collector's Judgment Infallible; and to come nearer to our Times, Learned Men tell us of little leſs than Three Thouſand *ſeveral Readings in the Scriptures of the New Teſtament in* Greek.

Far be it from me to write this in any the leaſt *Undervalue* of that Holy Record: It's only to ſhew the weak *Foundation my* Adverſary's *Faith ſtands upon*; I believe great and good Things of them, and that from no leſs Evidence than the Eternal Word that gave them forth, which hath oftentimes given my Soul a deep Savour of thoſe bleſſed Truths it declares of; only we cannot allow them to be *The Word*, though the Words of God; and the rather, for as much as we ſee the great and general Neglect that People are guilty of towards that Living, Powerful, Regenerating Word of Life, by whom alone all right Knowledge and laſting Peace is deriv'd to the Soul of Man, through this Apprehenſion, that in having the *Writings* they have *the Word of God*, and therefore look no farther, the very State of the profeſſing Jews of old, who thought better of the Scriptures than of Chriſt, believing to have Life in them, at what Time they crucified the Lord of Life and Glory. From whoſe Proceedings we learn thus much, That the worſt Enemies to the inviſible Word of Life, may carry the greateſt ſeeming Reſpect to, and beſtow the higheſt Titles upon the *Scriptures* that were given forth from it.

In ſhort, It was when Men turned from the *Power* of Godlineſs to the *Form* only, that they did Canonize and lay ſo vaſt a Streſs upon them. In the firſt and ſecond hundred Years after Chriſt, they were ſo ſcattered, that very few had all of them; and it is not unreaſonable for us to believe, that many had none of them, eſpecially thoſe of the New Teſtament: Were they therefore without *the Word of God*, and a ſufficient Rule for Faith and Practice? Surely not; *It was an Ad-*

miniſtration of Life and Power, *of writing the Law in the Heart*, *and putting the Spirit in the inward Parts.* From whence came that *Chriſtian* Anſwer to the Heathen concerning Swearing, Fighting, and ſuch Contra-Evangelical Practices, They could not do ſo becauſe of God in their Conſciences. At that Time of Day *the Anointing led them into all Truth.* But in Proceſs of Time, when *Chriſtians* grew Careleſs and Worldly, whereby they *loſt the Power of Godlineſs*, then they began to ſet up an outward Pompous Religion, aſcribing that to the Letter and Form, which was only due to the Spirit and Power; And as thus entered the *Apoſtacy* into the World, ſo where Men are not turned and conformed to that Eternal Spirit, and Divine Immortal Power, the *Apoſtacy* ſtill remains. And our End in preſſing People unto the *Eternal Word of Life* is, that they may be brought out of Death and Darkneſs, which the *Scriptures* can never do. They are a *Declaration* and *Teſtimony* of Heavenly Things, but not the *Heavenly Things themſelves*; and as ſuch, we carry an high Reſpect unto them: We accept them as the Words of God himſelf; and by the Aſſiſtance of his Spirit, they are read with great Inſtruction and Comfort. I eſteem them the beſt of Writings, and deſire nothing more frequently, than that I may lead the Life they exhort to; and whatever ſlight Apprehenſions my diſingenuous *Adverſary* is pleas'd to have of theſe Kind of Acknowledgments, I write the naked Truth of my Heart, knowing I muſt give an Account to God.

CHAP. IV.

Chap. IV.

His Pretence of our Equalling our own Writings and Sayings with the Scriptures.

WIthout any flouriſhing Reflections, moſt commonly the Head and Tail, and ſometimes Middle too, of my *Adverſary*'s Reply, I ſhall lay down his Words.

Rep. *The Means I uſed for confirming the firſt Part of this Charge were two. Firſt, Their pretending them to be from Immediate Inſpiration: This he is ſo far from denying, that he pleads for it; but after ſuch a rude, impertinent Manner, that I ſhould but injure you, and ſhew my ſelf idle to tranſcribe and animadvert upon it.*

Rejoyn. In how rude and impertinent a Manner I pleaded for it, the *Reader* may beſt judge by peruſing ſomething of the Paſſage.

“ For *Inſpiration*, the Scriptures are not more expreſs in any one Thing. (P. 36, 37.) *No Man can know the Things of God by the bare Spirit of a Man.*
“ The *Scriptures* are a Sealed Book to all but thoſe who know them by the
“ ſame Hand that originally gave them; ſo that however *common* they may be in
“ the World, they are Strangers to them that underſtand them not: And though
“ *Old*, reſpecting the Time, when they were revealed to the Saints, yet *New* to
“ every Age. So that we aſſert not a Revelation of New Things, but a renewed
“ Revelation of thoſe Things God made former Ages Witneſſes of; otherwiſe
“ Men are no more benefited by them; And to be benefited, they muſt be made
“ ours by the Spirit, which made them the Holy Ancients.
“ In ſhort, No man can underſtand Spiritual Things but the Spiritually Diſcern-
“ ing, nor can he ſo be without the Inſpiration of the Almighty; This is Scrip-
“ ture.
“ Now the Author of thoſe Queries, and *J. Faldo* alſo denying Inſpiration,
“ *they conſequently deny themſelves to be Spiritually Diſcerning*; And for Men *not*
“ *Spiritual* to judge of Spiritual Matters, much leſs to write of them, and bid
“ their Writings go, and *throw down Self-will and exalt the Truth*, is Vain and Ido-
“ latrous: For, the Scriptures themſelves, conſidered meerly as ſuch, are unable;
“ much more Writings founded on *Self-will*; For it's the alone Privilege of God's
“ Power and Spirit, and no Writing whatever, diſtinct from it, can perform that
“ Great and Mighty Work in Man.

Now as Rude and Impertinent as this *Anſwer* may be in *J. Faldo*'s Eyes, his *Reply* has not afforded me Light enough to ſee it. He would prove us guilty of holding *Inſpiration*, as if to do ſo were a Crime; From a Paſſage of *John Story*'s, who rejected certain Queries, exhibited againſt the *Quakers*, becauſe meerly grounded upon the Author's Imagination of certain Paſſages in Scripture, and not any certain Knowledge or Experience received from the Revelation of the

Spirit. It muſt be left to the *Reader* to judge how pertinently I returned upon my Adverſary. Sure I am, that *Self-willed Queries* can never throw down *Self-will:* And to urge Scripture not experienced, is *to ſteal the Words of Truth from our Neighbour.* Inſpiration was in Requeſt after Scriptures were in the World; And indeed they are unintelligible without it. The New Birth is never the more known for Chriſt's Saying to *Nicodemus,* though thereby we are taught, that without it no Man ſhall enter into the Kingdom of God: It is the Spirit alone that reveals the Myſteries of Re-generation; therefore to deny *Inſpiration* or *Revelation,* is to overthrow the only and Evangelical Way to Divine Knowledge. *Eraſmus* himſelf could tell us, *What Men ſet forth by Man's Device, may be perceiv'd by Man's Wit:* But the Thing that is ſet forth by the Inſpiration of the Holy Ghoſt, requireth an Interpreter inſpired with the like Spirit; And without the Inſpiration of it, the Secrets of God cannot be known; which is alſo the Subſtance of the fourth Article exhibited againſt the *Lutherans* in the *Council of Trent,* as an Erroneous Doctrine they held, That *to underſtand the Scripture neither Gloſs nor Comment is neceſſary, but only to have the Spirit of a Sheep of Chriſt's Paſture. Vatablus,* on this Paſſage in *Job,* But there is a Spirit in Man, and the Inſpiration of the Almighty giveth him Underſtanding, ſaith, *There is no Man, that doth not partake of the Spirit, and from Almighty God and his Spirit, Underſtanding and Wiſdom is to be ſought.* Adds *Clarius,* there is *no Underſtanding in Men,* niſi ab altiſſimo afflentur, *unleſs they be inſpired from the Moſt High. Druſius* is yet clearer, *Our Eternal Help is from God, who illuminates our Minds, without whom we are unable to underſtand any thing in Divine Matters, and that inſpires Men with that Underſtanding, which neither Age, nor Induſtry, nor Doctrine of any Man can poſſibly give. Cradock,* a famous *Independent* Preacher, tells us, That *if Men had all the Sermons, that ever they heard recorded, in their Memory, though ſome may think them very knowing, yet truly they might be miſerable, confuſed and blind. For that it is the Spirit of God alone in the Heart, clears, orders, aſſures, and ſettles* Things; *yea, that the Scripture is a dead and ſpeechleſs Thing without the Spirit of God.* This, ſays he, *is the exceeding Greatneſs of the Power of the Spirit of God; And it is a wonderful Thing to ſee how quickly the Spirit of God will make a Scholar ripe.* In ſhort, as to him, he greatly extols the *Diſpenſation of the Spirit;* and, p. 210, ventures at a Kind of *Prophecy,* That *in theſe latter Times God will exalt his Spirit, and throw down every thing that exalts it ſelf againſt the Spirit, and ſtands in his Light.* He affirms *the Spirit to be within,* that *the Children of God are taught by it; for,* ſays he, *If thou be a Saint, thou haſt the Spirit of God as truly dwelling in thee as in the Lord Jeſus Chriſt* (now Blaſphemy) and that *the Way to know this Spirit to be in us, is from it's own Evidence, and that it is the Way to know it in others too;* from whence he draws ſuch Kind of Concluſions, *That the Lord Jeſus is anointed, and ſo are they; we have the ſame Unction with Chriſt; we have the ſame Offices with Chriſt; we have the ſame Love of God, the ſame Spirit, and the ſame Kingdom with Chriſt. The Church is the Fulneſs of Jeſus Chriſt. It is ſaid of the Oil that was poured on* Aaron, *It ran upon the Skirts of his Garments: ſo Chriſt being anointed, that Oil runs on us. Nay, the leaſt Saint is as real a Prophet, Prieſt and King, as the Lord Jeſus was (for he dwells in him) only in all things he muſt have the Preheminence.*

Eraſm. on 2 Pet. 1. 19. Ibid. in 1 Cor. cap. 2. Polano. Hiſt. Coun. Tr. p. 150.

Crad. Divine Drops, p. 171, 172, 210, 215, 221, 217.

This gives the Lye to J. Faldo.

William Dell, no ſmall Man in the Account of many who profeſs not themſelves to be *Quakers,* poſitively ſaith in Anſwer to this Objection, That Men now are not to receive the Spirit in that immediate Way to underſtand the Scriptures, in which it was given to them who wrote the Scriptures (the very Point depending between *J. Faldo* and me) *Surely Mr.* Simpſon *will not deny that the Spirit is given to that whole Church which is the Body of Chriſt, ſeeing* Paul *ſaith, If any Man have not Chriſt's Spirit he is none of his, he is no Member of his.* Now the Spirit is always given, to whomſoever it is given by the Father and the Son, as Chriſt taught his Diſciples, promiſing them that *the Father would ſend the Spirit to them in his Name;* And alſo that *he himſelf would ſend it to them from the Father;* and was this Promiſe only made to them, and not to all the Faithful alſo? Doth not *Paul* ſay, *Rom.* 12. 13. of the whole Church, that *by one Spirit we are all baptized into one Body,* and are all made to drink into one Spirit; *becauſe ye are Sons, God hath ſent the Spirit of his Son into your Hearts, crying, Abba Father?* Gal. cap. 4. And do they not receive it alike immediately from God? Who can give the Spirit of God to Man, but God himſelf? When God promiſed to pour out his Spirit in the laſt Days upon all Fleſh, did he Name any *Difference* in the pouring of it out, ſaying, ſome ſhall receive it immediately, and ſome mediately? No; But all who receive it, receive it alike immediately from him. And *by this Spirit* (ſaith *W. Dell*) *did Holy Men ſpeak the Scripture, and by this only do Holy Men of God underſtand the Scripture.*

To this *Objection*, that Men now are to get Knowledge, to wit of the Scripture, by Studies and humane Learning, and not by Inſpiration (ſtill the very Matter betwixt us) he boldly, briefly and ſmartly anſwers, *This Doctrine carries the viſible Mark of Antichriſt upon it. For it is only the Inſpiration of God, that enables a Man to know the Things of God, and not a Man's Study or humane Learning.* It is not in this Caſe in him that wills and runs, but in God that ſheweth Mercy. Whereſore Chriſt hath ſaid, *No Man knoweth the Father but the Son, and he to whomſoever the Son will reveal him.* Whereſore *Paul* prays for the *Epheſians*, that *God would give them the Spirit of Wiſdom and Revelation in the Knowledge of Chriſt*, without which Spirit of Revelation Chriſt and the Father can never be known. Whereſore to *deny the Inſpiration* of God's Spirit now, is the moſt groſs and palpable *Doctrine of Antichriſt and his Prophets.* To confirm what he writes, He brings ſeveral *Teſtimonies* out of *Chryſoſtom*, *Wickliff*, *Tindall*, *Zwinglius*, *Luther*, *Latimer* and *Calvin*. I will tranſcribe but two of them. Of the Knowledge of the Goſpel *Zwinglius* ſpeaks thus, *We muſt needs be taught of God, not of* Men; *for this is the Saying of the Eternal Truth, which knows not how to Lye*, John 6. *Luther* gives us his Mind thus, *The Scriptures are not to be underſtood, but by that very Spirit by which they were writ.* No Man ſees one jot or tittle in the Scriptures but he that hath the Spirit of God; For all Men have a darkened Heart in ſuch ſort, that if they could ſpeak and know how to bring forth all Things of the Scripture, yet have they not any true Senſe or right Knowledge of them. For (ſaith *Luther*) *The Spirit is required to the Underſtanding of the whole Scripture, and of every Part thereof.* To this I am willing to add the Teſtimony of a Famous, Engliſh, Godly, and Learned, *Martyr*, *John Philpot*, in a Conference with *Biſhop Bonner*, in his eleventh Examination before him and ſeveral other Biſhops. *B. Bonner* aſking, what meaneſt thou by writing in the Beginning of thy Bible, *Spiritus eſt vicarius Chriſti in terris*, The Spirit is Chriſt's Vicar on Earth? *Philpot* gave him Anſwer after this Manner, That *Chriſt ſince his Aſcenſion worketh all Things in us by his Spirit, and by his Spirit doth dwell in us.* Again, in Anſwer to one *Morgan*, who mockingly queried, *Have you alone the Spirit of God, and not we?* he thus anſwered, *I ſay not, that I alone have the Spirit of God; But as many as abide in the true Faith of Chriſt have the Spirit of God as well as I.* Again, by way of Defence of his ſevere Rebuke of this inſolent and ſcoffing *Adverſary* (like mine) when he told him, that he *Raged*, he thus replied. *Thy fooliſh Blaſphemies have compelled the Spirit of God that is in me to ſpeak that which I have ſaid to thee, thou Enemy of all Righteouſneſs. I tell thee plainly, thou art not able to anſwer that Spirit of Truth which ſpeaketh in me for the Defence of Chriſt's true Religion.*

Tom. 3. fol. 169.

Fox's Martyr. vol. 3. p. 572, 573.

Of this Judgment were the moſt eminent *Martyrs*. I ſhall conclude with *John Bradford*'s plain Aſſertion to the Arch-Biſhop of *York*. *We do believe and know the Scriptures as Chriſt's Sheep, not becauſe the Church ſaith, they are the Scriptures, but becauſe they be ſo, being thereof aſſured by the ſame Spirit which wrote and ſpake them.*

Fox's Martyr. vol. 3. p. 298.

How all theſe *Teſtimonies* can be True, and yet *Inſpiration* Untrue, I ſhall leave with the ſober *Reader* to judge. And if my *Arguments* are ſtill *Irrational*, and my *Teſtimonies Inſufficient* or *Erroneous* in his Account, it will become his Pretences to Divinity, not with Squibs and Railing, but by Reaſon, Scripture and better Authorities to diſcover it.

The ſecond Way he took to prove *our Equalling our Writings to, and preferring them before the Scriptures*, is our Pretence to Infallibility. Hear what he ſays.

Rep. *Infallibility* W. P. *does not deny to be their Pretence, but would make it very neceſſary, and caſts the contrary Opinion again, and again, and again too, as Dirt in my Face.* This is your Fallible, Errable, Uncertain *J. Faldo.* pag. 7.

Rejoyn. It is ill done of my *Adverſary* to call my Anſwer *Dirt*, which is ſo ſerious, and to which he has replied little elſe but Dirt.

I perceive all along, notwithſtanding the vaſt Difference he repreſents us to be at, as to a Worldly Condition, this *Prieſt* is ten Times more enraged at the Juſt Conſequences I draw from his own *fallible Doctrines*, than he thinks a *Quaker* ought to be diſpleaſed with him, for his numerous and ſcurrilous Provocations. But if it be *Dirt*, it ſticks faſt ſtill, for I find none of it wiped off. And how dirty it is the Reader may judge by peruſing it.

My Anſ. p. 36

'He that doth *not Infallibly* know, what he pretends to know of God or Religion, *knows nothing certainly* which concerns either. Now if Men cannot attain to any ſuch Certainty, farewel all Religion: For, *that a Man ſhould affirm, and not know whereof*; That he ſhould profeſs God and Religion, yet be uncertain of both; But that *J. Faldo* ſhould preach up, and *profeſs himſelf Errable in all ſuch Doctrine*: Who ought to believe him? Why ſpends he his Breath at a venture? What Reaſon have any to believe him againſt us, who is Uncertain of what he ſays againſt us by his own Principle. This is your *Independent*, *Errable*, *Fallible*, *Uncertain* J. Faldo.

Col. 2. 2.

Reader, this is by much the greateſt Part of that *Dirt*, he ſays, *I caſt in his Face*. But I muſt tell him, that greater *Ignominy* no Man can well bring upon the *Goſpel*, than that thoſe who are converted by it are both *Uncertain* of the Truth of it, and their own Converſion; he either ſeems to have forgot, or never to have underſtood the Meaning of thoſe Words delivered by the Apoſtle *Paul*, That *their Hearts might be comforted, and being knit together in Love, and unto all Riches of the full Aſſurance of Underſtanding, to the Acknowledgment of the Myſtery of God*. Again, And *we deſire that every one of you do ſhew the ſame Diligence to the full Aſſurance of Hope unto the End*, *Let us draw near with a true Heart in full Aſſurance of Faith*. And the Apoſtle *John* tells us, *He that believeth on the Son of God, hath the Witneſs in himſelf*. That *they knew that they were of God, and the whole World lay in Wickedneſs*. And that *the Son of God was come, and had given them an Underſtanding, that they knew him that was True, and were in him that is True, even in his Son Jeſus Chriſt*. And *this is the Record that God has given to us Eternal Life, and this Life is in his Son*. *He that hath the Son hath Life*, 1 John 5. 10, 11, 12, 19, 20.

If theſe prove not *Certainty in Faith*, *Hope* and *Eternal Life*, there is no Truth proved in Scripture; for that People ſhould have full Aſſurance, Chriſt in them their Hope, and Life, and Witneſs of theſe Things in themſelves, knowing him that's true; and yet be Uncertain of their Faith, Hope and Life, and doubtful of their Inward Witneſs, and the Evidence and Knowledge that is given by him, cannot be leſs contradictory, than to affirm Men ignorant of what they know, or guilty of what they are Innocent. To be *infallibly aſſured* of what we believe, is no Error in the Opinion of *John Philpot* and Biſhop *Latimer*, whatever uſe is made of it now to diſcriminate a *Quaker*. The firſt to the Biſhop of *Chicheſter*, who reflected upon him, as conceiting himſelf better learned than the Biſhop and the reſt of his Brethren (a Flout my lordly Adverſary has more than once beſtowed on

Book of *Mart.* p. 577.

me) anſwered, *I take upon me the Name of no Learning*; *I boaſt of no Knowledge, but of Faith and of Chriſt, and that I am bound undoubtedly* (or infallibly) *to know, as I am ſure I do*. The Biſhop replies, *Theſe* Hereticks *take upon them to be ſure of all Things they ſtand in*; *you ſhould ſay rather, with Humility, I truſt I know Chriſt, than that I be ſure thereof*; which is ſo like *J. Faldo*, that he ſeems to be the Biſhop revived, proudly catechiſing and reproving the poor *Quakers*. But hear *John Philpot*'s bold and ſmart Anſwer; *Let him doubt of his Faith that liſteth*, ſaith he, *God give me always to believe that I am ſure of True Faith and Favour in Chriſt*. Biſhop *Latimer* in his ſecond Letter directed to Sr. *Edward Bainton*, a Favourer of him that little Time he lived in Queen *Maries* Reign, who through his Deſire to preſerve him, was willing to allay the honeſt Man's Zeal for the Truth from the great Uncertainty that is in the World about Truth; ſays he, *Firſt ye miſlike, that I ſay I am ſure that I preach the Truth*, ſaying, in Reproof of the ſame, *that God knoweth certain Truth*; *Indeed God alone knoweth all certain Truth, and God alone knoweth it as of himſelf, and none knoweth certain Truth but God, and thoſe that be taught of God, as ſaith St.* Paul, For God hath ſhewed it unto them; *And Chriſt himſelf*, They ſhall be all taught of God. *And your Friends deny not but that certain Truth is communicated to us, according to Capacity. But as to my Preſumption and Arrogancy, either I am Certain or Uncertain that it is Truth that I preach: If it be Truth, why may not I ſay ſo? If I be Uncertain, why dare I be ſo bold to preach it? And if your Friends be Preachers themſelves, after their Sermon, I pray you aſk them, whether they be certain and ſure they preach you the Truth or no, and ſend me Word what they ſay, that I may learn to ſpeak after them. If they ſay, they be Sure, ye know what followeth: If they ſay, they be Unſure, when ſhall ye be ſure* *that have ſo doubtful and unſure Teachers?* Thus much of *Infallibility*; when he has anſwer'd this we may give him ſome more; mean Time we ſhall proceed.

Rep. *But farther, ſays* W. P. *Cannot one Man be another Man's Brother, and not the Eldeſt Brother? This hath done your Work, or all Hope is loſt. It ſeems the Scriptures and your Writings may without Offence call one another Brother, yet not be thought to aſpire to Equality. But why? Becauſe forſooth you do not ſay, they are the Scriptures Elder Brother. I thought till now that Brethren had been a Term of Equality. And though in Humane Births there is a Natural Right to the Firſt-born above the Reſt, yet not in the Productions of Scripture; for the New Excelleth the Old Teſtament in Glory.*

Rejoyn. In *Similes* there is ſome Allowance with honeſt Men, but none to be hoped for from *J. Faldo.* But if it be ſo hard for him to bear I cannot help it. Several Writings may be given forth from the ſame Spirit without coming upon the Vie. If we muſt needs equal ſome of our Writings to the Scriptures, becauſe given forth by the ſame Spirit, then muſt every the leaſt True *Chriſtian* be equal to the greateſt Apoſtle, becauſe endued with the ſame Spirit.

The *Pouring forth of the Spirit*, which was the Promiſe of the Father, we have proved the very Subſtance of the Goſpel, and *Inſpiration* as neceſſary as Divine Knowledge, becauſe the only Way to it. Whatever therefore hath been writ from *Adam*'s Day to this, or ſhall yet be to the End of the World, from the Motion of God's Spirit in the Hearts of any of his Children, ſtands as nearly related to the Scriptures, as his ſeveral Manifeſtations of his Spirit in his Servants Writings. The Ancient *Chriſtians* were Brethren, having one Father; Were they therefore equally dignified in Degree of Fellowſhip? And that was the Meaning of my former *Simile*, diſingenuouſly taken by my Adverſary: For as there is a Degree in natural, ſo in ſpiritual Births; The Dignity of the firſt lies in Priority of Time, the Dignity of the laſt in a more full Diſcovery of Immortality and Eternal Life. Thus the Scriptures of the New exceed thoſe of the Old Teſtament. Where there is the firſt and moſt ample Declaration, there muſt be the Pre-eminence. Now alas, what can we boaſt of, that was not formerly teſtified unto; *we exalt no ſingular Spirit, neither walk we in an untroden Path*; 'tis the Everlaſting Goſpel we bear witneſs unto, and to the Revival and Breakings forth of that ancient Life, Truth, Spirit and Power, which according unto divers Diſpenſations, hath made People true Children of God. What do you eſteem *your own Meanings* and Interpretations? Do you not intitle them to a very near relation, the *Text Interpreted?* We never intended to bring our Writings upon the Vie, and diſpute, with the Scriptures, for the Preheminence: But *our Writings* farther *declaring of the ſame Truth from the ſame Spirit*, are related to them. If to teſtifie and exhort to the ſame Truth the Scriptures declare of, and that in the ſame Spirit of Chriſt by which they were given forth, be offenſively to equal or prefer ſuch Teſtimonies, we are indeed guilty of great Preſumption. But if it be Scripturally True, *That as many as are led by the Spirit of God are the Sons of God*; and that ſuch as are ſo led, may by that Spirit farther be drawn forth to freſh Teſtimonies to any ancient Truth or Truths declared of in the Holy Scriptures (whether by way of Prophecy, Information, Exhortation, Reproof or Comfort to Believer or Unbeliever (as muſt not be denied, ſince *God cannot be limited)* it cannot be Preſumptuous or Arrogant, to affirm any Kindred or Relation between any ſuch Writing or Writings of the Scriptures of Truth.

In ſhort, Either there are never to be more Inſpirations after the Apoſtles Deceaſe, and conſequently no more Teſtimonies nor Prophecies to be than what the remaining Scriptures give us, or *the Pouring out of the Holy Ghoſt belongs as well to after Ages* as to that (as hath been abundantly proved) and *therefore freſh Teſtimonies and Propheſies by Way of farther opening or preſſing the ancient Truth, recorded in the Scriptures of the Old and New Teſtament, may in after Ages be given forth*, unleſs God and his Spirit ſhould be limited, and many Parts of the Scripture remain unfulfilled.

If any ſhall object, *'Tis Adding*, according to *Revel.* 22. 18. I would have them know, that *the Addition intended was not of other Writings, but other Doctrines.* I will conclude this with a very notable Paſſage, delivered in a Book entituled, *An Examen of the late Aſſembly of Divines Confeſſion of Faith preſented to the Parliament*, Anno 1659. pag. 8, 10. *It is evident that the Lord will have Prophets in all Ages, and eſpecially when he is about to bring extraordinary Judgments upon the World in general, and upon the Church in ſpecial; and that the Laſt Times ſhall abound*

bound moſt of all with the Prophetical Spirit. So that theſe extraordinary Ways of God's revealing himſelf, neither are ceaſed, nor ſhall determine in the militant Church.

Thirdly, whereas you ſay in the ſixth Section, that nothing at any Time is to be added to the Scriptures of the Old and New Teſtament, whether by new Revelations of the Spirit, or Traditions of Men; We deſire to know what Warrant you have thus to determine. If you ſay that in *Rev.* 22. 18. it is written, *That if any Man ſhall add unto theſe Things, God ſhall add unto him the Plagues that are written in this Book.* We anſwer, *That ſo much in effect was forbidden long before,* as Prov. 30. 6. *Add thou not unto his Words, leſt he reprove thee, and thou be found a Lyar: Yet many Books of the Holy Prophets and Apoſtles have been added ſince the written Word of thoſe Times.* Yea, the ſame Inhibition was given by *Moſes, Deut.* 4. 2. and 12. 32. Ye ſhall not add to the Word which I command you, neither ſhall you diminiſh ought from it: Therefore this Addition thus prohibited muſt neceſſarily be underſtood of any new Doctrine in ſubſtance differing from the Old, even that of *Moſes*; But that there ſhould be a Vindication of the ſame when miſ-underſtood, or a more full and free Publication of the ſame, by the Prophets of the Old Teſtament, or inſpired Men of the New.

Rep. *My Adverſary tells me a Blind Story, of preferring our Writings above the Scriptures, as being from God eſſentially in us; But this,* ſaith he, *W. P. has not one Word to.*

Rejoyn. I had little Reaſon for it. He confeſſeth, pag. 43. of his former Diſcourſe, that he expected not to find any ſuch Word as *Eſſentially* in our *Authors.* Doth he think I was to play the Fool in anſwering of him, a Thing he begs Excuſe for in Replying to me? We affirm with the Scripture, that *God tabernacles in his Children,* that *Chriſt dwells in his People,* and that *the Holy Spirit Temples in his Saints. He was full of all Grace and Truth, and of his Fulneſs have we received* a Meaſure of Grace and Truth; and *he that ſanctifieth, and they that are ſanctified are all of one; After this Way that he calls* Hereſie, *know we, worſhip we, and enjoy we the God of our Fathers.* But what was the ſecond Argument by which he endeavoureth to prove we prefer our Writings and Sayings above the Scriptures.

pag. 19. 20 Rep. *My ſecond is their Characters they give of them: concerning the* Scriptures; *Feeding Death with Death, the Letter which killeth. Of their own Sayings, The Voice of the Son of God was utter'd forth by him, &c.*

Rejoyn. I told him before, 'That Death is a State without the living experimental Knowledge of God, and his Work in the Heart. And that State, I ſaid, will talk of the Fame of Wiſdom, as ſaith the Scripture. At this he Scoffs, and makes as merry with it, as would ſome prophane Stager. And in the midſt of his Deſires to be thought *Meek,* to this little of a large and ſober Anſwer, baſely cropt, he gives the hard Names of *Non-ſenſe, Folly* and *Impious.* The Scripture juſtifies me in what I ſaid. For Men dead in Treſpaſſes and Sins talk of God, and that perhaps according to the Letter of Scripture too; why may it not be then ſaid, That Death talks of Wiſdom, as well as Dead Men. But this he calls *arriving at as perfect Non-ſenſe as* G. Fox *himſelf.* He would have done better not only to have anſwered, but conſidered my following Words, 'Death or dead Men's talking or feeding upon the Words of Scripture, being ignorant of the true Senſe of the Scripture; But it had been vain to have expected this Candor from him.

In ſhort, *The Scripture without the Spirit is Dead,* ſay ſome *Independents* as well as *Quakers.* Men Unregenerate are dead in Sins, ſay all. What can ſuch Men's Feeding upon the Scriptures be, but one dead Thing feeding upon another. Remember it was Chriſt that ſaid, *It was the Spirit alone that quickens.*

But that *this Man* may ſhew himſelf almoſt *irrecoverably gone in Diſhoneſty,* becauſe I ſaid, 'There is no Compariſon betwixt what God requires, and an immediate hearing of his Voice, and being ſenſible of his living Touches upon the Soul: Writings are but holy Things at ſecond Hand. He implies and replies thus.

Rep. *Their Writings and Sayings they pretend to be perfectly immediate from the Spirit of God; But the Scriptures handed through many Ages: And therefore there is no Compariſon, becauſe he affirms theirs to be more immediate.*

Rejoyn. Reader, Right me in this Matter: Was the Compariſon betwixt our Writings and Sayings with the Scriptures, or any Writings or Sayings, and the

Immediate Voice and Living Touches upon the Soul? Do not I expreſly ſay, *Writings are but Holy Things at ſecond Hand*: If ſo, how do I make our Writings holy Things at the firſt Hand? Do not I prefer the Voice of God to the Soul, and his Immediate Touches upon it, as well before our own Writings and Sayings, as the Holy Scriptures of Truth? And who dare deny that heavenly Enjoyment of God, to be the bleſſed End of Writings and Sayings too?

It is after a Manner not leſs Perverting, though much more Scoffing, that he deals with my Anſwer about our Friends *Denying Light to be in Scripture*, That is, ſaid I, There is not living, ſpiritual, eſſential Light in the Scriptures. Now hear him.

Rep. *Did he not intend his Writings for the View of thoſe only who underſtand no more right Reaſon than a Horſe doth* Hebrew; *He could not expect any Succeſs in ſuch pitiful Attempts. Whatſoever makes manifeſt is Light*, ſaith the Scripture. *But if there be no Light, but according to the Character he gives; Candles, Stars, Moon, Sun, Reaſon,* W. P's *Writings alſo, are groſs and perfect Darkneſs.*

Rejoynd. This Man would paſs both for Juſt and Rational; *Juſt he is not*, who has left out thoſe very Words which remove all Pretence to Scruple, *viz.* (*Anſw.* Pag. 42.) “*That the Scriptures carried a Deſcriptive and Declarative Light with them*, that is, a Declaration from and of the Divine Light. Dares he affirm more? Or does this deny all other Lights beſides the Living, Spiritual and Eſſential Light? Unjuſt Man! to leave out that which only could right his *Adverſary*, and oppoſe his infamous Ends.

Beſides, he abuſeth Scripture; the Light mentioned in that Paſſage is the *Living Spiritual Light of God in the Conſcience*, Epheſ. 5. 13, as the Verſe at length proves, *viz.* That *all Things that are reproved are made manifeſt by the Light; for whatſoever makes manifeſt is Light*. Again, Hear what he ſays to the ſame Matter.

Rep. (P. 22.) *And yet* W. P *tells you of the Author of the* Quakers *Book, he writ to give Notice, of the Day-ſpring of God's Eternal Light of Life to the World*, i. e. *the Light within, that needeth the Light of* Farnſworth's *Book to be ſeen by: What cannot ſuch a Reconciler do?*

Rejoyn. But what cannot ſuch a Scoffer do, who dare affront God, and be Injuſt to Men in the View of the World? which is manifeſted thus; *Firſt*, As I deny'd a Living, Spiritual and Eſſential Light to be in the Scriptures, or any other Writings; ſo did I acknowledge *a Deſcriptive and Declarative Light to be in them*, and meaſurably in other Writings, as well as the Scriptures, which he hides from the Reader, and then triumphs over a falſe Conſequence, *Secondly*, If the Light within needs *Rich. Farnſworth*'s Book, as a Light without, to be ſeen by, becauſe it is by it teſtified to; the ſame upon his Argument may be ſaid of *God himſelf, who is Light*, that he needed the Light of the Scriptures to be ſeen by. But what ſhall I ſay? The Man is deſperate in his Ventures.

From my concluding upon his Accuſation, and my own Anſwer, ſo that our *Adverſary*'s Argument amounts to thus much. * *We therefore prefer our own Writings before the Scriptures, becauſe in all our Writings we earneſtly endeavour, by numerous Quotations, to prove what we write to be according to Scripture*; For this he flyes out into this following Reply.

* Which concerns him, if he would have what he writes to be according to Scripture.

Rep. (Pag. 22.) *I leave it to my Reader* (ſays *J. Faldo*) *to give a Name to this Paſſage, the like to which for a daring Untruth the World hath ſcarcely been ever acquainted with; yet the Man pretends beſides all other Graces to Infallibility. In many a large Libel I could produce where there is not one Quotation of Scripture:* W. Smith, *often quoted in* Quakeriſm no Chriſtianity, *in his Directory for Religious Principles, conſiſting of above Two Hundred Pages, hath not one Scripture quoted, not one Exhortation to read the Scriptures; But as his main Scope, denies and throws Dirt upon them.*

Rejoyn. Reader, right a poor People once; Never, I think, did Man ſo ſlander Perſons and Principles: Dwell a while here, then give thy Judgment of both. My *Anſwer*, unencountred by him, lay thus.

My Anſw. Pag. 42.

“Let it ſuffice to all impartial People, that we only deſire to make a Difference
“between the Writings and the Thing written of; And to the Eternal Overthrow
“of our *Adverſaries* (not wholly without their own Help) ſince they think the
“*Titles* we give our Books (very glorious in themſelves) moſt unworthy of them,
“but proper to the Scriptures, which they ſay we ſlight: Let it be conſidered,
“that not one of thoſe Books is deſtitute of Scripture; but is either generally in

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“ a Scripture Stile, (this Diſtinction I fear my *Adverſary* wilfully omitted) or particularly defended by Plenty of expreſs Scriptures cited. *Therefore of Neceſſity they, the Scriptures, muſt alſo partake with them in common of thoſe famous Titles.* And thus far have they the Preference, that they are quoted on Purpoſe to give the Truth we write greater Credit. What is that *Greater Credit*, but to be exactly agreeable with them.

Now, Reader, *firſt* conſider; I did not ſay, that *not one Book is not without Plenty of expreſs Scripture cited*, as my Anſwer clears; but that every one of them is in a Scripture Stile, or particularly defended by expreſs Scripture cited.

W. Smith's Catechiſm belongs to the firſt; and if he would have faſtened the Lye deſervedly upon me, he ſhould have made it appear, that he treated not on the Truth declared of in Scripture, *ſcripturally*, which is as much the contrary, as any thing can be; For his *Catechiſm* contains nothing elſe; neither is it managed any other Way.

Secondly, If he can produce one Book, endeavouring to defend, or prove our Principle to be true, without ſuch Quotation, (for to ſuch Books the Paſſage by him cited relates) I will confeſs his *Ranting Abuſe* to be a Juſt Rebuke: But I make this Challenge to him, *To give me one Book out of a Scripture Stile, that is not Controverſial; or any Controverſial Book without expreſs Scripture cited?* If he cannot, his *vain Inſults* fall thick upon his own Head: But let us ſee if the Deſign of *W. Smith*'s Catechiſm be *to deny and throw Dirt upon the Scriptures:* In the thirteenth Page of *William Smith*'s Catechiſm, printed *Anno* 1667, we have this Queſtion and Anſwer *concerning the Scriptures.*

Q. Of what Service are the Scriptures, as they are given forth and recorded without?

A. *Much every Way, unto thoſe that have received the ſame Spirit from which they were given forth; for unto ſuch they are Profitable, and make Wiſe unto Salvation, and are unto them of Service for Inſtruction, Edification and Comfort: The ſame Spirit in them receiving the Teſtimony of the Spirit, as it is declared in the Scripture; And there is an Agreement and Union in the Spirit within,* and alſo in the Words *without; And ſo there is Inſtruction, Edification and Comfort by the Scriptures unto all that are in the ſame Spirit that gave them forth.*

Now, in my *Adverſary*'s Words, I leave it to my Reader to give a Name to his Paſſage, both againſt me, our Books, and particularly *William Smith:* The like to which, *for a daring Truth*, is not commonly told.

For if to confeſs to the Scriptures, to believe, to read, and to fulfil them, as what by the right Spirit makes Wiſe, through Faith, to Salvation, being full of Inſtruction, Edification and Comfort; *If this*, I ſay, *be to deny and throw Dirt upon them*, *William Smith* is deeply guilty; but I leave it with God, and my Reader's Conſcience, whether *J. Faldo* hath not denied all Honeſty in throwing ſo much Dirt undeſervedly upon *W. Smith:* But let us ſee what *Reply* he makes to my Anſwer in his Inferences, and indeed there is need of Patience in having to do with ſo much unworthy Shifting and ill Language; His firſt Inference was this: *If the Light within was always ſufficient, the Scriptures and other Means were ever ſuperfluous.* His Second, *By the ſame Ground the Writings of the* Gentiles, *yea, the bitter Scoffs of* Lucian *and* Julian *the Apoſtate, are of equal Authority with the Scriptures; for they reſulted from their Light within.*

Quak. noChr.
Pag. 59.

To all which, (as my full Anſwer) only thus much I will ſay, That though all Ability was and is in him the Light, whom we declare to be the Light of all Mankind to reveal the whole Mind of God. (Here he leaves off, and takes the reſt from the Beginning of another Paragraph, about a Page off, to clap to it) Yet that he ſo baſely miſtakes Reaſon, and abuſes his Reader, as to infer from the Ability of the Light (whether obey'd or diſobey'd) the Uſeleſneſs of the Scripture. Now hear his Reply.

Rep. (Pag. 23.) *Obey'd or Diſobey'd, were no Words of mine. But how can we know any thing the better for* W. P's *hard Names he puts upon it, ſeeing there is nothing that pinches him, but he hath preſently an hard Name for it. And ſo impertinently and ſlovenly impoſed, that a Man might learn far more genteel Railing under an Hedge; As baſe Compariſon, p. 43. Black as Hell in Malice, p. 46. The Impudence of his Wickedneſs, p. 49.*

Rejoyn. Whatever pincht me before, I hope the Reader will bear Witneſs for him, he has been more merciful in this Reply. He firſt brings little or nothing out of my Anſwer, and ſays juſt nothing to what he brought. He did not ſay *obey'd* or *Diſobey'd*; The more the Shame; As my Anſwer to the Inference will ſufficiently manifeſt, the Subſtance of which was this, “That if the Light had been “obeyed, and God's Spirit not rebelled againſt, there had not been ſo much Need “of *Line upon Line*, and *Precept upon Precept*. Therefore was the Light or Spirit “in it ſelf inſufficient; or Line upon Line ſuperfluous. Is the Ability of a Maſter “queſtioned by the Uſe of Books? or the Uſe of Books ſuperfluous, becauſe of “his Ability? *Inſufficiency belongs not unto the Light, but to the Creature that can-“not receive it as it is in it ſelf.* A Condeſcenſion to ſuch Ways and Means as “ſuit the great Weakneſs and Diſtance of degenerated Man from God, can no “more conclude the Light inſufficient, than God, Chriſt and the Holy Spirit. To which let me add, that as the Law, ſo very much of Scripture, was added, becauſe of Tranſgreſſion; that makes it not ſuperfluous, no more than the ſucceſsleſs Strivings of the Spirit to bring out of Tranſgreſſion (becauſe of Man's obſtinate Rebellion) renders the Spirit not ſufficient.

To the *ſecond Inference* he drew, I gave a large Anſwer, which I ſhall contract; “That the Light of the *Jews* and *Gentiles* was one in it ſelf; That as either writ “by that Degree of Light they had, they might both be ſaid to write by the ſame “Light, and yet the Writings be no more equal than the Degrees of Manifeſta-“tion: That the Writings of the *Jews* greatly tranſcended thoſe of the *Gentiles*, “from that greater Diſcovery God vouchſafed to them. That his bringing *Lu-“cian* and the beſt *Gentiles* upon an Equality, was wicked. That nothing lies “heavier againſt the Light within in that blaſphemous Saying, than againſt the “Spirit in the Prophets, Apoſtles, and every good *Chriſtian*, who by his *infatua-“ted Way of Arguing*, would make us believe that *Lucian* and *Julian* acted from “the Light within, *becauſe they acted from ſomething within*, and that *there is no* “*Diſtinction to be made between their Writings and the Scriptures themſelves, upon* “*our Principle, becauſe they writ according to the Light that was in them*; as he “ſays. What is this but to deny all Teſtimony within, or at leaſt it allows but of ſuch an one, as gives equal Evidence to *Apoſtates* and *Chriſtians*, Men acted by the Power of Darkneſs, and the Principle of Light? It ſhall now reſt with my Reader to point where the Pinch was, For the *Ill Language* he ſays I gave him, to wit, a Line and an Half made up out of ſix Pages given on diſtinct Provocations; Let us examine [*Baſe Compariſon*, Page 43.] This fell out upon his *comparing us with the* Papiſts (which we ſhall anon conſider) *How ſlovenly* I was in doing ſo, I will not be mine own Judge [*Black as Hell it ſelf in Malice*, Page 46.) fell from me on this Occaſion; ſays *J. Faldo: I know not hardly any worſe* Lucian *and* Julian *ſaid of Jeſus of* Nazareth, *the Scripture and* Chriſtianity, *than the* Quakers *have done under other Names.* Now, Reader, if thus to Unchriſtian, Unſcripture, *in fine*, Unreligion, Prophane, yea, Atheize a whole Body of People, bringing them into parallel with looſe and heatheniſh Scoffers and Perſecutors of the *Chriſtian* Religion, who all this While reverently believe in Chriſt Jeſus the Saviour of the World, in his Life, Death, Reſurrection, Aſcenſion, Doctrine and Miracles: I ſay, if thus to uſe us, is not *as black as Hell in Malice againſt us*, there can be nothing Black, Helliſh, or Malicious. For the laſt Piece of Railing (as he calls it) [*The Impudence of his Wickedneſs*, p. 49.] What could it be elſe, to charge the Impiety of *Julian* and *Lucian* upon the Light within, and tell the World, *That upon the* Quakers *Principle, they may conclude their Writings as Canonical as the Scriptures of Truth.* But this Man ſtudied Perſonal Reflection more than the Cauſe, or he would not have given but five Lines of nine Pages of my Anſwer, and never have conſidered that, as he ought. I could be glad to read one Page of his *Vindication*, without unneceſſary Reflection, who for a Line and an half of pertinent Rebuke, by him out of ſix Pages of my Anſwer hardly pickt, (and by me fully defended) cries out of my *impertinent ſlovenly hard Names*, and that *genteeler Railing may be learned under an Hedge*, where I leave him to be better taught.

But he is very angry I contract his Compariſon of us with the *Papiſts* in the Matter of Infallibility and Inſpiration thus, “He tells the World, the *Papiſts* own “Revelation, and the *Quakers* hold Revelation alſo; therefore the *Quakers* are “*Papiſts*, or very near them. Hear his Reply.

Rep. (Pag. 24.) *How can I guide* W. P*'s Pen, to write Truth in Matter of Fact? If he find ſuch an Argument in my Book, I will be content to be his Bond-ſlave. Can you believe that a Man can be bleſt with Apoſtolical immediate Revelations, for every Thing in Religion, that is not ſo honeſt, as to uſe the very Eyes in his Head?*

Rejoyn. By this we may perceive, it is high Tide with *J. Faldo*. Firſt, *Reader*, I deliver not the Words in a different Character from my own, becauſe I did not pretend to quote him: But that it was the Drift of the Compariſon, and ſo no Wrong to his Intention, the Thing it ſelf abundantly proves. *The* Papiſts *hold Revelation*, and *the* Quakers *own Revelation*; what's the Meaning of theſe two Propoſitions, unleſs it be the Concluſion I drew? But leſt the Man ſhould be believ'd, hear what he ſays himſelf in his firſt Book, (Pag. 63.) *It is no little Abſurdity in the* Quakers *to make Out-cry againſt* Popery, *while they plant and hug the Root in their own Boſoms.* Again, in the ſame Page, *It were no hard Matter to prove an Agreement in a Multitude of Particulars between the* Papiſts *and* Quakers.

Beſides all this he brings in a Story (Page 55.) of a certain *Romaniſt*, who coming into *England*, and being aſk'd, which of the multitude of Sects came neareſt unto the *Roman Church?* reply'd, *The Quakers.* And this *J. Faldo* ſays, *he remembers.* How then he ſhould forget, to that Degree of Abuſe, that there is any Argument in his Book to prove the *Quakers very near to the* Papiſts, who in his Story uſes that very Word to make People believe it, I cannot tell, unleſs his great Deſire to bedirt *William Penn* tranſported him beyond all Remembrance of what he had writ. I might now demand his Promiſe, *of being my Bond-ſlave:* But, alas! Proud Man and Inſolent, he is too high for that Office, if ſuch I could accept of: Though I know not how he can come off, unleſs with this Paſſage, Page 57, *The* Quakers *out-go the* Papiſts *Far*; *therefore the* Quakers *are not* Papiſts, *nor Near them.* He thought I made him abuſe us beyond his Intention, and he both intended and abuſed us beyond what I repreſented. If in that I wronged him, he has more Reaſon to Forgive than Revile me.

But how comes it to paſs, that he ſays nothing of my *argumentum ad hominem*; *The* Papiſts *own a God, a Trinity of Perſons*, &c. *And* J. Faldo *owns a God and a Trinity of Perſon, therefore* J. Faldo *is a* Papiſt, *or near a kin to one.* Would this be Juſt? If not, neither is his Concluſion of Force againſt us. *J. Faldo* holds ſomething in common with *Jews*, *Turks*, *Heathens* and *Papiſts*; he would not take it kindly, if we ſhould therefore conclude him, to be all or any of them? But he gave this the Go-by, which ſhews, he ſeeks not the Promotion of Truth, but Diſgrace of his *Adverſary*, indeed his very good Friend, though his own Indeſerts will not let him believe it.

Chap. V.

CHAP. V.

Of the Scriptures being the Rule of Faith and Life, and Judge of Controverſy.

THE firſt Thing in this Chapter he chargeth me with, is *Forgery*; Let us ſee how he proves it.

Rep. Pag. 25, 26.) *The Charge in my fifth Chapter is, That the* Quakers *deny the Scriptures to be a Rule of Faith and Life, or a Judge and Determiner of Religious Controverſies; but* P. *as if he had ſworn not to repeat my Words faithfully, tranſcribes them, That we deny the Scriptures to be a Rule of Faith, and Judge of Controverſies.*

Rejoyn. Reader, obſerve the *Forgery* lies here, that I left out *Life*, after *Faith*; and *Determiner*, after *Judge*; and *Religious* before *Controverſies*: But becauſe that which is the Rule of Faith, is the Rule of Life; and that Judge and Determiner are all one; and that the *Controverſies* intended, were not about Queſtions in *Mathematicks*, *Philoſophy*, *Trade*, or *Law*, common or civil, but purely about *Religion*, I thought it no Forgery to leave out Words not neceſſary, or what from the Nature of the Rule and Controverſy on foot were manifeſtly implied; eſpecially when I made no Advantage to my ſelf by it. But every ſuch little Thing muſt be called by an hard Name, or *J. Faldo* would have little to write, and but a few to believe his Books.

But to the Point, (avoiding many Occaſions for ſevere Reflection) Perhaps he grants us what we can deſire. For upon my aſſerting, that what was and is more general than the Scriptures, is moſt properly the General Rule, he replies,

Rep.

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Rep. (Ibid. p. 26.) *I never affirmed them to be a general Rule, nor is it that I charge the* Quakers *for denying; but I charge them with denying them to be any Rule at all of Faith and Life; he miſtakes the Queſtion, and yields my Charge to be their Principle, and pleads for it*, p. 54.

Rejoyn. If that be not the *Queſtion*, how have I granted the Queſtion? Do I plead for his Charge becauſe I plead againſt the Scriptures being the General Rule, Pag. 54. which he ſays is no Part of the Charge, and what himſelf undertakes not to condemn? But ſure I am, *if the Scriptures be not the General* Rule (as he implies (and thereby cuts his own Throat, and grants to the *Quakers* the Queſtion, as largely as needs to be) They are not *The Rule* by Way of Excellency, or the Rule by which God's People in all Ages have walked; for that was and is General: So that the Scripture, upon his own Conceſſion, is but a particular Rule, and therefore muſt be ſubſervient to *the Spirit* (*who is the great Evangelical Rule*) as are many other Inſtruments, that have been made Uſe of upon ſeveral Occaſions.

He might have learn'd thus much in Pag. 53. of my Anſwer, where I ſay that *we acknowledge the* Scriptures *to contain many Holy Rules for Godlineſs.* I would know of him how that could be, and yet deny them to be a Rule in any Senſe. But we have good Reaſon to deny them to be *the Rule of Faith and Judge of Controverſies, which can neither give nor govern Faith, nor Judge of Controverſies*, as the many different Perſwaſions in the World fully prove; for then all that have the Scriptures would be of one Perſwaſion, as it is moſt certain, thoſe are, who have, and walk by, the One Spirit.

Wherefore ſince *the Scriptures themſelves teſtify to the Spirit, as the great Judge, Rule and Leader*, eſpecially under the New Covenant, where the Law is not written on Tables of Stone (much leſs Paper) but of Fleſh, to wit, the Hearts of the Sons and Daughters of Men, the Spirit, and not the Scripture muſt be the Rule of Faith and Judge of Controverſy.

In ſhort, The Scripture cannot try a preſent Motion or Prophecy. Bad Spirits are wholly hid from it. For Inſtance, *Paul* reproved not the Spirit that cried, *Theſe are the Servants of the Moſt High God, that ſhew unto us the Way of Eternal Life*, from the Scriptures; neither did *Peter*, Deceitful *Ananias*, but *from the Heavenly Inſtinct and Savour, Reliſh, or Diſcerning they received from the Spirit of God within them.* 'Twas in a Caſe of ſuch Difficulty, that ſome in theſe late Times have writ, That the Scripture gave no general ſtanding Rule (for all particular Caſes) *in fleeing or ſtanding in Times of Perſecution, but that it was the Frame of the Spirits of the People of God to retire at that Seaſon*; which whether it be true or falſe, that the Spirit of God did ſo influence them, two Things are undeniable; *Firſt*, That it was the *Frame of their Spirits*, witneſs their Practice; *Secondly*, That the *Scripture was not ſufficient* for them to ſquare themſelves by on that Occaſion; And what elſe do Profeſſors mean, when they adviſe People *to ſeek the Lord* in this or the other Caſe? Why do they not go ſeek the Scriptures rather? Doth not ſuch a Practice manifeſtly detect the Scriptures of Inſufficiency, and evidently prove their Acknowledgment both of Revelation, and their Recourſe to a more Living, Spiritual, Immediate and Sufficient Rule? Why elſe do they ſeek God's Mind (ſay they) by Prayers not Formal, but by the Spirit? But this is become deſpiſed *Hereſy* with *J. Faldo.* For Faith in his Senſe, riſes no higher, *than ſo many Articles, laid down* (ſuppoſe truly) *according to the bare Letter* of the *Scriptures*, which the Devil can believe as well as he: *This Faith* I call meerly *Verbal* and *Hiſtorical*, of which the Scripture may be a Rule, but *not of Saving Faith*; for of that *Faith only the Spirit can be the Rule*; and why? becauſe the Spirit of God alone reveals him to the Soul, who is the Object of Faith, and works Faith in the Soul upon that Object; and as this only begets Faith, ſo it increaſes, *enlivens*, *rules*, *governs* and *ſtrengthens* Faith unto Dominion. This alone unfolds thoſe Myſteries ſpoke of in the Scriptures, Wherefore anſwered the *Eunuch* unto *Philip*, when he queried, Underſtandeſt thou what thou readeſt? *How ſhould I, unleſs* τὶς ὁδηγήσῃ *I had a Guide*, as ſays our *old* Engliſh Tranſlation, which implies, That the Things declared of by the Scriptures are not to be underſtood from the Scriptures, but a more Living, Spiritual and Certain Guide. Acts 8. 30,31. Wherefore we affirm, That *Repentance*, *Faith*, *Sanctification*, *Juſtification*, *Redemption*, *Regeneration*, &c. *are all a Myſtery never to be diſcloſed, but by the Revelation and Operation of the Spirit of God in Man*; the Scripture can only teſtify to ſuch Things, that they are; but it is *the Spirit alone that works them, and illuminates,* *guides, governs and rules the Soul in and about ſuch Things.* 'Tis true, all the Spirit leads to is according to the Scriptures; it over-turns them not; for they declare of moſt of theſe Operations; yet becauſe we believe, know and witneſs them from the Conviction and Operation of the Spirit, before we can poſſibly underſtand them in Scripture; therefore the Scripture is but a Declaration, and not the Rule of Faith, *&c.* And the only beſt Way to determine any Controverſy on foot about *Repentance, Faith, Sanctification, Juſtification, &c.* is the Judgment of that Spirit which works them; For how can the *Scripture*, that has ſo many Meanings put upon it, *determine which of thoſe Meanings is the true?* Let them ſhew me that Scripture that plainly and uninterpretedly tells me, ſuch a Propoſition is True, and ſuch an one is Falſe, that conſiſts only of their additional Meanings; ſuch a new Nick-named People right, and ſuch wrong; and they do their Buſineſs; if they cannot, as it is impoſſible they ſhould, they muſt have recourſe to ſomething elſe to rule and determine; and what can that be beſides that *Eternal Spirit*, which wrought the true Faith, and ruled the Holy Life of thoſe Ancients, who gave forth this Declaration of Faith and Life?

Can any Man tell another's Mind better than himſelf? or reſolve any Doubt, or clear up any Miſ-underſtanding concerning what is deliver'd, better than he that ſpoke it? *To underſtand thoſe Holy Men's Mind, and diſprove them that miſtake it, there is an unavoidable Neceſſity of coming to that Spirit which made it theirs.* 'Tis granted, that all true Doctrine is according to Scripture; but the Queſtion is, *What is true Doctrine?* Scripture is a ſtrong Teſtimony; but what enlightens the Mind reſolves Doubts, and works Faith, and informs, guides and helps the Soul through the whole Work of Converſion, and without which the Teſtimony of Scripture it ſelf is truly an unintelligible and an incredible Thing? This muſt be nothing leſs than *the Spirit it ſelf.*

In ſhort, *The Scripture* is not the Rule, but *Declaration of Faith and Knowledge*; That only muſt be the Rule of Faith, which gave and ruled the Faith of thoſe that gave forth Scripture. And becauſe none can give or work Faith now, but what did give and work Faith then; 'tis not the Scripture, but that which was before the Scripture, even *the Spirit of Truth*, which was the Author, Rule and Finiſher of their Faith. And if our Faith in this Age be the ſame with the Holy Men's of Old, that gave forth the Scriptures; they are no more our Rule now than they were theirs then, who had a Rule and a Faith before them: But as it was a Declaration of what they believed, knew and witneſſed; ſo it is a Declaration of what we now believe and deſire to know and witneſs. *John*'s Epiſtle was not writ to be the Saints Rule; for he directed them to the Anointing; yet their Faith and Life of which the Anointing was the Rule, was according to *John*'s Epiſtle. Again, The Declaration in Time was after the Faith declared of; but where there was Faith there was a Rule, conſequently that Declaration which was after that Faith and Rule, *was not that Rule*; ſo that the moſt that can be ſaid againſt us is this: The Scriptures cannot be a Declaration of your Faith, 'till you come to ſuch a Belief of the Truths thereby expreſſed, as they had who writ them; and a great Truth it is. But then ſay we, *The Spirit muſt work that Faith, before the Scriptures can be accounted a Declaration of our Faith, or we intereſted in them*; And becauſe that *Faith has a Rule ſo ſoon as it has a Being*, it muſt needs follow, that the Declaration of that Faith cannot be either the Author or Rule of it. Here lies the Miſtake of my Adverſary and many more, that becauſe what a Man does is according or agreeable to a Thing, therefore that is the Rule of the Thing done. To proceed:

For this Reaſon it is, a Conſtraint lies upon us from God to direct and exhort all People diligently *to mind that Meaſure of the Holy Spirit, which God hath given them to profit with*, as that alone by which Man comes to a certain Knowledge of his Mind and Will, and to do the good and acceptable Thing in his Sight, and that by which his poor labouring Mind is brought out of the Incertainties, numerous Interpretations and vain Janglings Men have peſter'd the World withal; who have darkned Counſel, and bewildred many in their Conſcientious Enquiries after God, drawing out their Minds from the ſeaſoning Principle of Life, inſtead of bringing them nearer to the Lord; for which great and heavy Plagues hang over the Head of this Generation, who make War againſt the Spirit, with the Letter, inſtead of confirming it's Appearance from the Letter; and under Pretence of calling the Scriptures the Word of God, and Rule of Faith and Life, divert People from waiting for the *Word nigh unto themſelves*, which is *the Word of Faith*, *and gives Life to all that believe and obey it*; decrying us as *Seducers*, and deriding us as *Enthuſiaſtick Canters*, becauſe we prefer and turn *all to the Spirit of Life within*: An Out-ſide, Carnal, Envious and Hypocritical Generation, they are.

I will conclude this Head with a Paſſage out of ſome certain Authors, that were never profeſſed nor reputed *Quakers*.

Dell's Tryal of Spirits. p. 10.

Wherefore they who are true Believers (ſays the firſt) 'and have received Chriſt's Spirit, their Judgment is to be preferred in the Tryal of Spirits, *before an whole Council of Clergy-Men.* And they only who can try Spirits by the Spirit of God, and Doctrines by the *Word of God written in their Hearts, by the Spirit can in Meaſure diſcern all Spirits in the World.* And the Spirit of Chriſt, which dwells in all *true Chriſtians*, cannot deceive, or be deceived, in the Tryal of Spirits. With abundance more to the ſame Purpoſe.

The other brings in *Two Objections*, frequently made againſt us, and by him pertinently anſwered for us.

Collier Gen. *Epiſt.* page 246. c. 10. pag. 258. c. 12.

Object. 1. '*It is ſaid* Iſa. 8. 20. *To the Law and to the Teſtimony, if any Man ſpeak not according to this Word, it is becauſe there's no Light in him.*

'*Anſw.* Truth; there is the Law and Teſtimony in the *Spirit*, as well as in the Letter; *The Law of God is in the Heart, there it is written*, and there it teſtifies the Truth of God; and if any Man ſpeak not according to *this Rule*, it is becauſe there is *no Light* or *Morning riſen in him*. The ſpiritual Man judgeth all Things, yet he himſelf is judged of no Man.

Object. 2. '*It is ſaid*, Gal. 6. 16. *That whoſo walketh according to this Rule Peace upon him.*

'*Anſw.* True; but that is not the Rule of the Letter, but of the Spirit, even, the Rule of the *New Man, which after God is created in Righteouſneſs and true Holineſs*. Read the Words before, and you ſhall ſee it: *There is nothing of any Value, but the new Creature*: And whoſoever walketh according to *this Rule*, Peace ſhall be upon him, *&c.* * And truly, my Brethren, it is my earneſt Deſire, to ſee Souls *to live* more in *the Spirit*, and leſs in the Letter, and then they will ſee that we *judge of the Letter by the Spirit, and not of the Spirit by the Letter*, which occaſions ſo much Ignorance amongſt us; and thoſe, who profeſs themſelves to be our Teachers, are chief in this Treſpaſs: Obſerve this *J. Faldo*. Again, *The Spirit of God*, who is God, *is the* Alone Rule *of a Spiritual Chriſtian, &c.* Farther declaring, *That ſome ſetting the Scriptures in the Room of the Spirit, they make them an* Idol, Ibid. Page 248.

Let him either diſcard theſe Men from being *Chriſtians*, that were reputed great and refined Profeſſors, before the breaking forth of the People called *Quakers*; or leave off cenſuring this Part of our Doctrine, as no Part of *Chriſtianity*.

Nor have we any Ground to believe, that they were intended for the Rule at firſt, ſince they were not given forth all at one Time, (and yet every Age ſtood in Need of ſuch a Rule) but on divers Occaſions, as *Miſcarriages in the Churches, threatning of Judgments, Prophecies, Hiſtories, and Comfortings under Afflictions*, &c. required: Nor do they carry the leaſt Method or Deſignment of the great Rule with them; here they are *Proper*, there *Figurative*; in one Thing *Literal*, in another *Allegorical*; without all Definition of Terms, framing of Articles, ſuch Plainneſs and Coherence in Matter, and Intelligibleneſs of Language to all Nations, which may render them ſuch a Rule. Beſides, it is more than probable, *that much of the Writings of the New Teſtament are loſt, from* Luke's *Words, in the Beginning of his Hiſtory*, where he tells us, *He was but One of the Many, who did ſet forth a Declaration of thoſe Things, which were moſt ſurely believed amongſt them; even*, ſays he, *as they delivered them unto us, which from the Beginning, were Eye-Witneſſes and Miniſters of the Word.* For it muſt be conſidered, when *Luke* writ his *Narrative*, that *John's* Hiſtory was not in being; and ſome will have it, that *Luke* wrote before *Mark*: But whether it be ſo or no, certain it is, that *Mark* and *Matthew*, could not make up *thoſe Many*, that took that Work in Hand; neither can we think, he ſhould call *Matthew* and *Mark* Πολλόι, which ſignifies with the *Athenians*, a *Multitude*; for a certain Learned Man will have it, that no better *Greek* was ſpoken, than that wherein *Luke* wrote his Hiſtory.

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* Thoſe Famous, Poor, Suffering *Chriſtians*, the *Waldenſes*, in the purer Times, beſides many other weighty Points, wherein they ſymbolized with us, in this very Matter are not foreign, who in a Confeſſion, about Five Hundred and Fifty Years old, laid this down as a Peice of their Creed, *that the Diſcoveries and Teſtimonies of the Holy Spirit in them, were the moſt convincing Evidence, and infallible Proof of the Divine Authority of the Scriptures.* Conſequently the Spirit muſt have been their Judge and Rule concerning their Underſtanding the Truths teſtified by them; as *I. P. Perrin* their *Hiſtorian*, in ſo many Words, aſſures us concerning them, in the Beginning of his notable Hiſtory of their *Riſe, Doctrine, Sufferings and Progreſs.*

That thoſe *Narratives* were not *Apocryphal*, but at leaſt of equal Authority, with his Dedicated to *Theophilus*, his own Words tells us: For thoſe that writ were ſuch as related *what they received from Eye-Witneſſes, and the firſt Miniſters of the Word*. Beſides which, there were in the *Apoſtle's Age*, and the two following *Centuries*, ſeveral Writings, (reputed genuine) Which either dyed out of the World, through that Neglect brought upon them, by the Advantage ſome accounted *Hereticks* might make of them in Defence of their Opinions; or ſtifled by the Subtilty of the *Romiſh Church*, being more expreſly oppoſite to her growing Superſtition and Grandeur: And for ſuch Writings as ſtill remain among us, methinks, it ſhould not be unknown to a Man of *J. Faldo's* Pretences to Learning, how much the *Authority of ſeveral of them has been queſtioned*; by ſome, and exploded by others, though never by any of us; particularly the *Epiſtle to the Hebrews*, the *Epiſtle of James*, ſecond and third of *John*, ſecond of *Peter*, *Jude*, the *Revelations*; and with ſome, *Matthew's Hiſtory* it ſelf, has not eſcaped the like Cenſure. Of which, *Reader*, thou haſt an Account at large, in that *Notable French Man* Dallæus *De uſu Patrum*, and a late Diſcourſe mainly directed againſt the *Roman Church*, entituled *Chriſtophori Sandy Nucleus Hiſtoriæ Eccleſiaſticæ*. I would not any from hence ſhould repute me ſo Impious, as to endeavour to weaken the Teſtimony of Scripture, or beget any the leaſt Doubt of the Doctrine thereby declared; only upon our Adverſary's Principles, which ſo ſtrongly oppugn'd the Doctrine of Revelation or Inſpiration, I muſt take leave to conclude in his Name, and upon his Principles, *that the Word of God is imperfect, and a great Part of the Rule of Faith and Life, and Judge of Controverſie, is loſt*, and that he has no more Reaſon to believe the Truth of thoſe great Things related in that Part of the Scriptures yet remaining, than any *Legend of Rome*: For exclude *Revelation*, and what Ground has he for his Faith beſides Tradition? And what Evidence can he give us, upon his Principles, of the Truth of the former, and the Falſhood of the latter? Theſe *Councils* and *Synods*, who collected and cannonized them, he accepts for one Part, and rejects for the other. Again, he truſts their Judgment in picking and chuſing, and yet rejects their Interpretation; as if it were not ſo difficult to reliſh the Genuine from Spurious Scriptures; as (when rightly diſcerning them to be ſuch) to underſtand them; which is an abſolute Contradiction; *For how ſhould they know True from Falſe, and not underſtand the True?* That *Council* which made the Writings of the *New Teſtament*, *Canonical*, left out the *Revelations* as *Apocryphal*; yet I hope *J. Faldo* accepts that as heartily and unqueſtionably as the reſt: And that *Council* which took in the *Revelations*, and made it firſt *Canonical*, brought in with it the Books of *Tobit*, *Judith*, &c. which *J. Faldo* I ſuppoſe, with all his Brethren, rejects, as *Apocryphal*. Thus are *meer Men*, and the Judgments of ſuch *Councils*, as he otherwiſe rejects, *his Rule* for believing the *Scriptures* that remain to be Canonical (if it be proper to ſay, the firſt is a Rule of his Canon, which is too ſhort, and the other which is ſuperfluous, as by his Account) My next Queſtion is, *What was his Rule for believing theſe Councils?* I am ſure he muſt have been without all other, than a *Willingneſs to believe ſo, becauſe they ſaid ſo*; which, how like this is to his *Papiſt*, unto whom he would reſemble us, let all ſober *Proteſtants* conſider. I cannot ſee how he is able to oppugn any Thing they ſay upon Tradition, who mounts no higher for his Aſſurance than *Tradition*, and ſuch too, as reſts moſtly within their Hands. But if it ſhould be granted us, that to know Scripture to have been given forth upon * *Inſpiration*, Men muſt have Recourſe to Inſpiration, then not

Pag. 23, 24, 25, 26, 27.

Concil. Tom. 1. p. 481. can. 60. Anno 364. and p. 549. can. 27. Anno 417. after Chriſt.

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* I find *John Faldo* often ſcorning Inſpiration, and bringing it into Odium, under the Word *Enthuſiaſm*, uſed of late to ſignifie Whimſical Pates, or Heads troubled with a Religious Kind of Frenzy; as if he had abandoned the Plea, Enjoyment and Practice of the beſt *Separatiſts*, whoſe Names he emptily honours, and reſolved to ſet up for a *Coffee-Houſe Droll*, or a *Play-Prophaniſt*. To cool his *Courage* and ſtop his *Career*, I commend two or three late Diſcourſes to his Peruſal, writ by Men of undoubted Learning, and pretendedly defended by *J. F.* in his *Quakeriſm no Chriſtianity*, againſt the People called *Quakers*. The firſt is *D. Patrick*, *His Friendly Debates*. 2d. *Fowler*, *his Deſign of Chriſtianity* (never to be anſwered by that angry Man that deſigned it) And *W. Sherlock* his late Diſcourſe of Jeſus Chriſt, &c. If both *Presbyterians and Independents* are not throughly and truly charged to be *Enthuſiaſts*; Men holding

not ſo much *Councils* and *Synods*, as the *Inſpiration of the Almighty*, which gives certain Underſtanding, *is our Rule* in this Caſe; as well ſaith the *Aſſembly of Divines*, in their Confeſſion of Faith. Chap. 1.

§. 4. *The Authority of the Holy Scripture, for which it ought to be believ'd and obey'd, depends not on the Teſtimony of any Man or Church, but only upon God (who is Truth it ſelf) the Author thereof*, And ſince *J. Faldo* himſelf confeſſeth, *the Spirit neceſſary to the Underſtanding of the Scripture*, which implies the Inſufficiency of the Scripture, to give that Underſtanding of it ſelf, *The Spirit muſt be the Rule of our underſtanding the Scripture*, as it was before the Rule of our Faith, concerning the *Divine Authority* of Scripture; for the *Light of the Interpreter*, and not the Thing interpreted, *is the Rule both of Faith and Practice*; which is undeniably evident from the reconciling of ſeeming Contradictions: If the meer Letter of the Scripture were to be followed, no Man could ever make them meet in the ſame Truth; the many *Different Perſwaſions at this Day about Religion, prove this*, whoſe reſpective Authors and Abettors think it no mean Advantage to their Cauſe, that they hold the Scriptures to be their Rule.

But ſuch as come unto the Spirit of God, know and believe the Truth, *as it is in Jeſus*, David's Key, *that opens and none ſhuts*, is given unto them; and *the Secrets of their God remain with them*. This reconciles thoſe ſeeming Contradictions, and leads through the greateſt and deepeſt Truths mentioned in Scripture, without the leaſt Doubt or Stumble: This is the ſuper-excellent Benefit of the *New-Covenant Adminiſtration*, the *Promiſe* of the *Father*, the *Inſtructer*, *Leader*, and *Comforter* of all *God's Children*; And for a farther Account of which, I refer the Reader to my Book, entituled, *The Spirit of Truth Vindicated*, from Page 16. to Page 47. and *Reaſon againſt Railing*, from Page 24. to Page 46.

To prove his *former Charge*, he produces this Paſſage out of *James Nailor*, *God is at Liberty to ſpeak to* his People by the Scriptures, *if he pleaſe, and ſo he is at Liberty to ſpeak by another created Thing, as to* Balaam, by his Aſs; and becauſe I returned in Anſwer, *To all which (ſaid I) he ſays juſt nothing*; he replies, *As if* (ſays he) *I were to anſwer the Proofs of my own Affirmation.* But that was not all; for, beſide that; *it was no Proof*; He ſhould have proved it *Erroneous* or *Contemptible*, as he ſtiles it, or elſe he doth nothing; To cite, and not to prove the Citation apt to the End, for which it was cited; that is, the *Doctrine* it contained or abetted, to be *Erroneous*, is impertinent. What! Is it falſe Doctrine to aſſert, *That God is at Liberty to ſpeak by the Scriptures or without them*? Or is it to contemn the Scriptures, to ſay, as *John Faldo* cites *J. N*, that God doth ſpeak to People by thoſe Scriptures that were given forth by Inſpiration? Or, is it no Proof, that God is at Liberty to ſpeak by any other created Thing, to inſtance the Caſe of *Balaam*'s *Aſs*? But he will by all means have it, that according to *J. N.* to take an *Aſs or Bible to be our Inſtructor, is of equal Prudence*, adding, *Theſe Notions*, ſays he, *being by the* Quakers *ſucked in; I wonder not that they leave the Teachings of God by the Scriptures, to attend on the Miniſtry of Aſſes.* But this indirect Reflection, and unſavoury Abuſe, both ſhews the Vanity and Envy of the Man, and muſt needs beget an Abhorrence of his Proceedings againſt us, in the Heart of every ſolid Reader. It had much better become the *Author of poor Robin*'s *Almanack*, or the *Cobler of Gloceſter*, than a Turn'd out Non-conforming Miniſter. *J. N*'s Words I fully vindicated in my Anſwer; his Drift was, to drive off People from this pernicious Apprehenſion, that God's Voice was only to be heard from the Scripture, thereby juſtling the Spirit out of Doors, and confining the Almighty to a certain Inſtrument; *and not that he intended to repute a very Aſs of equal Value with the Scriptures*; though I do not doubt but the Voice of *Balaam*'s Aſs, was a more immediate and forcible Rebuke with him, than any Scripture then written.

But let this characterize our *Adverſary* with every Juſt knowing Reader, that he brings *J. N*'s Words that allow ſuch Scripture, as God ſhall pleaſe to ſpeak to any by, *to be ſo far a Rule*, to thoſe to whom it's directed, in order to prove, *That the*

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holding what *J. F.* condemns us for owning, though leſs juſtifiably; and if more ridiculous Interpretations are not to be found among them, than was ever yet read in any *Quaker's Book*, I am content to ſuffer *J. F's* Reproach as juſt (who does not do as he would be done by, his great Scab or Leproſie, and of ſome other of his Fraternity too) for alas, it is at beſt but a Piece of *Heatheniſm* with him; and a Man may be a very good *Chriſtian* forſooth, by a New Art of Imputation, found out and accommodated to the Eaſe of Hypocrites, without the Streight and Legal Way of *Juſt* and *Holy* Living.

Quakers *deny the Scripture to be in any Caſe any Rule at all:* But we muſt not expect better Uſage from a Man, who is more perplext at our proving of our ſelves conſiſtent with Truth, becauſe it contradicts his Apprehenſions and Charges exhibited againſt us in Print, than that we ſhould be in the Wrong, though for that Cauſe he pretends to write againſt us. Strange! That he ſhould rather deſire we might be miſtaken, than himſelf be thought to have miſtaken us.

Pag. 28, 29 But he thinks I have greatly wrong'd St. *Paul*, and I know not why, unleſs it were in ſhowing him to have been guilty of that Fault; for to prove *the Scriptures to be the Rule*, he brought this Saying of his; *And herein, that is*, ſaith our Adverſary, [*all Things that are written in the Law and the Prophets*] *do I exerciſe my ſelf, to have a Conſcience void of Offence towards God and towards Men.* My Anſwer then was, that he left out that which was more applicable to the Words, as the Place it ſelf evidently proves; [*But this I confeſs to thee*, (that is, Fælix) *that after the Way which they call* Hereſie, *ſo worſhip I the God of my Fathers, believing all Things that are written in the Law and the Prophets, and have Hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and the Unjuſt; and herein*, ſaith the Apoſtle, *do I exerciſe my ſelf, &c.*] Where it's evident, that believing all Things that are written in the Law and the Prophets, was not that wherein he ſaid (ſo properly) that he exerciſed himſelf, as *in worſhipping the God of his Fathers, not after their Way, and having Hope towards God of the Reſurrection, &c.* there lay the Streſs, as is evident from their calling that Worſhip *Hereſie*, and afflicting him for that *Hope* which they otherwiſe allowed of. Nay, that very Paſſage he makes the whole Place to bear upon, comes in rather in the Nature of a *Parentheſis*, than a Principal Matter; His thus dealing with us and the Scripture I call'd a *Perverſion*, at which he very vainly taunts, as if *it could not be a Perverſion, becauſe I confeſs that it ſomewhat relates to the Verſes cited*, crying out, *This is his Mouſe his Mountain travelled to bring forth:* But if to *clip a Text* be not a Perverſion, or to *ſtretch it* to what it can never reach, nor ever intended, be not to *pervert and abuſe Scripture*, certainly there is no ſuch Thing. That he clipped it, is proved; that he miſapplied it, is not leſs evident: For to believe a Thing, is not neceſſarily to make it a Rule; beſides, if the Law and the Prophets were a Rule, becauſe he was exerciſed in them, *then muſt his Worſhip and Hope alſo be a Rule, becauſe he was exerciſed in them*; but that were improper and untrue. *He is Angry* that I ſaid, the Apoſtle had out-ſtript the Law and the Prophets, therefore they could not be his Rule, replying, *If St.* Paul *had undertaken a Reply to this Gentleman, he would have undoubtedly laſht him ſeverely for this Wrong done to him and the Truth.* But I am not of that Mind; for if he did not out-ſtrip the Diſpenſation of the Law and Prophets, *how could he arrive at that State which witneſſed the Fulfilling of the Law and the Prophets*; To deny this, is to deny the farther Illumination and Enjoyment of the Day; and according to *J. Faldo*'s own unhappy way of Reaſoning, *the Apoſtle muſt not be a Chriſtian*; for in denying the *Prophets* to be *Chriſtian*, becauſe they were before Chriſt's viſible Appearance, and preferring *Chriſtianity* ſo much above other fore-going Diſpenſations, as he doth, in not allowing the Apoſtle to have out-ſtript them, *he makes the Apoſtle to be no* Chriſtian; *For which*, I will not ſay, *he would have Laſht, but Reproved this ignorant* Prieſt, *as one that knows not whereof he affirms.* But hear him yet farther.

Pag. 58, 59

Rep. *I ſaid, the holy Scriptures determine, according to their kind, as much as a Writing can do. From whence* W. P. *infers, that it is not ſo determinative of all Caſes as ſomething elſe may be, which is a more living, immediate and infallible Judge than a Writing is or can be; an inference worthy of a poor Scholar, and a conceited Pedant. Is he gone beyond* Belſhazzar, *who trembled at ſuch a rate at the Writing** *on the Wall. Did ever any Man in his Wits affirm the Scriptures to ſupply the Room of Eyes, Skill to read, Underſtanding, Conſcience, and the Aſſiſtance of the Spirit of God, are not theſe in my Book all made neceſſary to render the Scriptures ſuch a Rule and Determiner?*

Rejoyn. But why ſuch a trivial Rant for a Reply? and why ſuch hard Words from a Man of his Circumſtances? one on many Accounts ſo near what he repreſents me to be. Is it not true, that if ſomething be *more firm than Writing*, that which is more firm, and not the Writing, *is the Judge and Determiner?* Suppoſe a Scripture for every Caſe that ever did or may happen (which we know, there is not,

* At whoſe Hand-Writing.

not, and therefore not The Rule) yet if ſuch Scripture need an Expoſition, who is moſt truly the Judge and Determiner, the obſcure Text or the clear Expoſitor? Certainly where the Streſs lies, the Power of Determination muſt be, and there the Judgeſhip reſts, but that is always in the Interpretation, ſince the Difficulty is not about believing the Text, but the *Expoſition* given of it; therefore the *Expoſitor is both Judge and Rule, and not the Text expounded.*

And ſince *J. Faldo* has granted to us *the Aſſiſtance of the Spirit* for knowing the Scriptures, *the Spirit*, then, which gives us how to underſtand and believe, and enables us to fulfil them, *muſt needs be the Rule and Judge, and no Writing whatever.* I ſhall conclude this Point with my Rejoynder to this following Paſſage in his Reply,

Rep. *But* W. P. *hath not done trifling yet,* ‘neither is the Law the Judge, but there is a Judge who interprets and ſpeaks from the freſh Diſcoveries of his own Reaſon the Meaning and Intendment of thoſe written Laws. *But Mr.* Penn, *The Judge is the Mouth of the Law, and ſubject to the Law, and preſcribed in his Judgment to that Senſe of the Law which is expreſſed by the Letter of it. If ſome of the Judges had the handling of you, for impoſing your canting freſh Diſcoveries of his Reaſon upon them, they would tell you, they give Judgment from a Deep Study and Weighty Conſideration of the Letter of the Law, and moreover give you ſome hard Names, or worſe, for your canting Law added to your canting Goſpel,* * *and yet the* Light in their Conſciences not give them the leaſt rebuke for ſo doing.

* His Blaſphemy againſt the Light.

Rejoyn. I perceive he meaſures the Judges Diſpleaſure by his own; Indeed they would be very *Unfit Perſons* to ſit for our Judges, that ſhould be like him; Men that would *call hard Names*, and *do worſe* to any Man, for allowing them to be guided by a Living Reaſon, would greatly evidence they had little or none, and therein indeed that we miſcharactered them. But who moſt diſhonours them? I that ſuppoſe them to judge and explain *Written Reaſon* by the Living Principle of Reaſon in themſelves, or he that renders them ſo many *Poſts* or *Pillars* that are to be moved by inſenſible Letters, without relation to any Reaſon inherent to themſelves, and not otherwiſe. But hear my former Anſwer before I farther rejoyn.

pag. *61.* ‘His Inſtance about the Law is lame; For the good Laws of any Land are but *Reaſon written*, or rather declar'd by Writing, which is obliging againſt the * *Corruption of a Judge*, but not the Reaſon of the Judge; neither is the *Law* the *Judge*; but there is a Judge who interprets and ſpeaks from the freſh Diſcoveries of his own Reaſon, the Meaning and Intendment of thoſe written Laws, If the Laws be ſufficient without a Judge, why is there a Judge? If then they are *Dark, Obſcure* and *Doubtful* in many Caſes, ſo as to need a Judge and *Interpreter*, which I call living and *immediate Reaſon*, ſince the Scriptures are Writings, in which are many Things difficult to be underſtood, it follows that there muſt be an *Immediate Living Judge*, which muſt be therefore the *Spirit of Truth* that gave them forth, becauſe *none knows the Things of God ſave the Spirit of God.* And that thoſe who are the Makers of Laws, are the only Perſons who are fit to judge and determine in Caſe of Difficulty, by a Declaration of their Mind and Intention in any ſuch obſcure Paſſage. In ſhort, *Either the Scriptures are not obſcure* (a Thing we daily ſee) or if ſo, yet ſufficient, which is impoſſible, *or they muſt have a Judge*, which is moſt true and neceſſary; and what Judge, but *the Spirit of Truth, which leads into all Truth?* p. 61, 62.

Now one would have thought, that *an Anſwer ſo ſober and reaſonable* might have deſerved a *Reply more civil and pertinent*, than my *Adverſary* gave me: But I do the leſs wonder at it, ſince he makes it his Practice to give *hard Words inſtead of ſolid Anſwers.* But to his *Reply* as it is.

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* I would deſire the Reader to take Notice, that the firſt Reformers never intended by their great reſpect to the Scriptures, to eſtabliſh them their Rule excluſive of the Spirit, as moſt do now, *W. Kiffin* for inſtance; only they did on all Occaſions prefer them, as God's Tradition, to the Place of a Rule, beyond Popiſh Doctors or Councils, which they who know any Thing in theſe Matters are well aſſured to be the Truth of the Caſe. So that they were but a Rule comparatively, as we alſo hold; but by no Means can we allow that they prefer'd the Scriptures to that great Office excluſive of the Spirit; or that Men were not to have their Immediate Dependence upon it's Inſtruction, Diſcoveries, and Revelation, towards Faith and Good Life, So much at this Time.

1673.
Part I.
Chap. V.

Rejoyn. He tells me, * *the Judge is the Mouth of the Law, and Subject to the Law.* But I would have him conſider two Things; *Firſt*, that the Scriptures of Truth were never given forth after that formal regular Courſe that the Laws of *England* were; but to particular Perſons or Churches on particular Caſes, though together with hearty reſpect I acknowledge and enjoy the Benefit of them. *Secondly*, The Queſtion is not about Things obvious, but obſcure; and herein the Judge is not only the Mouth, but Inrerpreter of the hidden Meaning of the Law; This our *Adverſary*'s own Words import; For if the *Law* were ſo plain, as only to *need a Mouth*, what need would there be of *deep Study* and *Weighty Conſideration*, which he makes neceſſary to a Judge? the bare reading of the Law would be ſufficient to determine all Caſes; Nay, it would end all going to Law: But inaſmuch as the Laws are both numerous and intricate, as the Vexatious Caſes and Diſputes of our Times fully prove, 'tis manifeſt, that ſome *other Judge and Determiner* muſt be found out, one that underſtands, compares and rightly applies Law, whoſe Judgment muſt decide and determine the Controverſie. Now though every ſuch Judge may be ſaid to determine according to the Mind of the Law, yet his *Interpretation*, and not the bare Letter, is recorded for the *Determination of the Caſe* depending, from whence come our *Book-Caſes*; Nor indeed is this only referable to any certain Perſon, explaining the obſcure Paſſages of Law, but the *Application of the Law to the Fact*, in which not only the whole living Reaſon of the Judge is deeply and circumſpectly exerciſed, but the Underſtanding and Conſcience of the Jury, reſpecting the Nature of the Law, the Evidence of the Witneſs, the Heinouſneſs of the Fact, and Variety of Circumſtances, wherein the obnoxiouſneſs to Error lies (according to the *Greek* Proverb, Περὶ τῶν περιςασέων πλάνη, i. *Error is about the Circumſtances)* all in order to a definitive Sentence or Determination about the Point handled. Now for any Man to call the written Law the *Judge*, and not *Synterefis*, or living ſound Reaſon and Conſcience, in the Judge and Jury, to me ſeems very abſurd.

Beſides, Let it be conſidered, *Firſt*, that *the Law is added becauſe of Tranſgreſſion*; and ſuch as live up to that Noble Principle from whence all good Laws come, have an higher Judge and Rule, than any of thoſe written Laws, or any Interpretations of Men upon them; ſo that if *J. Faldo* compares the Scripture to the written Laws, they who are led by the Spirit have an higher Rule than the Scripture: and as he that lives up according to written Laws, by the Rule of his *Synterefis*, or Law of Laws, the juſt Principle in himſelf, does not deſtroy but fulfil thoſe written Laws: ſo *they that live according to the Rule of the Spirit, do not invalidate, but fulfil the Scriptures.* There is no need of *Swearing* for a Remedy againſt that Man's Falſeneſs, who is come to the *Truth-ſpeaking* of Chriſt's Righteouſneſs; he that is come up to the greater, does not ſleight, but anſwer, the leſſer. *Secondly*, I beſeech the Reader to obſerve, that theſe written Laws had once a beginning, and that thoſe that made them were not without a Rule and Judge in themſelves, both before, and in the making of thoſe Laws (neither is that peculiar to them, the Law-makers) I ſtill mean *Synterefis*, of which many Lawyers ſpeak great Things, particularly a good old Law-Book, called, *Doctor and Student*, which is not leſſened by thoſe Laws, *nor ought any Law to be made, or take hold on any Perſon farther then he acts contrary to that juſt Principle in himſelf*; which is called, the *Law of Laws*, the *Immutable Law*, by *Chief Juſtice Hobart*, in his Reports, pag. 87. So that both the Law was made according to this *Synterefis*, which *Synterefis* or *Law of Righteouſneſs*, has not left us with a meer Declaration of it's Mind, ſubject to many Caſualties and Difficulties, but remains in the Heart of Man to inform his Underſtanding and correct his Life; conſequently is the *Judge of Controverſie*, reſpecting the *written Law* (about which, and the Application of it, many Times ariſes the Controverſie) muſt not be the *written*, but this *Immutable Law in Judge and Jury*, from whence all good Laws proceed. It is a very depraved State indeed that knows no farther Obligation than a Written Law, whereas a great Part of Mankind is free from thoſe Enormities the Law forbids and puniſhes, who yet know not the Letter of the Law; like unto the *Gentiles* of old, who *having not the Law, became a Law unto themſelves, ſhewing the Work of the Law written in their Hearts*; which Law *Cicero*, in his Books of *the Commonwealth*, cited by *Lactant.* 6. Inſtitut. 8. calls "*Right Reaſon*, agreeable to Nature, " given to all, conſtant and eternal, which calls to Duty by commanding, and by " Diſſwaſion deters from Deceit—No other Law may be put inſtead of this; neither is it lawful to derogate any Thing from it; neither can it be wholly abrogated; neither can we be looſed from this Law by *Senate* or People; *There is no other Explainer or Interpreter of it to be ſought*; neither will there be one Law " at *Rome*, another at *Athens*; one now, another hereafter; but being *one Law, Everlaſting and Immortal, ſhould hold all Nations at every Time:* And there will " be one, as it were, Maſter and Commander of all, God, that Inventor, Diſpoſer, " and Maker of this Law, to whom he that will not be obedient, muſt fly himſelf, and even in this Thing, muſt ſuffer very great Penalty, though he ſhould " eſcape other Puniſhments. An excellent Place, which clearly explains the Nature and Virtue of this *innate Light*, ſays *Rob. Sanderſon*, late Biſhop of *Lincoln*, in his *Oxford Lectures*, concerning the *adæquate Rule of Conſcience*, prol. 4. where he alſo calls it from *Calvin*, *A Spark of the Light of God, that he might have Preachers of his Will in our very Boſoms*; *and that all other Laws are but ſubſervient to this* in the *Synteresis*, the very Thing that we aſſert *concerning the Scriptures being a Rule. Thirdly*, I would intreat the Reader to conſider, that *ceſſante ratione legis, ceſſat lex*, i. e. the Reaſon of the Law ceaſing, the Law ceaſes, is *an old Law-Maxim*. Now who ſhall be Judge of that, the *written Law?* By no Means. Yet that prepoſterous Anſwer only can ſuit our *Adverſary*'s Principle. We ſay, *Living Reaſon muſt be the Judge*. In like Manner did the Spirit of God give his Servants an Underſtanding in paſt Ages, how to behave themſelves with reſpect to thoſe Laws, which were but Temporary, for whoſe Abrogation there was no expreſs Scripture, which the *Scribes* and *Phariſees* by neglecting and grieving that Spiritual Leader, and ſticking in the Letter of the Scripture, only continued and maintained againſt Chriſt himſelf, who fulfilled them.

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* *Note*, I have not made any conſiderable Diſtinction between the Rule, and the Judge, from thy Judgment of that little (if any) Difference that is between them. And my Adverſary to his own Confuſion ſeemeth of the ſame Mind; for notwithſtanding he ſeverely and tauntingly reflects on that Paſſage upon me in my former Book, yet in making the Scripture both Rule and Judge, he ſhows to us that the Judge and the Rule are not at ſo great a Diſtance, as his little Skill in *Philoſophy* would have rendered it. And herein he thwarts Dr. *Stillingfleet*, and Dr. *Tillotſon*, who againſt the *Papiſts* aſſert not the Scripture to be the Judge, but Right Reaſon; And to ſpeak the Truth of it, Nothing can be more abſurd, next to Tranſubſtantiation, than that the Scripture ſhould be the Judge of a Man's Meaning of any part of it ſelf, that is, if it be applied as a Right Rule; ſince in ſuch Caſes of Difference no Scripture ever yet ſpoke clearer than it's firſt Text; and the Queſtion lies not about that, but the juſt Interpretation.

Rom. 2. 14, 15.

To conclude, That which makes *Law*; That which explains *Law*; That, contrary unto which no Law ought to be made or obeyed; That which gives to know what is contrary or according to juſt Law; That which gives to apply and execute Law rightly, muſt be the Judge and Superior Rule; But that is this *Synteresis*, *Law of Laws*, ſays *Chief Juſtice Hobart*; *Right Reaſon*, ſays *M. T. Cicero*; *Innate Light*, ſays *B. Sanderſon*; *The Law of God writ in the Heart*, ſays *Doct. and Stud. Spark of God's Light*, ſays *Calvin*; *A Living Rule and Everlaſting Foundation of Virtue, planted in all Reaſonable Souls*, ſays *Plutarch*; *God within*, ſays *Seneca* and *Epictetus:* Conſequently, not any meer *written Law* can be the Judge and Determiner of Controverſies in *Law*. This, Reader, holds almoſt all along the ſame with the Scriptures. That the *Law* is not Judge of the Doubts that ariſe about it ſelf, but another, is already prov'd; and that the Scriptures can no more determine *Caſes of Difficulty within themſelves*, is as evident by the ſame Argument; and that Judge muſt either be ſome Man endued with the Spirit of God, as in Law Caſes ſome Judge with Right Reaſon, or elſe the Eternal Spirit, as he is univerſally manifeſted in Men. The firſt I ſuppoſe our *Adverſary* will think too fair a Pretence for *Popery* to be allowed, and the laſt he can never avoid, unleſs Man without the Spirit of God be able to determine of the Things of God; which were to deny the Scriptures of Truth, the Faith of the Ancients, the Doctrine of the Reformers, and Right Reaſon.

Plut. Dion. Pruſ. Diſ. lib. 1. c. 14. Senec Epiſt. 73.

Thus, Reader, I conclude this Point, and could have been willing to have done ſo long before, had not the great Neceſſity of People's better Information, drawn me into a more free and large Diſcourſe than my *Adverſary's very empty Replies* could have deſerved at my Hands.

CHAP. VI.

Of our dehorting People from Reading the Scriptures, *&c. as charged by this* Adverſary.

THough I have ſaid enough to perſwade all ſober Perſons of *our reverend Eſteem of the Scriptures*, yet am I willing to remove any the leaſt Ground of Scruple by a brief Conſideration of his four following Chapters, in which he would fain maintain his former *Falſe and Unadviſed Charges* of our holding thoſe Holy Writings in great Contempt. He begins thus,

Rep. *My Charge in my Sixth Chapter was, That the* Quakers *take Men off from reading the Scriptures for Inſtruction and Comfort.* Penn *objects againſt my firſt Proof, as not having any ſuch Conſequence*, Pag. 63. And this is the Meaning of our Doctrine, to bring People to the Everlaſting Word of God in themſelves, *Smith. Cat.* Pag. 95. beſtowing on me within Eight Lines, (P. 30, 31.) *Deeply Ignorant, Malicious, Ungodly, Poſſeſſed by an Evil Spirit, Wretched, Impious, groſly blind, Malignity, Frothineſs, Envy, Impious, Injuſtice.*

Rejoyn. If ever Man had to do with an *Unjuſt Adverſary*, it is my Lot; And let this very Paſſage be the Meaſure. *Firſt*, What are thoſe Words cited out of *William Smith*, that prove, *we take Men off from Reading the Scriptures?* What Reaſon has he urged, or Argument attempted, that were by me employ'd in Defence of the Paſſage, and Illuſtration of our Innocency? Shall this paſs for my Confutation? Muſt my Book be no better anſwer'd? and yet led captive by *J. Faldo*'s meer Pretences, to Wit, Reaſon, Religion and Learning. It's a Shame to Profeſſors of Religion to countenance his Attempts, that maintains his Controverſy with ſo much Weakneſs and ſilly Evaſion. He tells you of my Rebukes, but is as true in that, as Juſt in the reſt; For neither has he given all thoſe Words, which abate that Harſhneſs they ſeem now to carry with them, nor do they lie within the Compaſs of Eight Lines, as he would have you believe; But be they as they are, what Man, not *poſſeſſed with a Malicious Spirit*, would charge Untruths upon a Body of People, and then lay ſound Expreſſions upon the Rack, if pag. 19. 20 poſſible to extort a Confeſſion of them? Who but one deeply ignorant would repute it an Undervalue of Scripture, *to bring People to the Everlaſting Word of God that gave them forth, that only gives to underſtand rightly and eſteem them?* And can he be leſs than *Impious and Frothy*, that ſports himſelf with our ſerious Belief, as well as very *Unjuſt*, that draws Concluſions our Premiſes will not bear, and then calls them, *Charges proved out of the* Quakers *own Writings.*

To give the greater Authority to what I ſaid, I urged the Teſtimonies of *Calvin, Eraſmus* and *Beza*, concerning which hear him.

Rep. *But* (Pag. 64.) *he fathers his Error on* Calvin, Eraſmus, and Beza. *He directs preciſely only to* Eraſmus *and* Beza; in Nov. Teſt. 2 Pet. 1. 19. Beza*'s Words on the Place which I have examined are theſe*, “So it may be taken for the Doctrine of the Prophets; which was to thoſe to whom *Peter* wrote more without Exception, to whom he may be ſaid to have a Reſpect in this Paſſage. *Thus this Man can abuſe Scripture, Reaſon, Reformers all at once.*

Rejoyn. If it be an Error, *Calvin, Beza* and *Eraſmus* held it, as I will briefly prove. But why muſt *Beza*'s Words be cited, and *Calvin* not deny'd ſo to have writ, neither *Eraſmus* by him conſider'd, who of the reſt I moſt *preciſely* cited? But it made not for his Turn. He ſeems to adventure at my *Diſhoneſty*, provided it may bring Diſgrace or Weakneſs to the *Quakers* Cauſe. But to make good my Quotations.

J. Calvin expreſly tells us, *Idem ſpiritus qui per os Prophetarum loquutus eſt, in corda noſtra penetret neceſſe eſt, ut perſuadeat fideliter protuliſſe quod divinitus erat mandatum*, Calv. Inſtitut. lib. 1. cap. 8. *That is*, “It is neceſſary, the *ſame Spirit* that ſpake by the Mouth of the Prophets, *ſhould pierce into our Hearts to perſwade us*, that they faithfully delivered that which was committed to them of God. What ſays *J. Faldo* to this?

Now let's to *Beza*. Our Adverſary ſeems reſolv'd to miſtake me, that he may render me miſtaken. I cited him to one Part of the Chapter and Verſe, and he to another; For my Purpoſe was to prove, that *Beza* held it to be the *Right Way of underſtanding the Scriptures, to have Recourſe to the Everlaſting Word*; and he takes a Piece of the Nineteenth Verſe, which related to the Compariſon, Βεβαιότερον, or *more ſure Word of Propheſy* (which is ſufficiently cleared in my Anſwer to his firſt Book.) But to paſs by this Part of his Diſingenuity, I will ſet down *Beza*'s Words on the 19th Verſe it ſelf thus: *Imo quid ſi* φωσφόρον *vocavit ſolem ipſum*, i. e. *chriſtum ipſum exhibitum, qui ſimul & ipſa lux eſt, & veram lucem mundo intulit?* That is, " Yea, What if he called the Day-Star the Sun himſelf, that is, Chriſt " himſelf exhibited, which both is the Light it ſelf, and brought the True Light " into the World. Then *He* was to ariſe in the Heart, if *He* was the Day-Star in the Heart. And on the 20th Verſe of the ſame Chapter, thus: *Ut prophetiarum intelligendarum & ad verum ſcopum referendarum rationem ſciant ab ipſo ſpiritu petendam qui prophetis ipſis illas dictavit:* That is, " (It was required) that they " might know the Way of underſtanding Propheſies, and referring them to the " right Scope, muſt be ſought or fetcht from the ſame Spirit, which dictated " them to the Prophets themſelves, and more to that Purpoſe.

Now let us come to *Eraſmus*, by him willingly paſſed over, who on that Place ſays thus in his Paraphraſe, " The Thing that is ſet forth by Man's Device may " be perceived by Man's Wit; but the Thing that is ſet forth by the Inſpiration " of the Holy Ghoſt) *requireth an Interpreter inſpired with the like Spirit.* Farther rendring the Scripture ſo myſtical and allegorical, as not to be underſtood without it.

Nor ſhall this ſerve me; I will yet add Two or Three Teſtimonies more, and begin with *Luther*.

Scripturæ non niſi eo ſpiritu intelligendæ ſunt quo ſcriptæ ſunt; i. " The Scriptures are not to be underſtood but by *that Spirit* by which they were written. Luth. Tom. 2. Fol. 309. a.

Peter Martyr, that famous *Italian Proteſtant*, teacheth thus, " The Spirit is the " Arbiter, by whom we muſt aſſure our ſelves for underſtanding of the Scriptures, " that thereby we muſt diſcern between Chriſt's Word, and a Stranger's quoting " Chriſt's Words; *My Sheep know my Voice, ond follow not a Stranger's:* And among many other Scriptures he cites theſe, *The Spirit ſearcheth out the deep things of God.—The Comforter ſhall declare all Things that I have ſaid unto you.—The Spiritual Unction ſhall ſhew you all Things.* — Again, *The Spirit of God reveals the Truth in the Holy Scriptures.* Pet. Mart. com. loc. part. 1. cap. 6. Part 2. c. 18.

Laſtly, I find him expreſſing himſelf, in his *Oration to the Univerſity of* Straſburgh, thus, concerning the Scriptures, " *The School of this Philoſophy is Heaven*; Moreover, ſaith he, " *We muſt remember, that the Teacher hereof is the Holy* " *Ghoſt*.

And Dr. *Ames*, a great Father of the *Independents*, and both a Learned and Good Man (his Day conſidered) in his Diſputations againſt *Bellarmine*, takes this Advantage upon *Bellarmine*'s Acknowledgment, that the Unction, 1 *John* 2. taught, though not all Things, yet all thoſe Doctrines which they had already received of the Apoſtles, " *We require no more*, ſays Dr. Ames; *the Anointing of the Holy* " *Spirit doth teach the Faithful to underſtand thoſe Things which they received of* " *the Apoſtles, therefore to underſtand the Scriptures in thoſe Things which are* " *neceſſary to Salvation*; *for thoſe Things thoſe Believers had received of the Apo*" *ſtles:* With much to the ſame Purpoſe in that Chapter. Lib. 1. cap. 5. Theſ. 32.

I could produce many more *Teſtimonies* from Great and Famous Modern *Writers*, beſides the Pathetical Expreſſions of a multitude of *Martyrs*, both *Engliſh* and Foreign, as well Famous for their Learning, as great Fidelity, that expreſs themſelves fully in Defence of our Aſſertion, " *That to bring Men and Women to the* " *Obedience of the Everlaſting Word, nigh in the Heart, is ſo far from being re*" *pugnant to, or undervaluing of the Holy Scriptures, as without their Acquain*" *tance with it, and Conformity to it, they can never be read by any with Inſtruction* " *and Comfort.* But, if God pleaſe, there may be a Time, for our more full Diſquiſition of this Point.

But he thinks to ſupply his *Wilful Omiſſion* and *Diſingenuous Carriage* about my Anſwer to the ill Uſe he made of my other Proof, by *reflecting upon my Honeſty*, in tranſcribing his Second, taken out of our Friend *James Parnell*'s Book, entituled, *The Shield of the Truth*, p. 10. becauſe I added not theſe Words, *Seeking the Living among the Dead*, at the End of this Sentence, " By the ſame Light do we di" ſcern him to be in Darkneſs, who putteth the Letter for the Light, and ſo draw " People's Minds from the Light within them to the *Light* without them. And as if he had fully obtain'd his Will upon us, by making us ſpeak what he untruly ſays we own and practice, he goes on, *This needs no Comment to render it's Proof valid*; *and is out of the Reach of the utmoſt Stretch of* Penn's *Wit and Confidence*, to

1673. rt I. p. VI. *to put any Appearance of another Conſtruction upon it.* But methinks this Sound renders him very Empty. It muſt be a very plain Caſe, if not ſo much as the *Appearance of another Conſtruction* can be made upon it, than what he would have it to import; but I am wholly of another Mind, and that there is no Difficulty in making a very free and ſufficient Defence for the Paſſage; I ought to take it for granted, that the whole of his Objection lies againſt the Words I omitted, inaſmuch as he pretends not to reply to my Vindication of the former Part of the Sentence, which was to this Purpoſe, That *by turning People to the Light of Chriſt we did not teach them to undervalue, but how they ſhould moſt truly underſtand and value the Scriptures; that the Spirit was more excellent than the Letter, the Power than the Form of Godlineſs, yet both Letter and Form to be reſpected in their Place, and that we only took our Aim againſt ſuch as put the Letter in the Place of the Spirit, thereby keeping People from the Holy Spirit, by which alone the Scriptures are read and underſtood unto Edification and Comfort.* My Adverſary, I ſay, taking no Notice of this, I muſt think, he had nothing to ſay, ſaving his Charge of the fore-mention'd Omiſſion. To which thus much; I was not deſign'd; I took and defended the Subſtance of the Paſſage: For I would fain know, what Life is to be had in the Letter, without the Aſſiſtance of the Light or Spirit of Chriſt: If then the Letter is dead without the Spirit, which is *Old Proteſtant Doctrine*; Can it be any thing elſe than *ſeeking the Living among the Dead*, to draw People from the Light and Spirit of Chriſt within, to ſeek for *Life* in the meer *Letter* without; for ſo the Queſtion ran. This was the State of the *Jewiſh Church* in her Apoſtacy, and is the Condition of Thouſands at this very Day, who under Pretence of *Honouring the Scriptures*, deſpiſe, grieve, and in a Senſe quench the Spirit that gave them forth, for which God is wroth with the *falſe Chriſtian*, and his Religion and Worſhip is an Abomination in his Sight: and great and ſudden will be their Diſtreſs; for his Indignation is kindled, and his Fury ready to be revealed; and in that Day ſhall ſuch lofty Boaſters as my Adverſary be brought low, their Spirits faint, and Hearts fail within them; at what Time the Light, Spirit and Life of *Jeſus* ſhall be unto all that truſt therein, a Rock of Everlaſting Strength, an immoveable Foundation and Sanctuary full of Comfort, Peace and Joy for ever. And indeed this Thing doth ſo deeply affect my Soul, that I cannot refrain from crying. *Wo, Wo, Wo, againſt all ſuch Watchmen of the Night*, who rack their Wits for Tales and Stories, to ſcare well-meaning and devout People from the Enjoyment of the Life, Virtue and Subſtance of the Scriptures, Nick-naming that only Way by which ſo great and heavenly Benefit can ever be procured (I mean the *Inſpiration of the Almighty*) with ſuch hateful Terms, as *Enthuſiaſm*, *Quakeriſm*, *Familiſm*, a more refined Sort of *Ranteriſm*, &c. and what elſe may keep them in their Snare, ſtop their Enquiry, and render the Living Eternal Truth of God odious in their Sight; better were it for ſuch that they had never been born, than *under Pretence of being Miniſters of the Goſpel, to murder the Life and Spirit of it*, eſtranging the Minds of People from that unchangeable Covenant, inſtead of intereſting them in it, thereby manifeſtly depriving their Souls of Bleſſed and Eternal Privileges. They are like *Troops of Robbers* indeed, as the Prophet anciently Hoſ. 6. 9. said, *they murder'd by Conſent*, moſt of them combining againſt the indwelling Life of Jeſus, and immediate Springings and Flowings forth of his Spirit in the Hearts of his Children: Let it never be forgotten, that *the firſt Murderer* was a *Sacrificer*, and the deadlieſt Perſecutor a *Phariſee*. Nor has there been a more Venomous, Enrag'd, Blood-thirſty Generation of Men, than the Formal Literal Profeſſor, who ever call'd *God Father*, and *Chriſt Beelzebub*, who crucified his Son, and perſecuted the Apoſtles, reputing them *Mad-Men*, that is, *Phanaticks* or *Enthuſiaſts*, *Seditious Fellows*, *Sect-Maſters*, *Introducers of New Doctrines*, *Innovators upon the Church*, *Turners of the World up-ſide down*, in fine, *Deſpiſers of the Writings of the Law and the Prophets*, while they themſelves *thought to have Eternal Life therein*, being of the *Circumciſion*, Sons of *Abraham*, and *Children of the Promiſe*. O! that theſe of our Day might repent, which thoſe of that Day did not, leſt neglecting God's preſent Viſitation, (neither entring themſelves, nor ſuffering others to enter into the bleſſed Reſt) the miſerable Doom of that Hard-hearted Generation overtake them, and that ſpeedily.

CHAP. VII.

Of Scripture-Commands, what are binding, and what not. Our Adverſar Diſingenuity obſerv'd.

BUT however, he has fail'd in his laſt Chapter, doubtleſs he thinks he has done my Buſineſs in this; he begins like himſelf. *Pag.* 34.

Rep. *My Charge and Argument in this Chapter is, The* Quakers *affirm the Doctrines, Commands, Promiſes, Holy Examples expreſſed in Scripture, as ſuch, not to be at all binding to us; ſuch an Argument, and ſo proved by me* (mark Reader) *as a Thouſand* Penns *can never invalid it.*

Rejoyn. What can there be more conceited than this? He muſt live very lonely and far from Neighbours, that proclaims ſo much Praiſe to himſelf, and has the wonderful Confidence to bid Defiance ſo vainly to others.

Reader, I beſeech thee, for the Truth's Sake, on whoſe Side ſoever thou ſhalt find it to be, to examine with all Impartiality his *Charge*, our *Anſwer*; his *Reply*, and our *Rejoynder*: If his Honeſty, Reaſon and Juſtice hold any Proportion to his great Confidence, we yield; But if upon an Impartial Conſideration he ſhall be found to clip and pervert our Matter, and to ſhuffle with us in his own, once do a poor People Right, in giving Judgment againſt his horrible Injuſtice.

The *Charge* thou haſt heard; the *Proof* was this, *That is no Command of God to me, what he commanded to another: Did any of the Saints which we read of, act by that Command which was to another, not having the Command to themſelves,* &c. Ed. Bur.

Now before I give my Anſwer, as it was ſet down in my Book, I ſhall inſert his Quotation of my Anſwer.

Rep. (Pag. 34, 35.) *To this ſaith* P. *I anſwer briefly and plainly, and he is as good as his Word. No Commands, ſaith he, in the Scripture, are any farther obliging upon any Man, than as he finds a Conviction upon his Conſcience, otherwiſe Men ſhould be engaged without, if not againſt, Conviction; a Thing unreaſonable in a Man.*

Rejoyn. He has a notable Way of contracting his Adverſary's Anſwers; I will ſet down what I writ, faithfully, plainly and briefly.

(Pag. 71, 72, 73.) "*Edward Burroughs*'s Expreſſion may be taken two Ways, " and both ſafe enough to the Honour and Credit of the Scripture, though not " to the Charity or Honeſty of *J. Faldo.* Now follows that Part he cited. " No " Command in the Scripture is any farther obliging upon any Man, than as he " finds a Conviction upon his Conſcience, otherwiſe Men ſhould be engag'd with- " out, if not againſt, Conviction, a Thing unreaſonable in a Man; Therefore the " *Apoſtle*, when he wrote to the Churches, exhorted them, not to do thoſe things " whereof they were aſham'd, to ſhun what was manifeſted to be Evil; and " affirms, *that whatever might be known of God was manifeſted within, for God* " *had ſhewn it unto them.* So that Conviction can only oblige Obedience: and " ſince what works that Conviction is the *manifeſting Light, univerſal Grace, or* " *quickning Spirit in the Hearts of Mankind*, it follows, that *the principal Ground* " *for our Faith in the Scriptures, and Reaſon of our Obedience to the Holy Precepts* " *therein contained, is the Manifeſtation, Conviction, and ſecret Drawings of the* " *Light or Spirit of God in the Conſcience.* And thus *E. B's* Words are ſound and " ſcriptural. Again, Such Commands either relate to *Ordinary* or *Extraordinary* " *Caſes.* By *Ordinary Caſes*, I mean ſuch as chiefly concern *Faith* nnd *Holy Life*, " which are general, permanent and indiſpenſible; and then I deny his Conſe- " quence. By *Extraordinary Caſes*, I underſtand *Moſes's Going to* Pharoah, *the* " *Prophets ſeveral Manners of Appearance to the Kings, Prieſts and People of* Iſrael, " *with other Temporary Commands relating to outward Services*, &c. And ſo we ſay, " that what is commanded *One Man, is not binding, as ſuch, upon another*: But " when the Lord ſhall ſay, *If thou ſinneſt thou ſhalt die*; *If thou keepeſt my Com-* " *mandments thou ſhalt live*; *Be ye Holy, for I the Lord thy God am Holy*; ——*For* " *your ſelves know ye not how ye ought to follow us*, &c. I ſay, theſe Precepts and " Examples are obliging upon all; why? Becauſe they more or leſs meet with a " Conviction in the Conſciences of all; For I am perſwaded, none that has a rea- " ſonable Soul, who has not out-liv'd his Day, but would readily ſay, Theſe are

" true

1673. “ true and weighty Sayings; For *Faith in God, and a holy ſelf-denying Life, are* “ *neceſſary both to Temporal and Eternal Happineſs.*

Part I. Chap. VII. That was, Reader, to this ſober Anſwer he flung out his fore-going *Rant*, and to make his following Comment and Reply, *viz.* ſays *J. Faldo*,

in Rep: *They are no Commands unleſs we think ſo. 'Tis no Sin to break all the Commands in the Bible, if our Conſciences can be ſo blind, dead or hardned, as not to tell us, 'tis a Sin. They who thought they did God good Service in killing his Servants did not ſin in the leaſt, becauſe they were not convinced of a Command to the contrary. To vindicate my whole Chapter concerning the Scriptures. 'Tis a Principle that hath all Iniquity in the Womb of it. Who can find Names for ſuch Impious Principles?* Penn *hath oppoſed, ſcorned the Truth, vilified it's Teachers and Defenders, ſo as ſcarce ever Man did; vented the moſt pernicious Errors, told abundance of thoſe Things that are known to himſelf to be falſe.*

Rejoyn. Reader, This is all the Juſtice and Reaſon I can have, from this pretended *meek and ſuffering Non-conforming Parſon.* What would ſuch Men do, had they as much Power as Anger? But I ſhall leave him with his Pride and Paſſion. Is there any Thing more clear than that he extends the Words of *E. Burroughs*, to *Ordinary Caſes*, which were wholly writ about *Fxtraordinary*; and that he takes no more Notice of my *Diſtinction*, than if there had been none made? As if it had been formerly an equal Sin, for any not to be *Circumciſed*, and to *murder his Father or Prince*; or that there was the ſame Conviction univerſally upon the Conſciences of all Men, *not to wear Linſey Wolſey, as to do by others, as they would have others do to them.* Levit. 19. 18, 19

That what we ſay, was *E. Burroughs*'s Meaning, his own Words undeniably prove. ‘ One, ſays he, was ſent to Baptize, and another to Preach the Goſpel: Which were particular and extraordinary Commands. He clearly ſhuffles and evades the Dint of my Anſwer, and would run us within the Borders of *Rantiſm.* The Queſtion is not, *Are God's Commands no Commands, unleſs we think ſo, and therefore no Sin to break all the Commands in the Bible* (which is the Comment he beſtows upon us) but whether this or that ſpecial Injunction, to any particular Perſon or Perſons, to this or that particular End, be warrantably imitable, without ſufficient Conviction and Commiſſion: Muſt *J. F.* baptize, becauſe *John* baptized? or turn *Preacher* becauſe *Peter* was one. *E. B.* Only denied Imitation of Ancient Times, in Temporary and Shadowy Services, and all thoſe Preachings, Prayers, Ordinances and Churches, that have not (as *Peter Martyr* well expreſſes) *the holy Spirit for their Root.* So that inſtead of his holding a Principle, that hath all Iniquity in the Womb of it, *John Faldo* firſt perverts his Words, and then to confute them, both implies a Denial of the holy Spirit to be the only right Leader to the Performance of Goſpel-Prayer, Preaching and Ordinances, and of gathering of Evangelical Churches, and does as good as tell us, that God's Commandments are ſuch to him, not becauſe of any Conviction in himſelf, of the Juſtneſs of them, but from the Teſtimony of the Scriptures, which for all his high *Boaſts* of *Chriſtianity*, is a State far beneath thoſe *noble Gentiles*, who *not having an outward* Law, were a *Law unto themſelves*, having the Effect of it written *in their Hearts*, their Conſciences, *bearing Witneſs*, &c.

And this we may boldly ſay, *that ſuch as ever acted from that inward Senſe, never thought they did God good Service, in killing his Servants*; whilſt great Admirers of the Letter of the Scriptures, and who, as concerning this Commandment, *Thou ſhalt not Murder*, thought themſelves moſt unblameable, believed, *they did God good Service in killing his Servants.*

Nor can I think it ſo great a *Diſgrace* to our Cauſe, that we ingeniouſly profeſs the Reaſon, why we deſire to fear God, and keep his Commandments, doing unto others, as we would have them do unto us, *not ſo much to be from the Letter of the Scripture, as the Convictions of the Eternal Light and Spirit of God in our Conſciences*; As it ought to be unto *John Faldo* and his *Adherents*, who ground their Obedience upon the Letter of the Scripture; and not upon ſuch internal Convictions. What is it but to ſay, They could *Lye, Swear, Steal, Kill, &c.* without any Remorſe, did they not find ſuch Injunctions and Prohibitions upon Record? A Conſequence ſo deteſtable, yet ſo natural to their Principles, that if this render them not able Guides to the very Confines of *Rantiſm* and *Atheiſm*, I ſhall gladly aſk an Excuſe for my Ignorance, but that I may leave nothing undone, that may compleat the Satisfaction of every moderate Inquirer, I ſhall farther weigh and rejoyn to theſe Words of his, *They who thought they did God good Service, in killing his Servants, did not ſin in the leaſt, becauſe they were not convinced of a Command to the contrary*; *nor the Idolaters in the Caſe of* Baal, *becauſe they thought* Baal *to be a God indeed.*

Now *Reader*, obſerve the Evaſion: This Paſſage relates not to Men's practiſing *what God commands*, or our Tenderneſs in imitating other Saints withont Commiſſion, for Fear we ſhould offer ſtrange Fire, which is our Queſtion; but their doing that which *God never commanded*, yea, *which Mankind in all Ages hath adjudged impious*, and which to be ſure, his Holy Spirit, that *E. B.* ſaid, All Men ſhould wait to be convinced, aſſiſted and led by in fulfilling God's Commandments, never moved any to. He unworthily draws a general Concluſion againſt us from meer particular Premiſes. It ſeems Men are to act without, if not againſt Conviction, upon his Principle; and it is the ſame Thing with him, to commit moral Enormities, from an hardned Heart, and to be tender of taking up an external Practice, or performing ſome Religious Duty, without the Convictions and Leadings of the Holy Spirit. The Apoſtle ſaid to ſuch, as had not as yet ſo full Clearneſs as others; *That if any were otherwiſe minded, God would reveal it.* He did not injoyn them, during that Scruple, to believe or practiſe the Thing doubted; but did Perſecutors therefore act inexcuſably in their fiery Zeal, becauſe their blind Conſciences checkt them not. Again, if *Blindneſs* came from *Education*, it is (though Blindneſs ſtill, and therefore it was baſely done of *J. Faldo*, to ſay in our Name, that it is not Sin in the leaſt, *&c.*) more excuſable: for in the Days of ſuch Ignorance God winks: But if it be a Blindneſs, proceeding from long Diſobedience and Rebellion, againſt Convictions and Strivings of the good Spirit of God, as his Word *Hardned* implies, then, I ſay, it is not only very heinous in God's Sight; but thoſe Perſons can never be excuſed, neither from great Guilt, nor the Senſe of it in themſelves, let them or *J. F.* talk never ſo much of Conſcience.

Philip 3. 15.

Beſides, the moſt Eſſential, and univerſally neceſſary Commands of God, were through all Ages confeſt to; both before there was any of thoſe Writings, we rightly call the *Scriptures of Truth*, from the *Law of Nature*, as many ſtile it, or rather, *the Law God placed in Man's Nature*, and ſince, where they have never been; Therefore, whatever *particular hardned and ſeared Conſciences* may ſay, we have the Conſent of Mankind, and their own Rebellion and Lewdneſs againſt them. But the Words of *J. Faldo* in plain Terms import, as if, 1*ſt*. Men were not generally convinced of the Righteouſneſs of the moral Commands of God; but that Men keep them becauſe they are in the Bible only, which runs againſt the Teſtimony of Scripture, the Conſent of Ages, andthe Writings and Judgment of the moſt Honeſt and Learned *Proteſtants*. 2d*ly* As if it were a like Evil, Conſcientiouſly to forbear Running, Willing and Striving in Matters of Worſhip, without the Spirit's Conduct, *and ſearedly to plead for the Commiſſion of Murder and Idolatry*, becauſe Men of ſuch Conſciences boggle not at it, (though that is more, than *J. F.* can prove; I mean, that they have no Stroak or Remorſe) 3*ly*, As if we could *Worſhip*, *Preach*, *gather Churches*, and adminiſter *Goſpel-Ordinances* aright, without the *Spirit*. 4*ly*, That he is not Convinced by any other Teſtimony, than the Scripture without, of any Tranſgreſſion againſt God's Law. 5*ly*, It ſuppoſes, that if Men ſtay'd till the Spirit mov'd, they ſhould ſtay long enough (who vainly prate of praying by the Spirit, notwithſtanding) never conſidering that the Spirit ſtandeth ready, to reveal it ſelf to their Aſſiſtance and Aſſurance who wait for it; and that all the *Children of God are led by the Spirit of God*; which being our Poſition, had it been but weighed by this Adverſary, he could not (methinks) be ſo unjuſt in his Aggravations.

'Tis true, ſhould we believe as he doth, *the Spirit is not to be waited for now adays to lead us*, or that, *it is not ready to our Information, when we wait for it's Diſcoveries and Leadings*, our Aſſertion would look very abſurd and looſe; for it were to let fall all Worſhip, but not upon our own Principle, as I ſaid before; for *firſt*, all Worſhip to God ought to be performed by the Aſſiſtance of his holy Spirit; for of our ſelves we can do nothing that is Good: And *Secondly*, God's Spirit is ready to aſſiſt, inſtruct and comfort thoſe that wait diligently and patiently for it; yea, God has given it to the Rebellious, that it may judge them, if it don't lead them. It is ſuch *Proteſtant Doctrine*, that I wonder Men ſhould not know their admired Anceſtor's Faith, when they meet it: O great Degeneration into Hardneſs and Ignorance! *Laſtly*, There is the ſame to be ſaid againſt Him, that pretends to ground all upon the Scripture, that he objects againſt us, who plead for the Conviction of Conſcience, which the Inſtance of the *Jews Murder of our Lord Jeſus Chriſt*, unanſwerably proves; There was a Law, that *Blaſphemers ſhould*

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be put to Death; By this Law they apprehended Jeſus, adjudged, and got him to be executed: Theſe Men above any Age exalted the Scripture as the only Rule. *Where lies the Miſtake?* Not in the Scripture, *but in their blind and envious Application of it.* Now I aſk, if the only Way for them to have come to the true Senſe and Knowledge of him, and eſcaped that Wicked Murder, and the deplorable Conſequences of it, had not been *to have waited upon God, for the Convictions Diſcoveries and Guidance of his Holy Spirit*; ſince Fleſh and Blood, and the utmoſt Wit of Man, with the Exactneſs of the meer Letter of the Scriptures, could never give unto that Generation, the certain Diſcerning, Knowledge and Savour of him, whoſe very Words themſelves were Spirit and Life? It was by a Divine Touch, Senſe and Knowledge given from above, that he was truly diſcern'd, own'd and follow'd of thoſe that believed in him, and cleav'd to him; therefore ſaid Chriſt, *No Man cometh to me, but whom my Father draweth*: Where was that Drawing but within. Again, *Simon Peter, Fleſh and Blood hath not revealed*, (what? Who I am) *but my Father that is in Heaven.* So that at laſt, *Men muſt come to this Spiritual Senſe in themſelves, to underſtand and apply the very Commands of Scripture*; otherwiſe not Juſtice, but deteſtable Murder, may under the Name of it, be confidently perpetrated; wherefore we exhort all, *to have Recourſe to God's Spirit*, that illuminates certainly, and gives to act unblameably, *by which the Scriptures are only underſtood as they ſhould be, and People brought into the Poſſeſſion of that Life of Righteouſneſs, they plentifully declare of.* Had it not been for this *inward Diſcerning*, there had been no *Ground for the Aboliſhment of the whole* Jewiſh *Service*, which follow'd ſome Years after Chriſt's Aſcenſion. And it is the ſame Eternal *Spirit* that is the great *Rule* and *Judge* now, which *God promiſed* more particularly *to ſhed abroad in the latter Days*; and is the great Privilege inſeparable from the New and Everlaſting Covenant.

But to conclude, why ſhould it ſeem ſo *Heterodox* in *J. Faldo*'s Judgment, ſince if Men believe the Scripture, upon the Teſtimony of the Spirit, they practice it, by the Knowledge and Power of the ſame; How elſe could *Paul* have decry'd *Jewiſh* Ceremonies; or we know what to take and what to leave? Or why do we admit any Command therein mentioned? *They Circumciſed, therefore muſt I Circumciſe? They Baptized, muſt I therefore Baptize?* With forty more particular Caſes, wherein nothing can ſecure any from the Imitation of them, *ſet Conviction and Spiritual Diſcerning aſide.* I will offer two or three *Teſtimonies* from approved Men in our Defence.

W. Tindal's Works, pag. 319, p. 80.

William Tindal, that ancient faithful *Proteſtant Martyr*, whom *J. Fox*, that writ the Books of Martyrs, calls, *The Engliſh Apoſtle*, ſpeaks thus, *That it is impoſſible to underſtand in the Scripture more than a* Turk, *for whoſoever* (or any that) *hath not the Law of God writ in his Heart to fulfil it.* Again, *Without the Spirit it is impoſſible to underſtand them.*

Biſh. Jewel contr. Hard. p. 532, 534.

John Jewel, Biſhop of *Saliſbury*, in his excellent Book againſt the *Papiſts*, writ above One Hundred Years ago, ſays thus to our Purpoſe, 'The Spirit of God is 'bound neither to Sharpneſs of Wit, nor to abundance of Learning: Oftentimes 'the Unlearned ſee that Thing, that the Learned cannot ſee. Chriſt ſaith, *I thank 'thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe Things from 'the Wiſe and the Politick, and haſt revealed them unto the Little Ones.* Therefore *Epiphanius* ſaith, '*Only to the Children of the Holy Ghoſt all the Holy Scriptures are 'plain and clear.* Again, 'Fleſh and Blood is not able to underſtand the Holy 'Will of God, without *Special Revelation.* Therefore Chriſt gave Thanks unto his 'Father, and likewiſe opened the Hearts of his Diſciples, that they might under'ſtand the Scriptures. *Without this ſpecial Help and* Prompting *of God's Holy 'Spirit*, the Word of God is unto the Reader, be he never ſo wiſe or well learned, '*as the Viſion of a Sealed Book.*

Now unleſs Men are bound to do what they do not underſtand how to do, then only are they to do them when they are *Revealed* or Diſcovered to them, which being by the Spirit only, according to their Doctrine, the Teſtimony and Diſcoveries of the Spirit are required to our underſtanding of the Scriptures, which implies and comprehends a Diſcriminating Knowledge, or certain Diſcerning of what we ſhould practiſe, from what is not obliging upon us to practiſe, and conſequently, that we ought not to run head-long without ſuch Knowledge.

T. Collier's Works 247.

T. Collier, an Ancient and Eminent Man among the Weſtern-Separatiſts of our Nation, writeth thus: '*For me to ſpeak of God, becauſe another ſpeaks of him, 'and to be able to talk much of God, as I read of him in Scripture*, Not being made

‘ One in the ſame Truth, *I ſee and ſpeak* But what another hath ſpoken; *and ſo* ‘ *may ſpeak truly ſometimes of God, but it is by Hear-ſay,* Another Man's Truth, ‘ but not mine: *So, I doubt, many a Soul* Boaſts in another Man's Light. — — Again, ‘ *I ſee that external Acting, according to a Rule without, is nothing, if not* ‘ *flowing from a Principle of Life and Love within.* Which is more than *E. B.* ſaid, of whom *J. Faldo* (with unworthy Reflection and baſe Wreſtings) hath ſaid ſo much.

Thus much of *Sober Rejoynder*, and much more than my *Adverſary*'s *Scurrilous Reply* deſerves; but the Concern I have for the *Information* of others, drew this from me. I ſhall paſs by his *Ranting Strain* againſt us at the Top of his 36th Page, deſiring to keep cloſe to the Buſineſs; and where I may, without breaking his Matter, avoid troubling the World with a Tranſcript of them, I am very careful to do it: But this next Particular (as many more) being little elſe; and ſince he ſuggeſts thereby an Untruth with great Confidence againſt me, I ſhould wrong both the Truth and my ſelf in omitting it.

He charged us with *Denying the Scriptures to be any Means to know God, Chriſt, or our ſelves*; for which he quoted *W. Smith*'s Primmer, pag. 2. becauſe he there tells the Queſtioner, *That Chriſt is the Only Way*; to which *J. Faldo* anſwered, *That though Chriſt ſaid, No Man can come to the Father but by me, yet he did not ſay, that there is no coming to the Knowledge of God but by Chriſt*; ‘ thereby making, as ‘ I obſerved in my Return to him, a *Difference between coming to the Father by the* ‘ *Son, and to God by Chriſt, though no other Name be given under Heaven, than* ‘ *the Name of Jeſus Chriſt*, &c. *That we never deny'd the Scriptures to be a* ‘ *Means in God's Hand to Convince, Inſtruct, or Confirm*; nor could this be *W. Smith*'s ‘ Meaning, ſince he would thereby have Cut off all Benefit from accruing to People ‘ by his Books, and alſo that Miniſtry he had receiv'd of God. In ſhort, from our *Denying that there is any other Way to the Father but Chriſt*, he concludes, that we exclude the Scriptures, and conſequently our own Books and Miniſtry with them, from being any Way *Inſtrumental* of Good: However, if I have err'd, it was in good Company, and that *J. F.* muſt acknowledge; for worthy *W. Tindal*, p. 80. of his Works, and *H. Bullenger*, a Learned and Famous *Reformer*, in *Switzerland*, in his fourth *Decad.* and eighth Sermon, dedicated to King *Edward* the Sixth, accord with me in the Matter. The former thus; *Without the Spirit it is impoſſible to underſtand them:* Then ſay I, *They are not a Means to know God Savingly without the Spirit.* The other ſays plainly, *Men fetch the underſtanding of Heavenly Things, and Knowledge of the Holy Ghoſt* from no where elſe than from the ſame Spirit. This hits the Mark: But to proceed. Of all this, and Two whole Pages more, he cites but two Lines and an half, included in what I re-cited, on which he beſtows this Notable Reply.

Rep. (Pag. 36.) *This might look like an Argument for his Meaning, if it concerned almoſt any but the* Quakers, *who aſſert nothing almoſt but with a Contradiction. I ſhould think it as hard a Taſk to reconcile the* Quakers *to themſelves, as to make the Poles to meet, or to dig through the Earth with a Spade to the Antipodes.*

Rejoyn. Yes, *J. Faldo*, it concerns *W. Tindal* and *H. Bullenger*, thou ſeeſt, as well as the *Quakers*. But did ever any Man not miſerably baffled, put off ſuch ſerious Matter with ſuch vain Reflections and Pedantick Similes? Will nothing ſerve the Man's Fancy beſides *Poles* and *Antipodes*? Muſt the *Quakers* needs contradict, to ſave him from the Diſcredit of foully belying them? They are there, it ſeems, to oppoſe one another, where they will not harmonize to his End. Certainly this Reflection can never be conſiſtent with *J. Faldo*'s own Practice, who in a Book of nigh thirty Sheets, writ wholly againſt the *Quakers*, pretends to confirm his many infamous Charges by Scores of Teſtimonies, cull'd out of many of their own Books, which muſt be Unanimous, or they prove not his Charges, as he calls it; nay, he has again and again brag'd of their Harmony to his Purpoſe. Thus are we in higheſt Concord, when he thinks it makes for his Deſigns; and when againſt them, *as oppoſite as the Poles*. But bleſſed be the Lord, we have receiv'd that One, Eternal Spirit, by which we have been Baptiz'd into One Living Body, and are of One Heart, One Mind, and One Senſe, concerning the Myſteries of God's Everlaſting Kingdom: But as our *Adverſary* has ſaid nothing Sober or Rational to what I anſwer'd in Defence of *W. Smith*'s Words, ſo would he make the World believe I dared not to encounter with one of his Teſtimonies. Hear him.

Rep. *I produced many Teſtimonies to prove my Charge, which* Penn *dares not deal with, nor bring to Light; take two of them:* “ *Matthew, Mark, Luke* and *John* are

“ not the Goſpel, but the Letter. The next, *Hebrew, Greek* and *Latin*, is nothing
“ worth, as pertaining to the Knowledge of God, *J. Higgens's Warning*, pag. 7.

Rejoyn. That he ſo ſuggeſts, as I ſaid, his own Words prove; yet that I did examine ſome of his Teſtimonies is undeniable; and to let him ſee I dare handle theſe without fearing they ſhould bite me, I ſay, and that not without very good Seconds, *They are not the Goſpel:* I mean, *Matthew, Mark, Luke* and *John*, or their Hiſtories; for, *the Goſpel of Chriſt is the Power of God unto Salvation*, ſo are not the Scriptures. *The Goſpel is Everlaſting*, ſo are not the Scriptures. John *ſaw the Angel flying in the Midſt of Heaven, having the Everlaſting Goſpel to Preach*, which could not be the Scriptures. *The Goſpel was Preached before the Scriptures were written*; therefore the Scriptures cannot be the Goſpel. *The Goſpel is but One*; but after this Man's Reckoning there ſhould be Four; therefore they cannot be the Goſpel: Which is farther proved from the Signification of the Word *Goſpel*, to wit, *Glad-Tidings*, which are to be underſtood of the Coming of HIM, that was the Saviour of the World, of whoſe Bleſſed Appearance and wonderful Tranſactions, theſe *Scriptures are but the Narratives*. Beſides, one of their Authors (*Luke*) expreſly calls them a *Declaration*, conſequently not the Goſpel thereby declared of; which Definition *Peter Martyr*, that Superintendent Reformer in *England*, chuſeth of all other, *Part* 1. *Chap.* 6. *of his Common Places*. *Tertullian* calls the Scriptures, *Inſtrumenta Doctrinæ*, i. e. Inſtruments of Doctrine. And the New-Teſtament Writings, *Evangelicum Inſtrumentum*, i. e. An Evangelical Inſtrument. And *Matthew* he calls, *A Faithful Commentator of the Goſpel*. *Chryſoſtom* being requir'd to Swear upon the Goſpel, both *denied thoſe Hiſtories to be the Goſpel*, and *to Swear at all*. And Dr. *Featly* * will not acknowledge the *Engliſh Bible* to be the Authentick Word of God, becauſe of Corruption, conſequently not Authentick Goſpel, therefore not the Goſpel, for that is Authentick. I hope then I may without Offence, in Defence of the Truth, and that Honeſt Man (now at Peace, yet) ſo ſeverely reflected upon, conclude, that *Matthew, Mark, Luke* and *John are not the Goſpel, but the Letter, or Declaration of the Goſpel.*

De Præſcr. Hæretic. adver. Marcion. lib. 4. De carne Chriſti.

* Againſt the *Anabaptiſts.* p. 1.

For his ſecond Proof, *viz.* “ That *Hebrew, Greek*, and *Latine* is nothing worth “ as pertaining to the Knowledge of God; I ſee no Error nor Blaſphemy in ſo Innocent an Aſſertion. This is ſo like the catching at Twigs by drowned Men for Safety, that no Man, not as Deſtitute of Succour, would boaſt of the Evidence of ſo Speechleſs a Witneſs. There is not One Word it can *Speak* on the Behalf of his Charge. He is fled from the Scriptures to meer *Language*, and makes that a Letter indeed, which one would think he took juſt now for all Spirit, perhaps with this Diſtinction though, *That the Scriptures may be the Goſpel in* Hebrew, Greek *and* Latin, *but by no Means in the* Engliſh: What becomes of the Vulgar then? But what can there be more Sottiſh, than for a *Proteſtant* at this Time of Day, to talk of *Knowing God by Hebrew, Greek, and Latin*; but above all, 'tis unpardonable in an *Independent Prieſt*, to write at this Rate, whoſe Folk for theſe Threeſcore Years, have *Totidem Verbis*, in expreſs Terms, *Deny'd the Knowledge of all, or either, of thoſe Tongues to be neceſſary to the Knowledge of God.*

Alas! Who once pretended more to the Spirit, and was more derided for doing ſo, than ſome of the Predeceſſors of theſe *Very Independents and Anabaptiſts*, now ſo hot againſt us? What elſe were the Invectives caſt abroad againſt Ancient Separatiſts, as the *Alchymiſt, Aſſembly-Men, Hudibraſs*, with abundance of more ſerious Declamations againſt them, under the Names of *Tub-Preachers, Gifted-Brethren*, &c.

But if Language learn Men to know God, which Chriſt himſelf ſaid, *Was Life Eternal*, how comes it that *Scholars* are ſuch *Ill Chriſtians*, and that *Jews*, the *Natural Hebrews*, were ſuch *Perſecutors* in Chriſt's Time, and that they remain *Infidels* to this very Day? Methinks at this Rate the *Greeks*, when God condeſcended to ſpeak forth the Goſpel in their Language, ſhould not have counted it *Fooliſhneſs*, nor have mocked at his Embaſſadour, when he came on no leſs Errand, *Than that of Salvation*; and leaſt of all, ſince they believ'd, ſhould they have degenerated into ſo much Superſtition. But why the *Latin* muſt be brought in, I cannot conceive, unleſs it be the better to enable People to underſtand the *Romiſh Tranſlation*, for we never yet heard of ſo much as any Part of the Scripture that was Originally writ in that Tongue. 'Tis ſtrange to me, he ſhould ſo much deſpiſe the People whoſe Language he ſo much extols; and count the one ſerviceable to the Knowledge of God, whilſt with more Reaſon he reputes the other ſuch groſs Idolaters.

Luther jerks the *Papiſts* for their laying that Streſs *J. F.* doth upon Humane Learning. *W. Tindal* rejects it. *W. Dell* and *T. Collier* write expreſly and unanſwerably againſt the Neceſſity of it, or that it can give Man the Knowledge of God.

In ſhort, common Experience, and the Chriſtian Spirit and Converſation of Thouſands that underſtand not One Sentence of *Hebrew*, *Greek*, or *Latin*, make Good the Aſſertion of our Honeſt Friend, *And is a ſufficient Rebuke to this Vapouring Adverſary, whoſe Defiance to me to encounter his Proofs, returns Weakneſs with Shame upon his Head.* For though he thought to fling me to the Dogs, or give me a Prey to Fierce and Lyonly Seconds, behold they are my Friends, and unanimouſly turn with me againſt himſelf, who had deſigned them upon ſuch ill Service; a Recompence may he ever find, at what Time he ſhall endeavour to abuſe our *Friends*, and pervert their Writings.

And ſo I ſhall end this Chapter, wiſhing for his Sake, as well as mine own, that I may meet, if not with more Reaſon, yet with more Moderation, in the Remainder of his Diſcourſe.

CHAP. VIII.

Chap. VIII.

That we do not deny the Scriptures to be any Means whereby to reſiſt Temptation, in Oppoſition to, and Denial of our Adverſary's Charge.

THE Charge by him endeavour'd to be defended, in his Eighth Chapter, is this, *That the* Quakers *affirm the Scriptures to be no Means whereby to reſiſt Temptation:* I will ſet down his Words.

Rep. (Pag. 37.) *He paſſes over no leſs than Six Teſtimonies, without a Word to invalidate them; among the reſt this,* If you uſe any other Weapon than [the Light Within] in this Spiritual Warfare, you cannot prevail againſt him, that is, the Devil, *So I more than proved my Aſſertion.*

Rejoyn. I therefore avoided conſidering *every Teſtimony* he brought, *firſt*, becauſe many of them were ſo foreign, that there could be no Pretence for bringing them. *And next*, that I might not be prolix, I thought it ſufficient to examine Three in Six, and with good Conſcience I can aſſure my *Reader*, *I took*, as I thought, *thoſe he Built moſt upon:* If he doubted of any he ſhould not have brought them, I have anſwer'd the Law in the Caſe.

For this now recited, *'tis as weak as Water, to this Purpoſe*, though a ſtrong Truth in it ſelf; for the Intent of the Words, could be no other than this, that the *Armour of Light*, the Apoſtle exhorteth the *Church* at *Rome* to put on, *was ſufficient to encounter the Power of Darkneſs; and that ſuch as would overcome, ſhould not neglect or exchange that Armour for other Weapons*; thereby not in the leaſt excluding other ſuch Inſtruments, as this ſpiritual Light might arm, or give Strength, and invigorate to our Help. And I am ſo far from doubting, that I firmly believe, *that God's Spirit, not only in* Times *paſt, hath made this Uſe of the Holy Scriptures, to Inſtruction and Comfort; but doth even yet to them, who read them in his Holy Fear and Wiſdom.*

Reader, I am truly weary; not becauſe I find my Way difficult, from the great Perſpicuity and Reaſon, that are on the Side of my *Adverſary*; no, nothing leſs in this World. But I know not which Way to turn my ſelf, but I meet, either with *School-Boy Jeers, Inſolent Language, Equivocations, or horrible Perverſions*: God is Record between *J. Faldo* and *Me*, who of us two hath behav'd himſelf with moſt *Ingenuity* in encountring the ſtrongeſt and fulleſt Arguments, and ſhown moſt *Reaſon* and *Moderation* in confuting them; two or three Inſtances of *his Failure in both Reſpects*, this Chapter preſents thee with.

Rep. *The firſt Thing*, W. P. *deals with, is a Paſſage of* James Nailor's; "For
" thoſe only are the Children of God, who are led by the Spirit of God, to whom
" they who were led by the Letter were ever Enemies. *From whence ſaith* Penn,
" He concludes, that we account it a very dangerous Thing to read the Scriptures.
" Now if this Paſſage hath any Relation to his Charge or Concluſion, No Man e-
" ver ſaw the like. *He ſhould have added, that was always ſtark blind.*

Rejoyn. Here he has given my Reflection upon his ill Application of the Paſſage, omitting both my Expoſition and Argument; An Injuſtice I do affirm every Page of his Book, to be guilty of.

What I ſaid to explain the Sentence, was this; "That there are Children of
" the Fleſhly, Literal, and Hiſtorical Knowledge of the Scriptures and Religion,
" who are Strangers to, and therefore Perſecutors of the Children born of the Spi-
" rit; and that in all Ages there hath been more or leſs of this among *Outward*
" *Jews and Chriſtians.* And let *J. Faldo* deny this if he dare.

To all which, and much more, he ſays nothing; but to his blind Squib beforementioned, he adds this *Wreſting of the Paſſage*, by me ſo clearly expounded.

Rep. *It is a Sign his Judgment is very feeble, that could not, or would not know, that it is dangerous to be led by the Letter, if they that were ſo led, were ever Enemies to the Children of God.*

Rejoyn. What is this but to make us *Enemies to the very Scriptures*, who, without any Diſtinction, gives ſo *Wretched a Meaning* to Words ſo far from bearing it, whoſe True Senſe was, as I obſerv'd already; to which I may add for farther Explanation, thus, *That thoſe who have Confidence in the Letter, Erring from, and Grieving the Holy Spirit, are notwithſtanding Enemies to the Children of God, who are led by the Spirit*, according to the True Meaning of Scripture, which the meer Letter-Profeſſor, as ſuch, can never attain to: So that the Danger lies here, *to be led by the Letter, without the True Meaning of the Letter*, or rather by his own dark Apprehenſions concerning the Mind of it, inſtead of it; *As the Jews when they Crucified Chriſt by the Law of God againſt Blaſphemers.* This is the Genuine Senſe of our Friend's Words; For had they been writ in the Senſe in which *John Faldo* takes them, we had then as greatly deteſted them, as he has now wrong'd them.

A ſecond Paſſage is, in his firſt Book, pag. 109. his Words theſe, Iſaac Pennington, *who ſpeaking of Knowledge gain'd by the Letter of the Scriptures, writes thus*, “ Making him Wiſe and Able in his Head, to oppoſe Truth, and ſo bringing him “ into a State of Condemnation, Wrath and Miſery beyond the *Heathen*, and making him harder to be wrought upon, by the Light and Power of Truth, than the “ very *Heathen*. Upon which *J. Faldo* beſtows this Comment; *If reading the Scriptures, and getting Knowledge from them, puts us into a bad Condition beyond the* Heathen, *I ſcarce know what is more dangerous than reading the Scriptures.*

Reader, 'Tis worth our While to ſee, if *I. Pennington* be as bad a Man as *John Faldo* repreſents him; in order to which I aſk, *Firſt, May a Man, that reads and pretends to value the Scriptures, form up an Underſtanding of them, and yet be abſolutely miſtaken, for want of the true Interpreter, the Spirit of Truth?* I cannot think but *J. Faldo* himſelf will ſay, that ſuch a Thing may be; I am ſure I believe ſo; for it hath often been ſo already, and *J. Faldo*'s preſent Writings are an Unanſwerable Inſtance for the Point. The next Queſtion I would aſk is this; *Whether ſuch Perſons ſo miſtaken, are not very apt in Defence of their own Conceivings, to oppoſe the Truth it ſelf?* Methinks the whole *Jewiſh Church*, at the Time of Chriſt's Viſible Appearance in the World, in diſputing againſt him, and decrying of his Religion, while they magnified the Scriptures, as the only great Doctors of them, ſhould without farther Labour anſwer that Queſtion in the Affirmative. *Next*, Let me aſk *J. Faldo, If the high Conceit the Jews had of their Knowledge in the Commands, Doctrines and Propheſies of Scripture (however Erroneous for Want of the True Interpreter) did not render them more captious and obdurate than the* Heathen *themſelves?* If he can read the Scriptures of the New Teſtament, he may anſwer this Queſtion to our Mind, and his own Shame. *Laſtly, Was not this State more dangerous than that of the* Gentiles? God himſelf long ſince reſolv'd this Queſtion, when he brought ſuch heavy Judgments upon the *Jews*, and turn'd the Stream of his Love to the *Gentiles*. It was not for nought thoſe Words were left upon Record; *He came to his own, and his own received him not*: That is, He came to the Nation and People of all others God had *ſelected* for his Service, to whom he had been propitious beyond Meaſure, whom he redeem'd by *wonderful Miracles*, and bleſſed with *Holy Leaders, Juſt Judges*, a *Righteous Law, True* and *Faithful Prophets*; whoſe were the *Covenants* and *Scriptures, who were the Seed of* Abraham, *and of whom Chriſt came as concerning the Fleſh*; yet they received him not as God over all, bleſſed for ever, manifeſted in Fleſh, in the Fulneſs of Time, for their Deliverance; but vehemently rejected him, under the Title of *Beelzebub, Prince of Devils.* By this Time, I hope, *Iſaac Pennington*'s Paſſage is vindicated from the Malignity of our Adverſary's Comment, whoſe Perverſion muſt needs be open and conſpicuous to all that read him; *Firſt*, In charging him, *to have made this Reflection upon the Knowledge gain'd by the Letter of the Scriptures*; which are none of *I. P*'s Words: *Next*, in concluding, That by *I. P*'s Doctrine, *nothing can well be more dangerous than reading the Scriptures* (who always was, and yet is, a great Reſpecter and Reader of them) making the Streſs of *I. P*'s Saying to lie in a Diſlike and Contempt of the Scriptures abſolutely, inſtead of their dark Interpretations upon, and Carnal Deductions from the Scriptures, which he only levelled his Diſcourſe againſt.

Thus have we been ſerv'd in every pretended Proof he has brought out of our Friends Writings, to prop and enforce his feeble and incredible Charges; For where we reprove *Men's forming unto themſelves Religion from the Letter of the Scriptures, according to their own Conceptions of it,* and give a Check to their great Eagerneſs to comprehend the moſt weighty Myſteries therein expreſſed, and their continual Queſtioning, Cavilling and Contending concerning them, whilſt they themſelves are ignorant of the very firſt Principles of Religion, being yet Strangers to Unfeigned Repentance from Dead Works, and Fear towards the Living God, *with loud Voices and Clamorous Tongues they thus exclaim againſt us,* after this Unruly as well as Unjuſt Manner, *The* Quakers *deny the Scriptures*; *The* Quakers *ſay they are not binding upon them*; *The* Quakers *ſay, it is dangerous to read them*; but I ſay in their Name, *Bleſſed are they, who reading, truly underſtand them, and live according to them.* I might here break off, but I intreat my Reader to peruſe two notable Teſtimonies given by Univerſity-Men, and ſuch as were reputed famous Thirty Years ago.

The firſt is out of *Joſhua Sprigg*'s Book, entituled, *A Teſtimony to an Approaching Glory*, Pag. 96. "Chriſt deſires that his Diſciples may be ſanctified, not by "planting the Knowledge of the Literal *Word in their Minds*, but by ingrafting "the Nature of the Divine *Word in their Hearts.* Again, In Pag. 107, Chriſt "may offer himſelf long enough in the Letter in the Hiſtory of the Goſpel, but "if he appear not in the Spirit, and ſit in our Conſciences, to quiet them, we "ſhall never have any true Underſtanding of the Word aright. And, in Pag. 79 "and 80, We may ſee what is to be done by looking upon the Hiſtory of Chriſt; "*but 'till we find the ſame Things done in us in ſome Meaſure in the* Myſtery, *we* "*can find little Comfort* ——The whole *Hiſtory* of Chriſt will profit you nothing, "nor all that you know, *except you find* Experimentally *the ſame Things done in* "*you by the Spirit.*

The Second is afforded us by *Chriſtopher Goad*, ſtiled *Batchelor of Divinity, and Fellow of King's Colledge in* Cambridge, in his Book, entituled, *Refreſhing Drops,* &c. Pag. 12. "There is no Knowledge of Chriſt, nor of the Scripture, but by "*Revelation*; it is that the Apoſtle prays for, *That God would give unto us the* "*Spirit of Revelation.* —— Again, in Pag. 18, It is neither *Moſes, nor the Scrip-* "*tures, nor Chriſt's Works*, can ſettle our Hearts, unleſs the Father be in them, "&c. Alſo, in Pag. 89, "To go forth in Man's Power, *in the Power of a Letter* "*of the Scripture only*, is not ſafe. Yet again, Pag. 87, upon *Acts* 17, Here they "hold *Paul* play in Reaſoning and Diſputing; *Paul* holds up Chriſt out of the "Scriptures, *and the* Jews *do diſpute againſt Chriſt by the Scriptures*; And this is "that that all the Learning of Man doth, *all his Knowledge in the Scripture doth* "*but ſerve him, to oppoſe the Spirit.* The *greater Knowledge in the Scriptures,* "and the more Learning (if it be only of Man) *the greater Oppoſition unto Chriſt,* "*and unto the Spirit.* Theſe *Jews* had Learning and Knowledge in the Scriptures, "meerly to oppoſe the Truth, the Power and Life of the Scriptures. And laſtly, that we may not be too prolix, we ſhall content our ſelves (in the over-looking many more) with this Paſſage, in his laſt Teſtimony, Pag. 71, upon *Eſa.* 25. "There are that have devoted themſelves to the Law, and the *Letter* of Scrip- "ture; There are others that have their Life in the Creature; *God will ſhortly* "*draw all Life unto himſelf, and all they that run after other Gods, ſhall ſtarve* "*and famiſh, they and their Gods.*

Theſe Paſſages, *Reader*, ſpeak for themſelves; and, which is more, ſo much for us, that 'till *J. Faldo* and his Fellow-Separatiſts have publickly renounced them, and their Authors, we have great Cauſe to ſay, that ſuch as themſelves have hitherto reputed their Spiritual and Learned Miniſters, do defend and rather outword us in Teſtimony to the Truth: But before *J. Faldo* proceeds to any ſuch Excommunication, let him remember that he cannot do it without Diſturbance to the Grave, and Injury to the Memory of *Joſeph Caryl*, that Famous and Ancient *Independent Paſtor*, who Licenſed *J. Sprigg's* Book, *Ann.* 1647, and conſequently entituled himſelf to the Doctrine therein expreſt.

And for *Chriſtopher Goad*'s, not only *J. Sprigg* performed the Friendly Office of Publiſher after his Deceaſe, but himſelf was a Paſtor of a very eminent Congregation of *Independents* in his Life-time: Strange! that the Men of theſe Days ſhould not know the Principles of their Admir'd Fathers and Teachers, when they meet them; but that worthy Witneſs *C. Goad*, in his Concluſion of his laſt Teſtimony, Pag. 74 and 77, gives a good Reaſon for it; He that hath Ears to hear, let him hear; he that hath not, it may be will cry, *Whimſy, Fancy, and turning the Scripture into an Allegory* — and whilſt the Vail is over, *Error, Hereſy, Blaſphemy.*

I had thoughts of adding no farther Teſtimony, but a moſt remarkable Paſſage of that *Chriſtian* and Learned Martyr, Dr. *Barnes*, burnt for his Faith in King *Henry* the Eighth's Days, (after having been his Ambaſſador, and in high repute) preſſed hard upon me; and I know not but his greater Diſtance from us than thoſe before cited may carry more Authority, and obtain greater Favour with our Enemies, who will at leaſt make ſhew of Reverence to his *Antiquity* and *Martyrdom*; his Words are theſe.

> “That Man's Will, Reaſon, Wiſdom, Heart, Soul, or whatſoever Thing is in Man *(without the Spirit of God)* is but the *Wiſdom of the Fleſh*; let him intend his beſt, do all that lieth in him, with all his Might, and all his Power, and yet can it not pleaſe God; *for it is all but Fleſh.* —— Again, “It is the Spirit of Chriſt that maketh him Chriſt's, and the Spirit of God giveth Witneſs to our Spirit, that we be the Children of God. Our Spirit giveth no Witneſs to himſelf, that he is Chriſt's; for then were the Spirit of God fruſtrate; wherefore, *let our Spirit, as well as he can, ſtudy his beſt, to apply himſelf to Goodneſs, or to the uttermoſt of his Power, and yet it is but* Wiſdom of the Fleſh, and hath no Witneſs of God; yea, it is but an *Enemy*, and it muſt needs be *Sin*, as St. *Auſtin* ſaith, *He that feedeth without me, feedeth againſt me.*

Thus far Dr. *Barnes*, which is but a little of the great deal he writes, to the ſame Purpoſe, againſt the *Papiſts*, about their Doctrine of *Free-will.* And indeed he cleaves the Hair, and hits the Mark above moſt Ancient Writers; for as he unanſwerably argues in that very Smart Diſcourſe, that Man's cleaving to his own Power, brought him into Tranſgreſſion, and conſequently could never redeem him out of it. So doth he expreſs the abſolute Neceſſity of Man's having Recourſe to the Spirit of God in himſelf, for Counſel and Aſſiſtance, in order to underſtand and fulfil the Good-will of God; which implies, that all thoſe who call it, *oppoſing the Spirit to the Scripture*, and *vilifying the Knowledge of Scripture*, to preſs the Underſtanding of it, and a witneſſing the Truths therein declared of from the Revelation and Operation of the Eternal Spirit only, *are upon the rankeſt Strain of Free-will*, that was ever yet broached among Men, and there we leave our bitter Enemy *J. Faldo.*

I am now come to a *Paſſage* more immediately concerning my ſelf, *which* he thinks, *touches me to the Quick*; but I know not why, unleſs he meaſures me by himſelf, being a Man ſo quick to be touched, that at the ſobereſt and ſolideſt Anſwer which I could give him, he doth ſo gaul and fret, that there is no coming near him, without being kick'd and abus'd. His Carriage towards me in this Particular, amongſt many Inſtances already paſt, and yet to come, proves what I ſay.

In a Book of mine called, *The Spirit of Truth Vindicated*, &c. in anſwer to a *Socinian*, who ſeem'd to deride the *Quakers* aſſerting a Neceſſity of having a Right Faith in God, and Knowledge of the Scriptures, from the Revelation and Operation of the Eternal Spirit, I uſed theſe Words. “But I aſſure them, they ſhall grope in the Dark, 'till they come into the Daily Obedience of the Light, and there reſt contented to know only as they Experience. At this he ſcoffed; *What know God only as they experience? Can we experience his Omnipotency? That* W. P. *of all others, ſhould talk at this Rate, is moſt Ridiculous.* To which he brings me in, thus anſwering, “'Tis Unchriſtian in *J. Faldo* to aſſert the right Knowledge of God, obtainable any other Way than by Experience. Here's my *Reflection* by Way of Conſequence, but where's my *Argument*? That he left behind, as being better able to jeer it, than confute it; ſome ſhort Account of it I will give. “That it is the Light or Spirit of God, that by it's Illumination giveth the right Knowledge of God, that ſuch Knowledge never goes without Experience. Again,

“ The World without in it's Make, Order, Preſervation, Providences; and his Power-
“ ful Work of Redemption within prove what I writ: But of this he takes no Notice. Now *his Diſ-ingenuity* thus far is two-fold, *Firſt*, His ſtretching the Word *Experiince* to all Caſes; when the Scope and End of my Words went no farther than *every Man's particular Saving Knowledge of God*, with Reſpect to his Repentance, Converſion, and Eternal Salvation. *2dly*, He not only has taken no Notice of my Argument, but has abuſed the Conſequence, *viz. That the Right or Saving Knowledge of God is not obtainable but by Experience*; after this Manner.

Pag. 38. Rep. Reader, *you have his Character of aſſerting, that Reaſon, Faith, Scripture, yea, the Spirit of God too (all which are not one and the ſame Thing with Experience) are not any Means by which to obtain the right Knowledge of God.*

Rejoyn. How like a Diſputant or an Honeſt Man he deals with me, may be ſeen, *Firſt*, In that *no Man can have Experience without Reaſon*, becauſe Reaſon is that Part of a Man, which is eminently concern'd in receiving that Experience, therefore not the Giver of it, nor yet it without Reaſon. *Secondly*, The Work of Faith is one great Thing experienced. *Thirdly*, The Scripture is oftentimes an Inſtrument to that Experience. *Laſtly*, The Spirit of God is the efficient Cauſe or Worker of Experience, in the reaſonable Soul. For muſt not *He* be very blind or Malicious, that can ſuppoſe, I meant by the Knowledge of Experience, *ſuch an one, as God's Spirit brings not to*, who have been all this while pleading for *that Knowledge and Experience, which the Spirit of God can only give*, and abuſed with a Witneſs by *J. Faldo* for doing ſo; but that he ſhould ſuppoſe me to exclude Reaſon, from Men in their Experiences, which is to render them Brutes, and becauſe therefore unreaſonable, to be ſure moſt uncapable of Experience (unleſs Men may experience without their Reaſonable or Underſtanding Part) is a Wrong that would have drawn a whole Chapter of Railing from him, had he been ſo ſerv'd by a *Quaker*. And for Faith, How can a Man have it, and not know he hath it; and which Way may he poſſibly know it and not experience it? As to the *Scriptures*, they may both be inſtrumental to Experience, and with Reſpect to what they declare of, be alſo experienced.

(Pag. 39.) Two Places more, and we leave this Chapter, in which it will appear, that his Courage is as much upon the Ebb, as his Envy was before upon the Float. In his former Book he was ſo unhappy in his Cauſe, as to let fall this Expreſſion, That *God above, and the Scripture without, have taught us better Things*. The Uſe I made of it in my Anſwer, he takes a little Notice of, I mean to recite, not confute it.

‘ Now what is the Teaching of the God above, ſaid I? If it be in the Scrip-
‘ tures, it was impertinent to ſay any more, than that the Scriptures have taught
‘ them better Things. But if he meant that God taught by his immediate Diſco-
‘ veries with and beſide the Scriptures, then wherein do we differ?

To which I will faithfully ſet down his *Reply*, that, if there be any Reaſon in it, I may loſe none of it in Tranſcription.

Pag. 39. Rep. W. P. *thinks* (now) *he has me upon the hip; this Phraſe he calls aſſiſting to my own Confutation. If joyning the Teachings of God and the Scriptures always together be Self-Confutation, let me be ever ſo Confuted.*

Rejoyn. This is both Evaſion and Falſe Doctrine. Evaſion in putting *always together* in the Reply, which was not in the firſt Paſſage; and very much alters the Caſe, ſince to ſay, that *God above and the Scriptures without have taught us better Things*, and to ſay, *if joyning the Teachings of God, and the Scriptures always together*, &c. are vaſtly differing. For the firſt Saying or Paſſage is general, and leaves God at Liberty to ſpeak beſide, with, or above the Scriptures; but the *Reply* ties God always to the Scriptures; that he cannot ſpeak otherwiſe than by them, nor the Scriptures be without him, which makes up the *Falſe Doctrine* I charged upon him. But if he means that God ſpeaks nothing contrary to his Mind declared in Scripture, and the Scriptures nothing contradictory to the Mind of God, I acquieſce; yet this Conceſſion not only brings him upon the *Hip*, but upon the bare *Ground* too; for it confutes him without controul, inaſmuch as he grants, *that the Scriptures without are not ſufficient to teach without the God above*, the very Thing in Controverſie almoſt from the Beginning betwixt us; ſo that I return his own Words upon himſelf, pag. 40. of his Reply. *All this ado is to make the Scriptures nothing without immediate Inſpiration*; implying that we hold them to be profitable as God is pleaſed to diſcover unto us, and breath into our Hearts the true Meaning and Virtue of them, for our Inſtruction and Comfort; and what ſhort of this doth *J. Faldo*'s Expreſſion import, that makes the Teachings of the God above neceſſary to render the Scriptures truly profitable unto any: And what is this but to ſay with us, that they are of *no value* (not in themſelves, but) to us, unleſs the God above unfold them, and brings our Souls into a Senſe of thoſe States and Truths they declare of. I leave my ſober Reader to make his Judgment of this, and ſo proceed to the next Particular, which will end this Chapter. I will ſet down his Words.

pag. 40. Rep. *He quarrels with my Management of* Epheſ. 6. 16, 17. *thus*, 'And a Shame 'it is that this Man ſhould bring theſe Places to prove that the Scriptures are 'Means whereby to reſiſt Temptation. *The Words are*, Wherefore take unto you the whole Armour of God; *And among the reſt is reckoned* the Sword of the Spirit, which is the Word of God. *Why doth he not ſay, it is a Shame I produce any Scripture at all? which is like a* Quaker *throughly; but the Matter is, it is a Shame to call the Scriptures the Word of God, or a Spiritual Sword.*

Rejoyn. No ſuch Matter. The Shame was, that *J. Faldo* perverted and miſ-apply'd Scripture; and the Shame ſtill is, that he ſhould ſo bungle and boggle in the Buſineſs, as of Two Pages to take Two Lines, that concern'd not either the Expoſition or the Argument, and when he has done, ſay nothing to it. Is this Man like to acquit himſelf with Advantage againſt the vain Attempts of *W. P.* as he is pleas'd to call them? *Reader*, I have often complain'd, and yet ſhall have Cauſe enough of my Adverſary's unfair Dealing, in not reporting the fortieth part of what I urge, and that he is ſure to take not what is moſt, but leaſt material to my Cauſe, and then beſtows a Squib or two upon it, inſtead of taking my Strength, or giving a ſage Reply; and that I complain not without Juſt Cauſe; be pleas'd to conſider my former Anſwer with what he firſt writ to occaſion it; by which his *Honeſty* in reciting, and *Reaſon* in replying may be moſt impartially judged of. Thus he, pag. 113. *Above all take the Shield of Faith, which is able to quench, &c. and the Sword of the Spirit, which is the Word of God. Obſerve* ſaid J. Faldo, *Faith in the 16th verſe is preferred above the Word of God in the 17th verſe; therefore it is not Chriſt the Word, but the Scriptures the Word; for Faith is not above Chriſt. Jeſus Chriſt, who had leſs need of Scripture than any of us all, reſiſted* Satan'*s Temptation by Scripture, It is written, it is written,* Mat. 4. To which I gave this following Anſwer; 'But neither will this do his Buſineſs, and a Shame 'it is that this Man ſhould bring theſe Places to prove that *the Scriptures are* '*Means whereby to reſiſt Temptation* (which Rebuke was the whole he recited) that 'concerned them not, eſpecially this in Hand, unleſs he would have *Faith* to be 'the *Scriptures*, or Word of God in his Senſe, which as it is abſurd, ſo it will by 'him be deny'd, ſince he allows Faith to be preferr'd before the Word of God, 'therefore diſtinct from it, and conſequently not the ſame with it. And ſhould 'we grant to him, that *Chriſt* is not underſtood by the Word of God, but the 'Scriptures; yet obſerve the fatal Blow his Cauſe receives at his own Hand. 'Every true *Chriſtian* hath Faith; that Faith is above the Scriptures, therefore *every true* Chriſtian *hath ſomething in him above the Scriptures.* Again, 'True Faith 'overcometh the World, and quenches the fiery Darts of Satan, conſequently 'Temptations; therefore not ſo properly the Scriptures, as *true Faith, which is* '*preferred above them,* (by *John Faldo* himſelf) *and which reſiſts Temptation, and* '*overcomes the World*, is, &c. Once more, the Juſt live by Faith, but *Faith* '*is above the Scriptures*, ſaith *J. F. Therefore the Juſt live by that which is above* '*the Scriptures*, and conſequently, the Scriptures are not the Rule of Faith, for 'how can any Thing be ruled by that which is inferior to it? Thus much we get, 'granting to him, that the Scriptures are the Word of God in the Text. Now, *Reader*, tell me, of this Argumentation what has he taken, *what has he replied to?* Yet this Man is deem'd worthy by the Profeſſors of our Times, to act the *Tertullus* againſt the poor *Quakers*.

For thoſe Words, *The Sword of the Spirit, which is the Word of God*, I told him then, 'We rejected his Gloſs; for the *ſpiritual Sword*, as he ſays, *Beza* renders 'it, muſt be of the Nature of the reſt of the *Armour* mention'd in that Chapter,

‘ ter, that is, inviſible and Spiritual, which the Bible or meer Writings we know ‘ are not. To which let me add; that I know no Reaſon *why the Shield of Faith ſhould be preferred before the Sword of the Spirit*, unleſs it be becauſe that's in the Verſe before this, if we conſider them in an abſtract Senſe, or as they are in themſelves. For *Above all*, is not a preferring the *Shield of Faith* in Dignity before the Sword of the Spirit, reſpecting their own Nature and Quality, but with regard to the Creature: For, *if Unbelief enters, how can the Loins be girt with Truth, the Breaſt arm'd with Righteouſneſs, the Feet ſhod with the Preparation of the Goſpel of Peace, the Head covered with the Helmet of Salvation*, or the Enemy encounter'd with the Sword of the Spirit? So that reſpecting *Man*, not reſpecting the *Dignity* of the ſeveral Parts of the Armour, *Faith* is above all, or firſt neceſſary; for tho' God, Chriſt, the Holy Spirit, Eternal Salvation, be all, or either of them greater than Faith, as in themſelves, yet without Faith no intereſt can he had in them. Wherefore our Adverſary's *Preference* vaniſheth, and his *Conſequence* about the Scriptures being the Word of God falls to the Ground.

Concerning Chriſt's Anſwer to the Devil, *It is written, it is written*, I ſhall deſire the Reader to obſerve in my Adverſary's Reply, what of my Anſwer he tranſſcribes, which I gave to the uſe he made of that Scripture; and what Sort of Treatment he affords me. Theſe are his Words.

Rep. *Once more and I have done with this Chapter. But ſaid Chriſt to the Devil, It is written*; What then, *ſays W. P.* Therefore muſt the *Quakers* needs deny the Scriptures to be any Means to reſiſt Temptation? *pag.* 90. *You may fear the Man is craz'd, or was almoſt aſleep when he wrote this. I produced the Example of Chriſt to prove that the Scripture is a Means for reſiſting Temptation, he reſiſting ſo effectually with* it's written, it's Written. *But* Penn *would make you believe I intended it to prove, that the* Quakers *deny the Scriptures to be ſuch a Means. Can you think ſuch a Man to be ſinleſs, yea, Infallible.*

Rejoyn. His Froth and Reflection I am no otherwiſe concern'd at, than that it ill becomes a Pretender to Divinity. It is enough for me to ſhew, that he has willingly conceal'd my Anſwer, and hath made a Reply as if he had taken in all that was fit to be conſider'd; my Anſwer lay thus, ‘ But ſaid Chriſt to the Devil, *It is* ‘ *written*; What then? *Therefore muſt the* Quakers *needs deny the Scriptures to be* ‘ *any Means to reſiſt Temptation*; (Here *J. F.* leaves me, but I go on) or rather are ‘ they not ſuch Means, which I am ſure no right *Quaker* ever deny'd. (Now ‘ *Reader* mark) Beſides, it was reaſonable that Chriſt ſhould ſo anſwer (ſet that ‘ Power aſide, which filled up thoſe Words, and chain'd *Satan*) *becauſe the Devil* ‘ *uſed Scripture to prevail upon him*, as the Place proves. However we deny not, ‘ but confeſs that where-ever God is pleaſed to ſpeak by any Place of Scripture to ‘ a Tempted Soul, it may very well be acknowledg'd to be a Means, by which God ‘ ſcatters ſuch Doubts and Deſpondencies, and gives Power over Temptations, and ‘ that it may often ſo occur, yet we would not have People fly to them, as what ‘ of *themſelves* may be ſufficient: but rather have Recourſe to that Divine Faith, ‘ which the Scriptures teſtifie *is able to Quench the fiery Darts*, and which, *J. F.* ‘ himſelf has largely confeſt, *is to be preferred above the Scriptures themſelves.*

Now I deſire the *Reader* to conſider, *Firſt*, That he gave not the 10th Part of my Anſwer in any reſpect. *Secondly*, That what of it would have prevented his reflecting upon me, he wholly omitted. He ſeems diſpleaſed that I made ſuch a Queſtion upon his citing Chriſt's Words to the Devil as this, *therefore muſt the* Quakers *needs deny the Scriptures to be any Means to reſiſt Temptation?* telling Folks, *They may fear I was craz'd or aſleep when I wrote it*; aſking, *If they think ſuch a Man to be ſinleſs or infallible?* as thinking it improper to his Quotation, and yet would take no Notice of theſe Words, that were directed immediately to it, viz. *it was (therefore) reaſonable that Chriſt ſhould ſo anſwer, becauſe the Devil uſed Scripture to prevail upon him*; the very Anſwer in his pretended Reply was wanting: With what Face then can our Adverſary, over and above his other ill Words, charge me with *deſigning to render him impertinent*, by making him endeavour to prove that the *Quakers* deny the Scriptures to be ſuch a Means, by the Queſtion I aſk'd, as if I had wrong'd him, and that he never intended any ſuch Thing through the bent of the Chapter? And what can be clearer, than that he on Purpoſe avoided the Shock, and took Notice only of that Part of my Anſwer, which being torn from the reſt, he thought fitteſt for him to play upon. But I ſee no

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Wrong I did him in ſo aſking what I did; for I am ſure it was one End for which the Scripture was quoted by him; and the *Jeers* he beſtows npon me and it, beſides his wilful Neglect of the reſt of my honeſt Return, and yet complaining for want of it when he had done ſo, is a pitiful come off for a Man of his Pretence to Controverſie.

Chap. IX.

CHAP. IX.

Not we, but our Adverſary *oppoſeth the Teachings of the Spirit to the Doctrines of the Scriptures. The Teſtimonies brought by him cleared and delivered from his Application. Our Doctrine proved from Scripture and ſeveral Teſtimonies. His frequent and groſs Perverſions of our Words and Writings diſcovered and juſtly rebuked.*

WE are now got to his laſt Chapter, relating to the *Scriptures*, in which he pretends to juſtifie his Charge, by farther evidencing a Conſiſtency between it and *William Smith*'s Doctrine, which I utterly deny'd to have been *William Smith*'s Words or Meaning. The Charge was, That *the* Quakers *put the Spirit of God aud the Scriptures in Oppoſition to each other*; His Proof of the Charge lies in theſe Words, *Traditions of Men, Earthly Root, Darkneſs and Confuſion, Apoſtacy, the Whore's Cup, the Mark of the Beaſt, Baſtards brought forth of Fleſh and Blood, &c.* which ſays *J. Faldo*, in his firſt Book, *would amaze a Chriſtian to read, what is contained in the two Pages quoted of vilifying Reproach to the Scriptures: If this be not oppoſing the Spirit of God to the Scriptures, the Devil himſelf muſt deſpair of inventing Words to expreſs it by.* Thus far *J. Faldo.* And indeed I muſt confeſs, If all or any of theſe Things were ever ſaid or publiſhed by *William Smith*, there is great Cauſe for Amazement, and Abhorrence too. But what ſaid I to this? Truly enough; but that *J. Faldo* was careful to conceal: He brings in a ſmall Limb of my Anſwer, and then ſcares it with hard Words. Take Notice of his *Reply*, to what he ventures to tranſcribe of my Anſwer.

Rep. Penn *ſaith*, W. Smith (pag. 41.) reflected not in the leaſt upon the Scriptures, nor thoſe Doctrines which were truly received thence. No ſuch Words can be produc'd by our Adverſary. *No* Jeſuit *in the World did ever out-do* W. P. *in Equivocations ond Subterfuges. His Streſs lies on the Words* TRULY *received thence.*

Rejoyn. Suppoſe them to be my *Streſs*, what *Subterfuge* lies there? Are there not Doctrines falſly deduced through Men's Ignorance of the true Intendment of Scripture? And do not ſuch as confidently think them to be truly received from Scripture, as if they really were ſo. But the Streſs lies here with *J. Faldo*; His Religion cannot bear a Scrutiny; and is as well nigh as ſhy of a Search as *Mahometiſm* it ſelf. Though had *J. Faldo* and the reſt of his Gang continu'd where they were, the poor *Quakers* might have had an Inquiſition with a Witneſs at their Heels by this Time. But he has a farther Comment for us.

Rep. The Quakers *allow no Doctrine to be truly received from the Scriptures, but ſuch as is received by immediate Inſpiration, and not from the Authority of the Written Word.*

Rejoyn. Where's the Oppoſition now? Doth not he ſet the Authority of the Scriptures againſt the Inſpiration of the Holy Ghoſt, at leaſt exclude the Holy Inſpiration from any ſhare in that Authority, and ſo do what he can to ſhuffle out *the Spirit from being concerned in the Authority of the Scriptures*; which is, if not the only, yet the greateſt Proof of their Authority, ſince it is chiefly by [*the Teſtimony of the Spirit in our ſelves that we know them to have been given forth by the Inſpiration of the Holy Ghoſt in others*, as held both by the Primitive *Chriſtians*, our Famous *Martyrs*, and moſt Conſiderable *Proteſtants*. He ſpeaks as if he affected Obſcurity, and aim'd only at jumbling and intricating, inſtead of explaining the Matter. But had we put the Spirit in Oppoſition to the Letter, it is no more than what the Scripture hath done before us, as *H. Bullenger*, that notable Reformer obſerves upon *Rom.* 2. 29. ‘The Spirit, ſaith he, is oppoſed to the Letter, ‘as when *Paul* ſaith, *The Circumciſion of the Heart is the Circumciſion that conſiſt-*

‘ *eth in Spirit, not in the Letter*; And again, *The Lord hath made us able Miniſters* ‘ *of the New Teſtament, not of the Letter, but of the Spirit*; *for the Letter killeth,* ‘ *but the Spirit giveth Life*, 4 Dec. 8 Serm. A notable Application to our Purpoſe; but while we only ſo oppoſe them, as to give the Preference to the Holy Spirit, *J. Faldo* falls foul of us for a Pack of *Enthuſiaſts*, ſhutting out the Spirit, at leaſt ſetting it aſide to exalt the Letter. But what doth he mean by theſe Terms, *Immediate Inſpiration?* for a *Mediate Inſpiration* I never heard of. Sure I am, that *Inſpiration* is God's own Breathing into the Soul, by which it hath Underſtanding given it, whether it be of Things written, or not written; and how that can be done, and *not immediately*, I know not. If he will exchange his impertinent Diſtinction of *Mediate* and *Immediate* for *Ordinary* and *Extraordinary*, we ſhall allow him more than we can upon the other; for by *Ordinary Inſpiration* or Revelation I underſtand ſuch daily and common Viſion and Diſcovery to the Soul, as concerns it in its general Station, reſpecting God and Men: By *Extraordinary*, ſuch as great Fore-ſights, or Divine Proſpects, which give to fore-tell or propheſie Things to come, or decide ſome ſignal Controverſies, or very ſpecial Caſe of Difficulty: The *firſt* is what I ſpeak of; and do affirm, that neither can the Scriptures be underſtood, our Souls fed and comforted, nor our Duties to God rightly perform'd without it: The *laſt* is a Caſe ſo peculiar, that all along it is plain, I never intended it. But if by *Immediate Inſpiration*, reſpecting us, he underſtands, *that from thence forwards we caſt off all Scripture, as an antiquated, or inſignificant Piece of Buſineſs* (which are yet Words too modeſt for his Malice to father upon us, as I ſhall anon make appear) then doth he wrong us and our Doctrine to an high Degree. And no Matter what he thinks of me, or what Names he may pleaſe to call me (who is too far gone in his preſent *ſplenetick* Diſeaſe, to think any better of ſuch as I am) I ſhall plainly ſet down what was my Meaning by the Words he cavils at, viz. TRULY *received thence*, I hope, to their Satisfaction, who will be more diſ-intereſted in their Judgment.

By *Doctrines* TRULY *owned and received from Scripture*, we mean ſuch Holy Truths, as God by his Spirit (inlightning our Underſtandings) hath given us a *true Diſcerning* of to be ſuch, and thoſe are they which we put in Oppoſition to Men's *Carnal Interpretations* upon, and *Imaginary Deductions* from the Scriptures, and not that we claſh the *Spirit's Inſpiration* againſt the Scripture; for they harmonize, and bear reciprocal Teſtimonies to each other: And this God, that knows all Hearts, both knows to be our true Senſe in the Matter controverted, and will one Day abundantly prove to our *Adverſary*'s Eternal Conviction. This, I fear, *J. Faldo* will never ſwallow; and why? becauſe it would choak him: Perhaps I muſt be a *Jeſuit*, an *Equivocator*, and what elſe he pleaſeth; but wherefore? becauſe it ſtrikes at his Honeſty, indeed Diſhoneſty; for he had rather we were, what he ſays we are, than receive a Contradiction by finding us otherwiſe, than he hath ſo confidently repreſented us to be. So much dearer is *Humor*, *Pride* and *Worldly Credit* to him, than our being not ſo miſtaken as he thought for. Is this Man like to make Converts, that firſt maims my Anſwers, and then either pelts what he doth take with Dirt; or if one Senſe worſe than another may be had, that (uſher'd in with a *Rant*, and wound up with a *Quibble*) muſt be given for an apt and irrefutable Reply: This hath hitherto been his Practice, and we now go upon both a Proof of it, and yet more evidently to clear the Truth.

In that little Piece of my Anſwer he cropt off from the reſt, (for after his wonted Manner, he thought it not beſt for him to encounter it at large, but a ſnap and away) I told him, that he could produce no ſuch Words, as, *Traditions of Men, Earthly Root, Darkneſs, Confuſion, Corruption, Deceitful, Whore's Cup, &c.* as ſaid of the Scriptures, out of *W. Smith*'s Book, which was one Part of my Streſs, he was willing to ſhake off, but it will not ſo eaſily acquit him. Obſerve his *Reply*.

Rep. *And whereas* W. P. *ſaith*, ‘ No ſuch Words can be produced; *he intends no other, but that* Smith *doth not accuſe himſelf in ſo many Words of Blaſpheming the Spirit of God in the Scriptures, and the Doctrines from thence received.*

Rejoyn. His firſt Words bely me; nor can any Man be ſo ſottiſh, as to think I intended any ſuch Thing, as he would have his *Reader* believe; for that were no Anſwer to the Objection, but an arrant, yet fond, Cheat and Illuſion. My Meaning went with my Words, and my Words meant as I juſt now explain'd them, the

Subſtance of which was in my *Anſwer*, though evaded by his *Reply*, and perhaps my *Rejoynder* will meet with no better Uſage.

For his Phraſe of *Blaſpheming the Spirit of God in the Scriptures*, I will tell him, and that upon very good Authority, that he now plays the *Canter* with us, and that ſhamefully, *The Spirit of God* in *the Scriptures!* a Scripture for that, I intreat him. You may ſee what a Doctor he is, you that believe in him, that thinks, *he can claſp up the Spirit with his Bible.* It ſeems thus far *J. Faldo* and *Simon Magus* agree; for the *one thought he could buy it of* Peter, and the *other implies he may have it of his Bookſeller.* Indeed if I thought *J. Faldo* could believe what he ſays, I ſhould be the tenderer of him; for Ignorance is to be pity'd: But when he ſhall ſhut the *Spirit of God out of Men, and ſhut him up in the Scripture, though it call Men the Temples or Tabernacles of God and his Spirit, whilſt it never calls it ſelf ſo, but Holy Writings, or a Declaration of Things certainly believed,* he is to be cenſur'd for his improper and ambiguous Terms, and the rather, becauſe his Charity is ſo ſmall to others in Caſes more excuſable, and that no Man acts the *Doctor of the Sentences* to others more ſnappiſhly and imperiouſly than himſelf; however, I ſhall be ſo favourable as to take his Words in this Senſe (elſe I know not which Way he will turn himſelf) *viz. The Spirit of God ſpeaking* (when it pleaſeth) *by the Scriptures*, which brings him and his Cauſe unavoidably over to us.

But let us ſee if *J. F.* can honeſtly faſten any of thoſe fore-cited *Epithets* upon *W. Smith*'s Book; If he can, we will condemn the Book as heartily, as *J. F.* traduceth us in his. But if he ſhall be found to have wrong'd *W. S.* God that lives for ever will avenge our Innocency upon him; which we deſire may extend no farther than to work him into true Repentance, and effectually to vindicate us in the Underſtandings of the Miſ-informed. His Words are theſe:

Rep. (Pag. 41, 42.) *But that all that Inventory of execrable Names* W. Smith *doth intend of the Scriptures, and the Holy Doctrines grounded on the Authority of the written Word, take theſe Teſtimonies, John* 1. 9. 'He [that is *John*] beheld him, and his Glory, and felt his Power, and what his Power took away, then he declared him as he knew him, and not from any Tradition or Writing before him; why then do you teach for Doctrines Men's Traditions? —— running into the Lines of what others have written, *Morn. Watch*, Pag. 6.

Rejoyn. Theſe Paſſages from whence the particular *Epithets* are taken ſhall be conſidered anon.

This is one of thoſe Teſtimonies he brings to prove he rightly cited and apply'd his former Teſtimonies out of the ſame Author; which had he intended in reality, he ſhould as well have inſerted the one as the other; to help ſuch as had not ſeen his other Book, into a true Judgment of this; but then may he ſay, I ſhould not make the beſt of my Caſe, which, to do him no Wrong, he ſtudies more than the Truth, or any Thing elſe, next to his making the worſt of ours. And now, *Reader*, that this Proof is as lame as his former, and wholly as ſilent to his wicked Purpoſes, conſider I intreat thee, the Drift of this Man, as his Diſcourſe at large manifeſts. Two Things he had in his Eye, *Firſt, To beat People off from the Doctrines and Traditions of Men*, in the Senſe Chriſt once ſpoke thoſe Words, to wit, *not the Scriptures, but Men's human Interpretations of them*, with ſuch Forms and Worſhips as they had invented in the Apoſtacy from the true Spirit of *Chriſtianity*, as theſe Words by *J. F.* purpoſely omitted, notwithſtanding they lay between the two firſt Sentences, which therefore make an abſolute Break, though he makes none, do undeniably evince, to wit, *Weigh this Truth all ye Prieſts and Profeſſors, and ponder it in your Hearts; have you beheld Chriſt, and ſeen his Glory? Have you felt his Power to take away your Sin? If yea, then why do ye teach for Doctrine Men's Traditions?* Again, Pag. 16. *For they being from the Life that gave forth Scriptures, their Underſtandings are darkned, and they err, and know not the Scriptures nor the Power of God.* Laſtly, In the 14th Page he hath theſe Words, *All the vain Worſhips and Cuſtoms, which People at this Day are in, who yet abide in Forms and Traditions, are all come up ſince the Days of the Apoſtles, and are after Men's Traditions, and not after Chriſt. And the Conception of all hath been in Man's Imagination, and hath been brought forth in his own Will and Wiſdom.*

By all which, *Reader*, it appears, that he diſtinguiſheth between *Men's Traditions* and *God's Tradition*. For, *firſt*, How can he mean the *Scriptures* in the *firſt Paſſage*, (the Middle of which our Adverſary ſo wilfully dropt) when he implies, that from feeling the Power of Chriſt to take away Sin, Men would leave off Teaching for Doctrine the Traditions of Men; making them thereby ſinful, and a Sin to teach them; when *J. Faldo* confeſſes, that upon the Spirit's moving and giving us the Underſtanding of Scripture we do allow the Doctrines therein delivered to be rightly preached. In the *Second Paſſage*, he undeniably diſtinguiſhes between the *Scriptures rightly underſtood*, and their *Miſtake of them to whom he wrote*; *Not knowing*, ſays he, *the Scriptures, nor the Power of God*, being darkned; which imports, that truly to know and teach *according to the Senſe of Holy Scripture*, is a quite differing Thing from *Teaching for Doctrine the Traditions of Men*. Nor is his *Third Paſſage* leſs clear in the Point, p. 14. ſince he explains what he means by thoſe offenſive Words to *J. Faldo*'s Ear, by *ſuch Cuſtoms, Worſhips, and Traditions as were not of Chriſt*, and that took their Riſe ſince the Time of the Apoſtles, and proceeded from the Imagination, Will and Wiſdom of Man; therefore not the Writings of either Prophets or Apoſtles, that were before ſuch Apoſtacy, and which were given forth as they were mov'd of the Holy Ghoſt.

The *Second Thing* greatly in the Author's Eye, and with which his Spirit ſeems to be preſt through the whole Book, is this; *Men ought to teach and preach to others no farther than they have a living Senſe or Experience of what they ſo teach or preach*: that this was his Meaning, by thoſe Words, *Running into the Lines of what others have written*; hear the following Words in his Defence. *How dare any of you*, ſaith he, *make mention of his Name, or ſpeak of his Glory, or of his Power, ſeeing you have not beheld him yet made manifeſt in your ſelves?* Again thus, *For* John *teſtified, that the giving forth of the Law was by* Moſes, *but Grace and Truth came by Jeſus Chriſt*, John 1. 17. *Mark*, ſays he, *Grace and Truth were come unto* John *by Jeſus Chriſt, and he had felt the Virtue of it, by which* Moſes's *Adminiſtration was fulfilled in him*. I ſay, *Reader*, his whole Scope was to inforce the Neceſſity of coming into the Enjoyments of the Holy Ancients, and an Experiencing of the Truth of thoſe Doctrines they declared, before Men are fit to teach them unto others. And as this is the Tendency of his Words, ſo does Holy Scripture ſtrongly warrant the ſame; Particularly *Jeremiah*, and the Apoſtle *Paul* to the *Corinthians*; in *Jeremiah* thus; *He that hath my Word, let him ſpeak my Word faithfully; What is the Chaff to the Wheat, ſaith the* Lord? *Is not my Word like a* Fire, *ſaith the* Lord, *and like a* Hammer, *that breaketh the Rock in Pieces? Therefore I am againſt the Prophets, ſaith the* Lord, *that ſteal my Word every one from his Neighbour*, Chap. 23. Verſe 28, 29, 30. The Meaning of which notable Place is plainly this; Such as have God's Word to declare (which is known from all Falſe Pretenders, who ſteal the Word from their Neighbour, and then cry, he ſaith, as the 31ſt Verſe expreſſeth, by the Reſemblance it bears to Fire, (a Thing eaſily to be felt) let them faithfully ſpeak it.

But thoſe who ſteal and preach the Word or Teſtimony that came from the Lord by and through another, as if the Lord ſpake the ſame by them, unto whom the Lord never ſpoke it; ſuch Prophets the Lord is againſt, which ſtrikes *J. Faldo* dead, reſpecting his Pretence for Preaching, who abundantly proves it to be his Belief, that ſuch are as *Good Miniſters* as any, yea, the only *Orthodox*, and the other but a Pack of Giddy-headed *Enthuſiaſts*.

The next Place is in the Apoſtle's 2d Epiſt. to the *Corinthians*, Chap. 10. Verſe 15, 16. *Not boaſting of Things beyond our Meaſure, that is, of other Men's Labours, but having Hope, that when your Faith is encreaſed, that we ſhall be enlarged by you, according to our Rule abundantly, to preach the Goſpel in the Regions beyond you, and not to boaſt in another Man's Line of Things made ready to our Hands*. Of this Sort of Boaſters is *John Faldo*, who hath nothing for his Religion, but the meer Bible, and but an uſurpt Title to that.

Reader, take Notice, that all along *J. F.* hath made no Difference between the *Truths* the Scriptures truly declare of, and *Man's dark and unregenerated Conceptions upon Scripture about Truth and Error*. Thereby confounding that which in it ſelf is moſt clearly different, to the End he may bring all thoſe Blows we give at Men's Traditions and Doctrines, (which they pretend to be rightly deduced from Scripture, but in Reality, are their own Imaginations) *To bear hard upon the Scriptures themſelves, and thoſe Doctrines and Traditions that are truly delivered by them*; which is a wretched begging of the Queſtion, that was not about the Scriptures, to which he would turn it, but his and their Way of underſtanding them, as if it were the ſame Thing to decry the *Scriptures*, as to diſclaim againſt *J. F*'s falſe Opinions concerning them.

But he thinks he has quite done our Buſineſs, and ſav'd himſelf from the black Blemiſh of Forgery, by another Teſtimony produced to the ſame Purpoſe, which is this: *And reading in the Scriptures, that there were ſome who met together, and exhorted one another, they obſerve and do as near as they can what they read of the Saints Practice, and ſo conceive a Birth in the ſame Womb, and bring it forth in the ſame Strength that others do, and in the Ground it differs not,* W. S. Pag. 22. But what of all this, *J. Faldo?* Can this Saying riſe higher than a Reproof of thoſe who are but in the *Form of Godlineſs*, whom the Scriptures exhort us *to turn away from:* But why was he ſo Diſingenuous as to refuſe us our Friends Words at large, thereby making People believe, that the Imitation reprov'd by *W. S.* concerns the Holy Life and Converſation of the Saints. For it's not two Lines before, that he tells us expreſly what Sort of Practice he means, when he writes thus, *And becauſe they* (Baptiſts) *read of ſome that went into the Water, and were baptized, they do the ſame.* In ſhort, The Zeal of his Spirit runs againſt all Apiſh Religions, and thoſe Perſons, who take unto themſelves the Name and Form of what they are Strangers to the Nature and Power of, being not led by the Eternal Spirit to worſhip God, but with an Unregenerate Mind and Ambitious Will, eagerly ruſh into thoſe Things for which they have neither Commiſſion nor Qualification.

I could urge ſeveral Teſtimonies out of Authors that neither liv'd nor dy'd in Fellowſhip with the *Quakers*, as a farther Vindication of their Senſe in this Particular; but Three ſhall ſuffice at this Time.

The firſt is given us by *Jo. Canne*, ſtiled by *Parſon Ball*, (an Eminent and Early *Preſbyter*) The *Leader* of the *Engliſh Browniſts* or *Independents* at *Amſterdam*, more than 30 Years ago, *viz. Labour to Experience the Power and Leading of the Spirit: It is very dangerous to reſt in any thing that comes from the Creature, 'till you have the Witneſs of the Spirit, which is not fleſhly, heady, or empty; but powerful, inward, and abides, and ſettles the Soul.* In the Light ſhall we ſee Light, *and no where elſe, let them pretend never ſo high Attainments.* A Knock to *J. Faldo.*

The Second is a Paſſage in *W. Dell*'s *Trial of Spirits*, writ, as I take it, while he was *Maſter of Caius College* in *Cambridge*. 'They, ſays he, who want Chriſt's Spirit, which is the Spirit of Prophecy, though they preach the *Exact Letter* of the Word, yet are *Falſe Prophets*, and not to be heard by the Sheep. And one Reaſon among many for this Aſſertion, was this, '*Under the New Teſtament we are not to regard the Letter without the Spirit, but the Spirit as well as the Letter, yea, the Spirit more than the Letter.* And therefore Paul ſaith, That *Chriſt ſhall deſtroy Antichriſt with the Spirit of his Mouth, and the Brightneſs of his Coming.* He ſcarce (ſaith this Author) takes any Notice of the *Letter*, but calls the true Preaching of the Goſpel, the Spirit of Chriſt's Mouth, or *the Miniſtration of the Spirit.* His next Reaſon is this, '*They that preach only the outward Letter of the Word, without the true Spirit, they make all Things outward in the Church, and ſo carry the People with whom they prevail, only to outward Things, to an outward Word, to outward Worſhip, outward Ordinances, outward Church, outward Government,* &c. *whereas in the true Kingdom of Chriſt, all Things are inward and ſpiritual; and all the true Religion of Chriſt is written in the Soul and the Spirit of Man, and the Believer is the only Book, in which God himſelf writes his New Teſtament,* Pag. 19, 20.

The third Teſtimony is out of *T. Collier*'s Works, p. 249. 'How can they teach others, who know not Truth themſelves, as they ſay, *but as they read it without themſelves?* And ſo at the beſt, *ſpeak but other Men's Light.* And if they miſunderſtand what other Men have written, then they ſpeak Falſhood inſtead of Truth.

Thus much in Countenance of *W. Smith*'s Expreſſion, from Three Men of great Note among our *Engliſh* Separatiſts.

But let us hear what Uſe *J. Faldo* makes of the Teſtimony he brought, and which we have thus clear'd and confirm'd.

Rep. (Pag. 42.) *Then follows in this, and Page 23. all that Rabble of vilifying Expreſſions of both their Practices and Authority, quoted by me in* Quakeriſm no Chriſtianity, p. 119.

Rejoyn. If this be true, *W. Smith*'s Book ſhall yet be blamed, as much as *J. Faldo* will otherwiſe have abuſed him. I will ſet down his Words faithfully, 'They, ſaid he, hope to be ſaved after this Life is ended by Chriſt, *though they be Sinners*, and ſo are ſet down in a *Carnal Security*, and reſt at Eaſe in the *Formality*, and are *Strangers to the Quick'ning Spirit, and the Faith that they have made is not held in a Pure Conſcience,* but is conceived in *the Heart that is Degenerated and Corrupted.*

I Query of my *Reader*, if this was meant of the Scripture, upon whom *J. F.* makes *W. S.* beſtow the Word *Corrupted?* Again, 'And what was by the Saints given forth, and appears in Writings without them, that their Life is in, and that they contend about, and all ſtrive to ſet up *their own Conceivings, and teach for Doctrines Men's Traditions.* Mark that, *Reader.* He ſpeaks not againſt the *Scriptures*, nor of them, but their *Blindneſs* in uſing them, '*and mind not the Meaſure of God in themſelves*; that is, *Reader*, God's Meaſure, or the *Grace of God, which teacheth to deny thoſe Sins* he told them a little before they liv'd in with Carnal Security. 'But, ſays he, ſtretch'd beyond it in the Comprehenſion, *and run into other Men's Lines and Labours.* That is, They out-run their own *Experiences*, and intrude themſelves into thoſe Things, which were beyond their own Growth, which *W. S.* rebukes them for, making it his Buſineſs to turn them to *that Grace, which obeyed, teaches them not to vilify the Scriptures, but brings them into the right Poſſeſſion of them, and Title to them:* which he makes appear to be more to their Advantage, than to diſpute and contend about them, whilſt *in Sinful Security, Formality, Eſtrangedneſs from the Quick'ning Spirit, Human Faith, Impure Conſcience, and in a Degenerated and Corrupted Heart*; All which is in his 22d Page, and gives Light enough (to any Man, that has not, like *J. F.* put out his Eyes of Reaſon and Candour) unto theſe following Words, which can no more relate to the Holy Scriptures, than that Spirit from whom they came, to wit, 'They are all upon the Earthly Root, and in Darkneſs and Confuſion in their Practice and Worſhip. Now, *Reader*, What does the Scripture practiſe, and whom, and how doth the Scripture worſhip; if the Word *(they)* relate to the Scriptures, and not thoſe ſeveral Ranks of Profeſſors to whom he expreſly dedicated his Book? Yet farther, That from the Crown of the Head to the Sole of the Feet, the Image (that is, the ſeveral Sects) hath no whole Part in it, but is full of Putrefaction and Corruption, and every Branch rotten and deceitful, and no good Fruit is found; *for the bringing forth of all is from the Heart that is deceitful and corrupted*, which lies fal'n and degenerated from God. What Man, Reader, that ever thought to have his Proofs examined, would have dar'd to apply in the Author's Name, theſe Terms to the Scripture, that ſo particularly and plainly relate to Man in his fallen State. But pleaſe to conſider what better Authority he has for the reſt, *viz.* 'And are all found Wanderers in the Night of Apoſtacy, and in the Darkneſs have taken the Whore's Cup, and do drink it: And unto all thoſe is the Cup of God's Indignation poured out, becauſe they are Baſtards, and not Sons. Upon which I query with *J. F.* who are the Wanderers? If the People, then the foregoing Word, *They*, of which the Word *Wanderers* muſt be the Relative, concerns Profeſſors; and then all thoſe Terms beforementioned belong not to the Scripture, and conſequently are miſapply'd by our Enemy. But if he ſays *W. S.* meant the *Scriptures*, how could they be ſaid to wander, or drink the Whore's Cup? And if the *Whore's Cup* be the Scriptures, (as *J. F.* makes *W. S.* mean) either the People drank up the Scriptures in the Apoſtacy, or the Scriptures drank up themſelves.

Next, Who are thoſe *Baſtards*, to whom the Cup of God's Indignation is pour'd forth? Certainly they are *Diſobedient Children*, and not as *J. Faldo* would have it, *the Scriptures and Holy Doctrines deduced from thence.*

Reader, Doubtleſs the Man is deſperate, and to me he ſeems to have laid Violent Hands upon himſelf, to the deſtroying of his Reputation among Men, and his Soul in the Eye of God; ſince after all this Injury to our *Deceaſed Friend*, he dares yet appear in ſo impudent a Strain, as this following Paſſage makes him Guilty of.

All this Penn KNEW *to be True, when he dared to make ſuch Hypocritical Appeals to Delude the World, Save the* Quaker's *Credit, and Abuſe me as a Forger.*

The Righteous God judge between us, Whether I writ otherwiſe than I knew, or he in affirming it, more than he knew. My Appeals were Solemn, in the Grief of my Spirit, to ſee a Man arriv'd at that Pitch of Falſeneſs, as to pervert and forge about Sacred Things, even while himſelf would paſs for a Miniſter of them; and I can ſcarce think any Man ſo prejudic'd againſt us, as not to conclude with me, that his Aim in this untrue Paſſage (to ſay no more) was to bear People down, as to the Honeſty of his Quotation, by the mighty Vehemence and Confidence of his poſitive Charge againſt me, *To have known, what in Reality I never knew, and to have appeal'd hypocritically to God concerning our Innocency, who did it in the Humility and Sincerity of my Soul,* becauſe the Man had no other Way left him, to ſecure himſelf from the deſerv'd Imputation of Forgery, or wilful Perverſion, ſcarce a Remove from it. But that by which he would clear himſelf from it, faſtens it inevitably upon him, *and renders him One of the daring'ſt and moſt harden'd Perverters I have ever yet met with in all my Life.*

The next *Teſtimony* he brought to prove our *Oppoſition of the Spirit to the Scriptures,* and which he pretends to juſtifie againſt my Explanation, was this, *Of this Sort are the Falſe Prophets, who have their Preaching from Study, and other Men's Mouths,* charging me, *That I treacherouſly* left out, *or from the Letter, and not from the Mouth of the Lord.* But as I us'd no Treachery, neither omitted it in Deſign, nor thought it Prejudicial to his Cauſe, ſince my Anſwer, as himſelf hath tranſcrib'd it, ſhews, that I underſtood it to be the Letter of the Scripture, that was meant, from whence they ſtole their Preaching, and not that they receiv'd it from the Mouth of the Lord; ſo in the End, it will prove more my own Diſadvantage to have omitted it, than any Bodies elſe. I ſhall ſet down my Anſwer, as he has tranſcrib'd it, and his Reply. the equall'ſt Way of Judging.

‘ The Natural Purport of the Words, ſaid I, can be no more than this: That
‘ though the Things declar'd of in the Scriptures, were the Word of the Lord to
‘ the *Holy Ancients and Jeremiah,* as God's Mouth (not his Mouth therefore) to
‘ the People of *Iſrael*; yea, much of it (mark) the Mouth of the Lord to us alſo;
‘ yet for Men to ſay any Part of it by Rote, eſpecially if they add (mark) *their own*
‘ *Comments and Gloſſes, framed from Study,* OF any Part of the Scripture, and ſay,
‘ *Thus ſaith the* Lord, or *Hear the Word of the* Lord, *and not in the ſame Living*
‘ *Senſe, nor upon the like Commiſſion, every ſuch One doth rob his Neighbour, and*
‘ *ſteal his Words.*

This is ſo much of my *Anſwer* as he tranſcribes, which ſeems thus far ingenious, that in three Times a larger *Anſwer,* he has not tranſcrib'd one Third of this; perhaps he thought it not ſo much for his Turn. But before I ſet down his *Reply,* I ſhall find *Two Faults* with this Recital; *Firſt,* That he has (I will not ſay *treacherouſly,* or that I knew he did deſignedly miſgive my Words, as he is frequently pleas'd to charge me) falſly ſet down one Part of my Anſwer; for in my Book it is, *If they add their own Comments and Gloſſes framed from Study,* TO *any Part of the Scripture,* and he tranſcribes it, *Framed from Study* OF *any Part of the Scripture*; as if *the Studying* OF *the Scripture,* and adding Men's own Gloſſes TO the Scriptures, *were one and the ſame Thing.* All I ſhall ſay of it is this, *'Tis a ſcurvy Miſtake, and looks very ſuſpiciouſly.* The *Second* is, That he has left out the moſt
material Part of my Anſwer; The Streſs of which in Brief lay here, ‘ *Parrots imi-*
‘ *tate Men*; But if ſuch Creatures are not therefore to be reputed Reaſonable,
‘ though the Sentence be Rational in it ſelf, becauſe it proceeds from *meer Imita-*
‘ *tion,* and not a Principle of Reaſon; neither is *He* a True Prophet, nor *That* the
‘ Word of the Lord, *with reſpect to that Prophet,* who has not receiv'd what he de-
‘ livers from the immediate Word of God himſelf, but by *Hear-ſay, or meer Imi-*
‘ *tation.* But of all this Part he takes no Notice. I now come to his *Reply,* which
I will faithfully ſet down, and, I hope, as clearly enervate.

Rep. (Pag. 43.) *The Errors, Self-Contradictions, and Abſurdities of* W. P. *I ſhall expreſs briefly.* Firſt, *What he ſaith they mean, I ſay they mean alſo,* viz. *The Scriptures are not the Mouth of God.*

Rejoyn. The Mouth of God is a moſt *uncouth Expreſſion,* for which he has not One Scripture, from *Geneſis* to the *Revelation*; nor do I ſee how he ſhould, ſince it it is unſound, if not Blaſphemous; for, by calling them not *A Mouth,* but *THE Mouth,* it renders them the moſt conſtant, neceſſary, and excellent Mouth, by which God, who is a Spirit, utters forth his Mind to his Children, thereby excluding the *Word of God Nigh in the Heart*, *and His Spirit in their Inward Parts.* But to proceed:

What does he mean by *Mouth*, or how does he take it, *Properly* or *Metaphorically?* If the firſt, I deny it: If the laſt, I thus far concede, That the Scriptures, as other Things, may be in a Senſe ſo ſtiled, when God pleaſeth livingly to ſpeak by them, otherwiſe I chuſe to expreſs my ſelf, as in my Anſwer, by him alſo omitted.

'The *Eternal Word of God is the Mouth of God, and the True Prophets and* '*Apoſtles in all Ages, have been as the Mouth of the Word of God*, declaring the 'Mind of it, either by Word of Mouth, or Writing, to the People, and the *Scrip*'*tures are the Writings of thoſe Inſpir'd Prophets and Apoſtles.* What more would he have?

Nay, there is not only no ſuch Negative, as he charges upon us, in my Anſwer; but I do expreſly ſay, *The Scriptures are not in a Senſe without a Mouth*, and that *for God too*, being a Declaration of much of his Will and Works, though I cannot allow them to be *The Mouth of God in the Senſe my Adverſary throughout his whole Book tugs hard to get*; *for by that Means we ſhould with him ſhut up the Mouth of the Eternal Word, which is* God's Living Oracle *to the Souls of his People.* But he proceeds.

Rep. W. P. *ſaith, The Things ſpoken of were the Word of the Lord. Then the Word of the Lord is, or was more than One, a Contradiction to himſelf.*

Rejoyn. Reader, take Notice that there is no ſuch Thing as he pretends to reply to, in this Part of my Anſwer he brings into his Book; it ſeems he has left it behind him, and I muſt go back to look for it: My Words were theſe, *The Scriptures then are to us obliging, as the Thing they declare of was the Word of the Lord to ſeveral Ages, Temporary Commands excepted.*

Which import no more than this, That the Word of the Lord declared the Mind of the Lord by the Holy Prophets; and the Mind of the Lord is not diſtinct from the Word of the Lord, though the Declaration be different from the Thing declar'd of. I cannot ſee any *Contradiction* in what I writ. Sure I am, I meant not by the Thing they Declare of, the Declaration, either by Word of Mouth or Writing, *but the Wiſdom, Will, Glory and Power of the Eternal Word, as they are Eternally One with, and in the Word, before ſo declared.* He was a little too nimble in the Buſineſs; but if I ſhould let him make the worſt Conſtruction he is able, it can riſe no higher than this, I ſhould mean by the *Word of the Lord, the Living Command of the Lord in the Hearts of his Prophets*, afterwards declared by Word of Mouth, or Writing; For *Word* ſometimes ſignifies *Command*, as thus, *This is the Word of the Lord*, or this is *the Command, or Mind of the Lord*, which are equivalent.

Rep. Thirdly, *That God hath a Mouth in a proper Senſe.*

Rejoyn. This is untruly charg'd upon me. My Adverſary's Reaſon for this indirect Conſequence was, my ſaying, *That* Jeremiah *was as God's Mouth* (not his Mouth therefore) which to me is a Good Reaſon why he ought to have inferr'd the quite contrary, ſince *as his Mouth*, ſignifying no more than ſomething *in lieu* of a Mouth, *and not* His *Mouth therefore*, was on Purpoſe brought in by me, to prevent that very Conſtruction which my *Adverſary* hath notwithſtanding hit upon.

But to the next Part of his *Reply*, which is ſtill by Way of Conſequence, as he thinks from my Principles.

Rep. Fourthly, *What the Scriptures ſay, the Lord doth not ſay, unleſs he that utters them, hath the like Commiſſion from God, as* Jeremy.

Rejoyn. A meer Tale of *J. Faldo*'s making: *They are the Words of the Lord*, let who will ſpeak them, or ſay them over. But they are not the Words of God, by, or through *that Perſon that is dead to them.* And inſtead of hearing and receiving them from ſuch *Intruders and Falſe Pretenders*, they ought to be flung back into their Faces, and they reprov'd for *Falſe Prophets: What haſt thou to do to take my Name into thy Mouth*, ſaith God, *that hateſt to be reformed?* And how is he Reform'd, that is not Renew'd into that *Life, Power and Wiſdom, that Man was indu'd with, before he came to be through Tranſgreſſion deform'd.* The Drift of our *Adverſary* is, *To prop and maintain a Company of dry, Senſeleſs, and Unregenerate Talkers for Worldly Maintenance.* They are of their Race, *Who Taught for Hire, and Divined for Money*, the *Chemarims*, or *Black-Coats*, of *Old Times.* The plain *Engliſh* of all *J. F*'s Jeers and Railings at us, is this, *We deny him to be a Miniſter of the Goſpel, who Preaches or Teaches what he has not experienced of God's Work in his own Heart*, viz. *Who Preaches of* David's *Languiſhings, and never was in them*;

of the Terrors the Apoſtles knew, and never felt them: In fine, *the whole Exerciſe that attends the Soul of Man, from the Beginning of his Repentance, to the Compleating of his Salvation, and never have Experimentally trod that Path, and paſs'd through thoſe divers States. He is an* ill Guide *that never went the Way himſelf, and an* unſkilful Phyſician, *who is ignorant both of the Diſeaſe and Cure.* His Fifth Conſequence is this.

Rep. *That all that call them by that Name, and tender them to others, are Thieves and Robbers.*

Rejoyn. This is a Piece of Gibberiſh I do not underſtand. *When did we call any Thieves or Robbers, for a Name given to the Scriptures,* if them he mean? On what Part of my Anſwer can he faſten theſe Words? 'Tis true, I ſaid then, and I ſay again, *They are all Thieves and Robbers, that ſteal other Men's Experiences, and then Preach them for Advantage.* For, *they that ſtole of old, were ſuch as ſpoke other Men's Words, without their Senſe.* And as the *Falſe Prophets* ſtole the True Prophets Words, which was one of their Marks; ſo the *True Prophets* did not ſpeak in Imitation of one another; but as the Word of the Lord came upon their Spirits, ſo they declar'd it, which is prov'd thus: *Firſt,* If it had been the Words or Writings of the True Prophets themſelves, then it could not have been ſaid, *Let the Prophet that hath a Dream, tell a Dream; and he that hath* My Word, *ſpeak* My Word *faithfully,* ſince moſt, if not every one of them, had the Words, or Writings of the True Prophets by them. So that after *J. F's* Conceit, every one of them might have ſpoken it, and then too when it pleas'd him; which being utterly inconſiſtent with the very Words and Nature of the Text, I conclude, it was an *Inviſible, Immediate, and Spiritual Word the True Prophets ſpoke by, as they were moved of it. Secondly,* It was a *Fire and Hammer,* and that the Scriptures were not: *Thirdly,* It came at certain Times to them who had ſo much of the Scripture as was then extant always by them; therefore not the Scripture, but an *Immediate Word. Fourthly,* Otherwiſe there had been no more Scripture upon Inſpiration, but a continual deſcanting upon thoſe they had; therefore ſtill an Immediate Word, and not the Words and Writings of others. *Laſtly,* if the Difference then between a True and a Falſe Prophet, *was the declaring faithfully the Word of the Lord, when, and as, they felt the Operation and Motion of it in themſelves,* and a borrowing, or rather ſtealing thoſe Words, and ſo without either the Operation or Motion of the ſame Eternal Spirit, which was before the Coming of Chriſt; *much more then ought the True Prophets in theſe Evangelical Times* (to whom was promiſed a more large Effuſion of the Holy Spirit) *to wait for the Operation and Motion of God's Eternal Power, Word or Spirit of Life, in order to inſtruct others.* And more Reaſon have we to repute them *Falſe Prophets,* that in theſe Days of greater Light, ſhould prop up themſelves as God's Miniſters, with the old Cheat of *Stealing their Neighbour's Words.* Certainly they are leſs ſufferable now, than at that Time; and if that Diſpenſation renounce them, this ought much more. But *J. F.* thinks he ſaith ſomething, when he flings this Conſequence upon me as ridiculous.

Rep. *That* Jeremy *and the Prophets are our Neighbours, though Dead Two or Three Thouſand Years ſince.*

Rejoyn. I never ſaid they were *John Faldo*'s Neighbours, nor does he deſerve ſo Good Company, though he needs it. But let it ſuffice, that *J. F. ſteals as bad as* Jeremiah'*s Neighbours did*; and thus far more boldly and notoriouſly, in that they perhaps got the True Prophets Words ſo ſoon, that ſome might not know who had them firſt; whereas *J. F.* runs back Two or Three Thouſand Years a pilfering for his *Hackney Sermons* out of them, which are ſo well known to be *other Men's Lines and Labours.* Methinks People ſhould not ſuffer themſelves to be ſo miſerably gul'd, nor lie at the Expence of *maintaining a Prieſt to tell his Tales,* who may buy each of them a Bible, containing the Writings of the Holy Prophets and Apoſtles, for Five Shillings, more to their Edification, ſince their Miniſters, or Maſters rather, deny Inſpiration, and conſequently all inward Certainty to their own Conceptions and Gloſſes, hugging *Fallibility as a neceſſary Article,* and flinging it more than once in our Teeth, as arrogant Hereſie to ſay, *We are certain of what we Teach.* Truly, *my Soul magnifies the Lord, and I rejoyce in God my Saviour, that he has diſvail'd this Myſtery of Iniquity, and diſpoil'd that Painted* Jezabel, *and ſplendid Whore of* Babylon, *who hath long ſate upon the many Waters, and hath diſcover'd her* Merchants, *her* Wares, *her* Witchcrafts, *whereby her* Abominations *are known, and her darkeſt* Stratagems *and deepeſt* Subtilties *found out.* It's not her ſaying, *She's a Bride, a Church; nor her Merchants and People, that they are Miniſters and*

Chriſtians, that will ſerve their Turn; for their Conception is known, their Original, their Number, their Power, their Devices and utmoſt Extent, and they are all found to be out of the Redeeming Power, Life, and Spirit of the Lamb. And for this Cauſe am I engag'd on Earth, and the Reproaches that attend me on that Account are unutterably more grateful to me, than the gaudieſt Titles, and ſweeteſt Entertainments this Temporal World can beſtow. It's for God, againſt the Devil; his Power and Spirit, againſt Satan's; the Spiritual, againſt the Formal Man; and the Real Life of JESUS, and Heavenly Experience of his Salvation within, whereby the Doctrine of the Goſpel is accompliſh'd in Men, againſt all Transformation into Likeneſſes, and but meer Verbal Imitations and Outſides of Religion; *For every Plant that the Heavenly Father hath not Planted, will he root up in this the Day of his Power*, in which the Lord will make his People a Willing People, and that not by indulging, but rebuking, and taking Men off from their own Willing and Running: For the Lord has decreed to over-throw the Banks, which the *Falſe Prophets* of the Nations have caſt up in the Night of Darkneſs, whereby all Refreſhment has been damm'd up from them, and the Nations have been like a parched Heath and deſolate Wilderneſs, that his Life, Power, and Spirit, may flow over every Kindred, Nation and People under the whole Heaven; *and they ſhall be all taught of God, and in Righteouſneſs will he eſtabliſh them, and there ſhall be one Sheep-fold and one Shepherd*; and the Idol Shepherds, who have no Viſion, neither have any Bread of Life wherewith to feed the Flock, God will utterly ſcatter and make an End of, and his Name ſhall be Famous and Renowned through all Generations. *Amen.*

But *Reader*, my Adverſary is not yet willing to leave me, he proceeds to tell us, *That the* Quakers *charge him, and ſuch others, with the Sin of Idolatry, to believe and live according to the Inſtructions and Holy Examples expreſſed in, and by the Scriptures, except they have them by Immediate Inſpiration*; and though the Subſtance of it hath been already conſider'd by me, yet I ſhall not grudge my Pains, if the *Reader* will beſtow his Peruſal, and perhaps he may find ſomething not unſerviceable to the farther Clearing of our Senſe, and Detection of our Adverſary's Diſ-ingenuity: He writes thus in his Reply.

Rep. (Pag. 45.) *I produced among others Two Teſtimonies which* W. P. *takes Notice of*; *My firſt is out of* Morning Watch, *Pag.* 23. 'And this is *Babylon*, the 'Mother of Harlots, and the Abomination of all Uncleanneſs.

Rej. I need ſay the leſs to this, becauſe I have ſo clearly and lately defended *W. S.* in that Book and Page, from any ſuch wretched Meanings and Applications, which *J. F.* has employ'd his Wits to rack his Words to. Only *Reader*, obſerve *his Fallacy*; that he ſets not down what Examples, and what Inſtructions, but confounds Moral with Ceremonial Precepts, on Purpoſe to make us at one Blow cut off all Regard to Scripture indifferently. * Next, mark *His Antichriſtianiſm*, in that he maketh the Mind of God, and Doctrines and Lives of the Holy Ancients in Scriptures, capable of being underſtood and follow'd, without the Inſpiration of God's Holy Spirit, thereby giving the Lye to the moſt expreſs Texts of Holy Scripture, and the plaineſt Aſſertions of the pureſt Fathers, moſt Famous Reformers, and conſtant Martyrs. I will ſay no more to this, than that our Adverſary himſelf, hath in the ſame Page cited ſo much of *W. S.* as declares his Perverſion of the other Part of his Book, viz. *And are all out of the Life and Power of God*; that is, Thoſe that ſay they have God to their Father, ſpeak high Things of Holy Scripture, and bedeck themſelves with the Paſſages thereof, and notwithſtanding are out of the *Life and Power of God*, are not *True Jews or Chriſtians*; but are of the Synagogue of Satan, the Abomination of all Uncleanneſs, and which help to make up *Babylon*, the Mother of Harlots.

For the *other Proof* he brought, which indeed was *his Firſt*, though in his Reply he tells us, *it was his Laſt*, he was afraid to meddle with it, and there was great Reaſon for it; For he knew not which Way to handle it, but it would bite his

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* But *J. F.* Is not that *Babylon*, or the *Antichriſtian Church*, which has the Shew and Outſide, but not the Life and Power of Godlineſs? May not Antichriſt adorn himſelf with the Literal Profeſſion of the Goſpel? Certainly all *Proteſtants* have accorded to this. I am ſure *J. Sprig*, *C. Goad*, *W. Dell*, *J. Saltmarſh*, *T. Collier*, yea, *J. Fox*, *Bp. Jewel*, *J. Reynolds*, *Dr. Willet*, *R. Abbot*, and a Nameleſs Worthy Author about Queen *Elizabeth*'s Time, in his *Voice out of the Wilderneſs*, &c. allow of *W. Smith*'s Doctrine, *viz.* That the meerly Literal, Formal, and Fleſhly-wiſe Church, not Regenerated into the Image and Life of the Son of GOD, is *Babylon*; and ſome of them are moſt expreſs in the Matter, which I omit for Haſte.

Fingers. I will ſet it down with my *Anſwer* contracted, that I may help the *Reader* to another Inſtance, by which he may take his juſt Meaſures of the Man in Hand, reſpecting his Sort of *Fair Dealing*, or *Strength of Argument*.

W. Dewſbury he cites thus in his *Diſcovery of Man's Return*, pag. 21. *All People may ſearch the Scriptures, and ſee how you have been deceived by your Teachers, who have cauſed you to ſeek your loſt God in Carnal and Dead Obſervations, Which they have not any Scripture for.*

Now, *Reader*, was not this an extraordinary Paſſage to prove *J. Faldo*'s Charge, viz. *That it was Idolatry to act according to Scripture, &c.* which is given by our Friend as a Reaſon why People ought not to follow their Blind Teachers: But be pleaſed to read my Defence, as I then writ it.

'*W. Dewſbury* is ſo far from making it *Idolatry to live up to the Scriptures*, that 'he condemns the ſeeking for the True God where he was not to be found, which, 'ſaith he, *they have no Scripture for*; As much as to ſay, that ſuch ſeek after God, 'not according to Scripture: And therefore are both Deceivers and Deceived. Unto which *J. F.* reply'd nothing, or perhaps *had nothing to Reply*, except an Acknowledgment, which he thought would not make for his preſent Sort of Credit.

He winds up this Chapter with a Juſtification of his Compariſon of our Doctrine about the *Scriptures* with that of *Jeſuits* and *Papiſts*. I will ſet him down at large.

Rep. *Concerning my Parallel between the* Jeſuits *and the* Papiſts *in the venom Spit againſt the Scriptures,* W. P. *hath thus little to ſay, pag.* 101. It is Ridiculous, and every way unworthy our Notice, a meer begging of the Queſtion; We can never allow of the Compariſon. *But why all this Contempt?*

Rejoyn. Contempt pinches his proud Stomach. But, Courteous Reader, aſk *J. F.* why he left out the Words immediately proceeding, viz. *He has been ſo Cunning or Unjuſt rather, as to quote their Authors and not ours; and ſome Paſſages we juſtly doubt.* What *baſe Juggling* is this with his Reader, and *Abuſe* of his Adverſary. It concern'd him more *to be juſt* in this than to aſk, *Why all this Contempt?* And had he not *leſs Honeſty* than *Stomach*, we might have expected that Juſtice, the Want of which brings *greater Contempt* upon him, than my ſober Reflection upon ſuch unfair Dealing.

But he proceeds to cite theſe Words as the whole Reaſon, why we diſallow the Compariſon, 'Since the *Papiſts* place the Rule and Judgſhip in a *Pope*, and General Council; and the *Quakers* in the Eternal, Unerrable, Holy Spirit of God. To which he replies thus.

Rep. *The firſt is as I ſaid; the ſecond is Blaſphemouſly Falſe; for the* Quakers *call their Light within the Spirit of God, which I have ſufficiently proved to be a Blaſphemer of the Spirit of God, a Sordid, Sinful, Corrupt and Ridiculous Thing.*

Rejoyn. What he means by *his firſt*, I know not, unleſs that he ſaid *true of the Papiſts*. And if any of them have writ or ſpoke unworthily of the Scriptures, we utterly deteſt their Actions. For *his ſecond*, I confeſs, I am greatly at a ſtand, I have travelled ſeveral Nations, convers'd with Men of moſt Ways of Religion, read a great many Books for my Time; but never yet did I meet with ſuch an *Inſolent*, *Blaſphemous* and *Scornful Expreſſion*, as this I now tranſcrib'd Word for Word out of his Reply. 'Tis true, there was an * Old Peeviſh Prieſt in *Ireland*, who *to get a little Money* (as clearly appear'd) writ an Envious Book againſt us, in which he called the Light within an *Ignis Fatuus*, a Dim Light, *&c.* who lived long enough to vex himſelf to Death with our Anſwer, as we are credibly inform-ed, not long ſurviving it's Arrival, and general Acceptance of moſt Sorts of People in thoſe Parts; But never yet have I heard or read of ſuch *hard Names* from the worſt of our Adverſaries; For *Tho. Hicks* himſelf, in his *Dialogues* againſt us, acknowledges, that *the Light within checketh for many Evils, and excites to many good Things, &c.*

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* *T. Jenner*, a *Presbyter-Independent Prieſt* of *Ireland*, writ a Book againſt us for Gain; for he went from Houſe to Houſe of many ſufficient, and ſome great Men, to preſent them; ſome gave him a Crown, ſome two Crowns, ſome a Piece: Among others, he had the Confidence and Avarice to give one to the *Lord Lievt.* of that Kingdom: His *Secretary* carried it to him; he turning it over obſerved many black Charges, of fouleſt and moſt pernicious Errors to Religion and Civil Government: The *Parſon* ſtill ſtayed; The *Secr.* thought he had favoured him ſufficiently: But not underſtanding the Prieſts Aim, that is, *Lucre* (the Old Prieſts Sin) was preſt to tell his Lord, that he waited for his Excellencies Anſwer. The *Secretary* was ſo civil as to anſwer his Deſire: But when the *Lord Lievt.* underſtood his Drift, he returned the Book to the *Parſon*, with this Account, *That he was ſorry to hear that the* Quakers *held ſuch ill Principles; but the Tares and the Wheat muſt grow together till the Day of Judgment.* So the *Parſon* was corrected for his Baſeneſs, and diſappointed of the great Bone he crept thither for.

It were too large to go over the Praiſes given it by the beſt *Jews*, *Gentiles* and *Chriſtians*. *Philo* the *Jew* calls it an *Immortal Precept*. *Plotin*, a *Gentile*, ſays, it is *the Root or Life of the Soul*: That *this Divine Principle in Man makes a true and good Man*. *Clemens Alexandrinus* a *Chriſtian-Father*, ſpeaks of it thus, *The Light will ſhine out of Darkneſs, therefore it ſhines in the hidden Part of Mankind, in the Heart.* Again, *Man cannot be void of Divine Knowledge, who naturally, or as he cometh into the World, partaketh of Divine Inſpiration, &c.* Thus *Munſter*, *Vatablus*, *Clarius*, *Caſtellio*, *Druſius*, and *Codurcus* upon this Paſſage in *Job*, *And upon whom doth not his Light ariſe?* acknowledge both its *Univerſality* and *Sufficiency* too, where obey'd.

I could produce a Multitude of approved *Proteſtants*, without being beholding to one *Papiſt* (whatever *J. Faldo* ſays of us) in Commendation of the Univerſal Light within; but will conclude with *J. Caryl*, one of the moſt ancient and eminent Paſtors of the *Independent* Way, in his Expoſition on *Job*; and *J. Owen*, that great Doctor of *Independency*, in his *Latin Exercitations*, formerly writ againſt the *Quakers*, under the Name of *Phanaticks*, a Term ſince beſtowed and improved, by he knows who, upon ſuch as need no pointing at.

J. Caryl on *Job* 32. 8. ſays, that *Wiſdom and Knowledge in the Things of God, come from the Inſpiration, or in-ſhining, of the Light or Spirit from above.* And on Chap. 24. 13. *That Light there mentioned ſhined in Wicked Men's Hearts, as well as Good*, or to that Purpoſe; And *that it is not a Natural or Proper Light, as the Sun in the Firmament, but ſuch as reproved them for their Iniquity, and comes from Above*, &c.

J. O. abundantly confeſſeth to the *Morality and Univerſality of the Light*, calling it alſo a *Supernatural and Spiritual* as well as *Moral Light*, as he frequently phraſes it. Good Uſe of which hath been made by our Chriſtian and Learned Friend, *Samuel Fiſher*, in Anſwer to *Him*, *Rich. Baxter*, *J. Tombs*, and *T. Danſon*, unto which they have never attempted any the leaſt Reply that we hear of, tho' it greatly concerns their Cauſe and Credit to do ſomething in it. For my own part, I ſhall ſay no more to *J. Faldo*'s Refutation than that he calls the *Light within* us (by which it hath pleaſed God to redeem us from our Vain Converſation) againſt the Judgment of many Good and Learned Men in ſeveral Ages, *A Blaſphemer of the Spirit of God*, *A Sordid, Sinful, Corrupt and Ridiculous Thing*; for which God rebuke him.

But there yet remains a notable *Teſtimony* of our Friends to be conſidered, which *J. Faldo* produceth, to prove our *great Affinity with the* Papiſts.

Rep. *If any pretend to be of us, and in Caſe of Controverſy will not admit to be tried by the Church of Chriſt Jeſus, nor ſubmit to the Judgment given by the Spirit in the Elders and Members of the Church, but kick againſt it, ſuch, we teſtifie, ought to be rejected as* Heathens.

Rejoyn. Nothing but Rank *Ranteriſm* can call this *Popery* in ſuch Diſgrace, or reject it as unſound, as I will make appear.

The Church of Chriſt, endued with his Spirit, hath a Judgment; This Chriſt allows her, and that every Individual ought to reſt ſatisfied in it, in Caſe of Difference; therefore ſaid Chriſt, *Tell the Church, and if he refuſe to hear the Church, then let him be as an* Heathen *and* Publican. *The Saints ſhall judge the World*; and much more by their Judgment determine, or reconcile Things among themſelves.

No Caution or Reſolution could be more ſoundly and ſcripturally laid down; *Firſt*, It is the Church of Chriſt that judges. *Secondly*, It muſt be the Judgment of the Church by the *Holy Spirit*, or rather the *Holy Spirit in the Church*, not conſiſting

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fiſting of Elders only, but *Elders* and *Members*, which make the whole Church. *Laſtly*, The Perſons rejected are ſuch as firſt *kick* or ſpurn againſt the Admonitions of the Church of Chriſt. What Man not bereaved of his Senſes, or as Irreligious as a *Ranter*, can ſo ſcornfully upbraid us with this Serious, Chriſtian and Neceſſary Diſcipline? Yes! *J. Faldo* (who pretends both to his Wits and Religion) dares offer ſomething againſt it.

Rep. *O the Charity of the* Quakers *Leaders! All that will not ſubmit to their little* Juncto, *are with them numbred with* Heathens *and* Infidels. *Here the poor* Quakers *may ſee the Image of the Beaſt among themſelves.*

Rejoyn. It were well if *J. Faldo* would ſhow more *Charity* in pretending to rebuke us for the want of it; But will he allow of thoſe Aggravations the *Epiſcopalians* and *Preſbyterians* made upon, and againſt, the firſt * *Browniſts* about gathered Churches? Did not they draw as large Concluſions? And had they not as much Ground for doing it, as our Paſſage can give to *J. Faldo*; ſince they deny'd in moſt harſh Terms *The Church of* England *to be the Church of Chriſt?* The ſame did the People call'd *Anabaptiſts* both of the Church of *England*, and National *Preſbytery*. But why our *little Juncto*, otherwiſe call'd the *Spirit of* G. Fox, *and his Miniſtry, or Repreſentative Body?* Is not this caſt out on purpoſe to inſinuate, as if *G. F.* with other publick Travellers in the Service of the Church, were Lordly or Domineering, (as *J. Faldo* a little farther calls it,) who rarely meddle with thoſe Things, leaving every Meeting to their own Power? But what Occaſion had he for this Reflection on our Friends Paper, even as by himſelf given us? Doth it not mention the *whole Church*, and afterwards explain *who that Church* is, by thoſe two Words, *Elders* and *Members*? But ſuch is the Practice of *J. F.* in his pretended Diſcovery of us.

Nor is there any Reaſon, why *J. F.* ſhould ſo much ſtomach the Word *Heathen*, ſince he thinks it a Priviledge to be ſo to us, at leaſt to call us ſo: Beſides, we own every ſuch one to have a *Saving Light*, which he denies to us, therefore leſs Charitable, nay Unjuſt to the Light; for he eſteems us only fit Company for the worſt Sort of *Heathens*, ſuch as *Julian* and *Lucian*.

It ſeems we muſt be viler than *Heathens* and *Mahometans* with *J. F.* witneſs his firſt Book: But we ought not by any Means to repute ſuch as he is, that denies us and our Principles with Abhorrence, as to us, either *Heathen* or *Infidel*; What ſhall we call him then? But hath the Man forgot that the drift of his Book is to *Unchriſtian* us? That the Title of it is *Quakeriſm no Chriſtianity?* And that the Cry of his Aſſociates for theſe Twenty Years has been *Heatheniſm*, *Gentiles*, Moral, but *not Chriſtian Men*, and therefore *have excommunicated*, *beaten*, *impriſoned, and that to Death*, and yet by no means muſt we deny theſe *Folks* to be true *Chriſtians*, *that have ſo long proved themſelves to be none:* Though this might ſuffice, that ſuch as that Paper concerned thought us *Chriſt's Church*, therefore it was juſt to them, whatever it may be to others for whom it was not intended: A Man may abuſe the higheſt Truths, taking to himſelf the Liberty he doth, to pervert our Words and Sayings: His *two Books*, in God's Day, will prove to his great Shame and Condemnation this one Charge, that I have often in other Words upon occaſion ſaid concerning him, viz. J. Faldo's *Charge againſt the* Quakers *are not their Principles, but his own Conſequences falſly drawn from them.*

To conclude, If ſuch inoffenſive, nay Chriſtian and neceſſary Reſolutions for the right Diſciplining the Church of Chriſt in the Ways of Peace and Righteouſneſs, cannot eſcape *J. Faldo*'s Cruel Hands, inſtead of rendring us *Papiſts*, I ſhall not wonder if from a *Non-Conforming Prieſt* he turns *a Spaniſh Inquiſitor*, or any Thing elſe that can be worſe: But it is Pity he ſhould leave us, and not ſee his Face before he goes. I will acquaint him therefore (if yet a ſtranger) with an *Excommunication* drawn up and pronounc'd by an *Independent* of great Note, being in the Parliament's Time *Maſter of Pembrook Hall in Cambridge, and Paſtor of a Church in* London.

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* See Dr. *Bilſon* and the Heads and Doctors of *Oxford* againſt the *Browniſts*—— *Gifford* againſt *H. Barrow*, *R. Bernard* againſt *Browniſm*, anſwered by *I. Robinſon*; and —— *Ball* againſt *I. Cann*, &c.

Sydrach Sympſon's EXCOMMUNICATION *of Capt.* Richard Norwood.

'I do in the Name of the Lord Jeſus and his People declare Mr. *Norwood* one that hath lifted up his Tongue and Heart againſt the Lord Jeſus Chriſt, and God the Father, one that from hence forward we have no more to do withall till he repent, but ſhall continually pray that his Nights may not be quiet for the Thoughts of his Sin, but that his Bed may be filled with Tears. I *charge* all you both of the Church, and all other that are *Chriſtians*, that you ſhould look upon him as *one that God would have thus ſeverely uſed, until that he* * *buckle under his Sins*, and then our Souls ſhall rejoyce. In the Name of our Lord Jeſus Chriſt *we deliver him unto Satan for the Deſtruction of the Fleſh*, that his Soul may be ſaved.

Rob. Nor. his Anſ. to Syd. Sym. Excom. pag. 8.

* An odd and unſound Phraſe.

To prove this Authority by Example, he produceth this Piece of Antiquity, however ill it befits an *Independent* Church-Man.

'The Church of *Pallemnis*, as *Semetius* reports, excommunicates *Andronicus* in theſe Words: *Let no Man account* Andronicus *a Chriſtian, but look upon him as one whom God execrates; have no Company with him, but what is neceſſary.*

This Reader is the Moderation and Charity of ſuch as *J. Faldo* accounts both a true Miniſter and a Chriſtian Society; much of this have we found at the Hands of the ſame Sort of *Separatiſts*. But firſt obſerve (according as *J. F.* would have us underſtand it by his Cenſure of us in a Caſe leſs obnoxious) the abſolute Authority perſonally aſſumed, and how much *S. S.* acted the Pope (in *J. F*'s Language) or arbitrary Prelate in this Matter, that had been an earneſt Decryer of the ſame Spirit in a more national Clergy. 2ly, It is worth our Notice, that the Matter *Firſt* charged was, a (pretended) Untruth, relating to Civil Commerce, from which he cleared himſelf to his Adverſaries publick Confuſion: But this was but the Preface, the Buſineſs is behind; for he denied *the Locality of Heaven and Hell*, that is, looked upon them as void of outward Place, and to have a more ſpiritual Signification, and that the other was too carnal, indeed *Mahometan*; and that he believed the Soul to have been *breathed from God*, thereby aſſigning to it ſomething more of Divinity than the uſual Opinion doth. For this and no more (as the Pamphlet informs me, which recites the Reaſons of the Excommunication) do they excommunicate him; yet to colour the Buſineſs the better, like as *J. Faldo* does with us, *S. S.* expells him their Society, *for denying an Heaven and Hell at all, and as rendring the Soul God himſelf*; crying out, *Satanical Devices, Atheiſm and Blaſphemy*. There is one Paſſage this Captain took Notice of, not unfit to be obſerved by us, with Reſpect to the Uſe *J. F.* makes of our Paper. *S. S.* in his Proem or Introduction to his Excommunication uſed among other theſe Words, *That though Men may withdraw themſelves from the People of God, they cannot from the Ordinances of God*, meaning, as I ſuppoſe, that his paſtoral Power could or ſhould reach beyond *Conſtantinople* or a farther Place, to excommunicate, *Anathema, Maranatha*, an Offender, &c. But to this the Perſon ſo dealt with, anſwers, and for ought I know more juſtifiably than *J. F.* can pretend to do to us (for we allow no ſuch perſonal and paſtoral Dignity and prerogative Power to any Man, nor do we uſe any ſuch Forms of Excommunication) ſays he, *Have I therefore withdrawn my ſelf from the People of God, becauſe I have withdrawn from you, Are none the People of God but your ſelves? What are all thoſe you are withdrawn from*, All Damned?

This is ſuch an *Argumentum ad hominem*, as I am of the Mind ought to trouble *J. F.* if the leaſt Grain of Modeſty be in him, what he chargeth upon us is outdone by themſelves, and the Aggravations he would render us odious by, are made the natural Conſequences of their own Excommunications.

I will conclude this with telling my Reader, that for no other Cauſe than what is expreſt, namely *Opinion* (and that not very offenſive) this Perſon once accounted greatly of among them, being a Member of their *high Court of Juſtice*, was firſt traduced, then excommunicated, after this, complained of to the Powers, by them, therefore deprived of his civil Employ; and though they were his Debtors, both

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both for Money lent, and his Services done them (if we may credit his printed Narrative) the *Prieſthood* ſo prevailed, that the Lord *Mayor Andrews* ſent a Warrant for him, had him brought rudely and violently to the Seſſions at the *Old-Baily*, and there placed among Thieves and Murderers, in Order to his Trial for Blaſphemy.

Theſe were the *meek* and *hearty Pretenders to, and Fighters for Liberty of Conſcience*, that when they had the Power in their Hand proved abundantly they intended it only for themſelves; not unlike to their great *Geneva* Doctor, that made *Servetus* keep Company with his Books, or rather had him burnt by them (as if it had been to ſave Wood) for Exceeding their *Preſbyterian* Reformation, and inſtead of repenting, defended it in Writing, when he had done, at what Time the ſaid *Doctor and that whole City* were perſecuted themſelves with the *Anathema's of Rome*; and 'tis not to be doubted, but they thought them unchriſtian. It would fill a Volumn to tell the Tragical Excommunications and other notable Feats done by ſome of this Tribe of Men, for the Maintenance of their Church, Power and Dignity, oftentimes ſaving the civil Magiſtrate the Trouble of abuſing ſuch poor Diſſenters from them, as we are, by a licentious Uſurpation and Practice of his Power upon their Backs: We well know it; yet has this Man the Confidence to fall hard on us for cenſuring ſuch as recede from what they once own'd, and becauſe we can never allow them, as ſuch, to be of us, he cries out, *O the Charity of the* Quakers, *the* Quakers *may ſee the Image of the Beaſt among themſelves, &c.* But on better Grounds may every ingenious Reader return this Exclamation, *O the Incharity of* J. F. *and his Adherents, whoſe very Mercies are Cruelties.* Let him pack up his Pipes, and play us no more of theſe Envious and Hypocritical Notes, and hold himſelf contented, that whether we be the Image or no, to be ſure he has made *Sydrach Sympſon and his Church the Beaſt* in great Letters, *cum multis aliis*, not forgetting nor excluding his own railing and excommunicating ſelf.

The CONCLUSION of the Firſt Part.

WE have now run through his Nine Chapters, Seven of which concerned the Scriptures, doubtleſs writ to vindicate his former Diſcourſe; but with what Succeſs, I leave with Thee, Courteous Reader, to judge. And before I ſum up our Senſe, for a *Farewel* to this Part of his *Pamphlet*, I requeſt thee, when thou next fall'ſt into Company with *J. Faldo* or any of that Tribe of Men (the pretended *Admirers of the Scripture*; and one would almoſt think, the devouteſt *Obſervers of thoſe Precepts*, and preciſeſt *Imitators of thoſe Examples* expreſſed therein) to aſk in good Earneſt, *Whether it be the whole, and every Part of Scripture they call the Word of God, and Rule of Faith and Life, or No?* If they ſay, *All and every Part of it*, then the Words of *Wicked Kings, Falſe Prophets, Perſecutors, &c. yea, the Devil himſelf, therein at large declared, with the whole* Jewiſh *Hiſtory, and Ceremonial and Judicial Law (containing the Government, Sacrifices, Prieſthood, and all other* Jewiſh *Rights)* will neceſſarily make up a great Part of the Word of God, and their Rule of Faith and Life. But if they ſhall anſwer *Negatively, that they are not in the whole and every Part of them the Word of God, and Rule of Faith and Life*; Then aſk them, *Which are thoſe Places, Precepts and Examples, that particularly concern us under this Adminiſtration?* And if they anſwer this Enquiry, and are not grown too hot and angry by this Time, entreat them to tell thee, *By what they diſcern and diſtinguiſh in this weighty Matter?* For if they either ſet aſide what they ſhould receive, or continue what ſhould be laid aſide, they *Add or Diminiſh* to what themſelves acknowledge to be *the Word of God*: If they ſay, the *Harmony of Scriptures*, the ſame Queſtion holds, *How, and by what doth it appear ſo Harmonious?* ſince there are very deep and obſcure Places, and ſometimes ſeeming Contradictions, and that in higheſt Points. If they ſay, *by the Spirit and Underſtanding of meer Man*; the Apoſtle *Paul* directly oppoſes himſelf to every ſuch Anſwer, 1 *Cor.* 2. But if (thus driven) they anſwer in the Words of *J. Owen*, 'That the only *Publick, Authentick, and Infallible Interpreter* of the Holy Scripture is HE, *who is the* AUTHOR *of them, from the Breathing of whoſe Spirit it derives all it's Verity, Perſpicuity, and Authority*, Exerc. 2, 7, 9. againſt the *Quakers*: Entreat their Patience to ſtand one *Queſtion*

ſtion more, and thou haſt done, *viz.* If the *Verity, Perſpicuity* and *Authority* of the Scriptures depend upon the *Breathing of the Holy Spirit*; or as he expreſſes it a little farther, the *Infuſing a Spiritual Light into our Hearts*; Then, *Whether People ought not to have Recourſe unto the Holy Spirit and Light, as the only Interpreter, Judge and Rule, what Scripture remains of Force to our Day; and how, and which Way ſuch Scripture is to be underſtood?* When thou haſt obtained ſuch ſober Anſwers as thy Queſtions deſerve at their Hands, I ſhould be very glad to have the Peruſal of them. In the mean Time we own, and with our whole Hearts confeſs,

Firſt, *That the Scriptures* (given forth by Inſpiration) *are a true and faithful Narrative or Declaration of the Mind of God towards the Sons and Daughters of Men, and his various Dealings with them, reſpecting Precepts, Propheſies, Threatnings, Promiſes, Providences, Rewards, Puniſhments, Deliverances, Doctrines, Examples and Practices.*

Secondly, *That they are Profitable for Reproof, Inſtruction, Edification and Comfort.*

Thirdly, *That it is the Spirit of God, which only gives Men to read, underſtand, and uſe them to Advantage,* as *Thomas Collier* hath well expreſs'd it about Twenty Five Years ago' *viz.* '*And truly, Brethren, it is my earneſt Deſire, to ſee Souls* '*to live more in the Spirit, and leſs in the Letter; and then they will ſee,* That we ' judge of the Letter by the Spirit, and not of the Spirit by the Letter, *which oc-* '*caſions ſo much Ignorance amongſt us; And they who profeſs themſelves to be our* ' Teachers, are chief in this Treſpaſs.

Fourthly, *That the Holy Spirit is the New Covenant, Rule and Judge*; it being the Promiſe of the Father, and Miniſtry and Diſpenſation of the latter Days, as theſe Scriptures abundantly prove, *Neh.* 9. 19, 20. *Job* 32. 8. *Iſa.* 59. 21. *Joel* 2. 28, 29. *Hag.* 2. 25. *Mat.* 16. 17. *Jo.* 14. 17, 18, 19. Chap. 16. 7, 8, 9, 10, 11, 12, 13, 14, 15. *Rom.* 8. 1, 9, 14. 1 *Cor.* 2. 9, 10, 11, 12, 13, 14, 15, 16. *Gal.* 5. 16, 18. *Eph.* 1. 17. 1 *Jo.* 2. 20, 27. Yet we deny not but the Lord hath and yet may make the Holy Scripture a Mean to ſeveral in the Hand of his Spirit, of Underſtanding and Comfort; and ſo far they may be a particular Rule: Yea, I do believe they have been, and yet are, next to a Living and Powerful Miniſtry, a more ordinary Mean, than many, if not any other whatever. Howbeit, we are not to center here, but preſs on forward to the Life, Power and Spirit it ſelf, of which they declare; for into that God hath determined to bring, and (as it were) wind up his People, by which they come to be fulfilled; whereas thoſe that ſtick in the Letter of them, and paſs not through and beyond it, into the Life and Virtue they bear Record of, know but as the *Scribes* and *Phariſees* did, and cannot as ſuch be true and faithful Witneſſes for the true and living God.

Fifthly, *We have proved our Doctrine of the Scriptures and the Holy Spirit (as by us diſtinguiſht and cleared from* J. F*'s Perverſions) by Abundance of ſuch Authorities,* as, I think, he dares not gain-ſay. So that we cannot be longer *Hereticks*, and thoſe continue *Orthodox*; ſhewing thereby, that we are but preſſing more intirely, plainly and effectually what the beſt *Proteſtants* and *Separatiſts* have, at Times, not only let drop from their Mouths and Pens, but inſiſted on, and propheſied alſo the Increaſe and Enlargement of in the Hearts of Men, however forgot or denied by their Dry and Degenerated Poſterity.

Laſtly, *That we do not therefore exhort People to hearken unto the Voice and Leadings of the Holy Spirit, which ſtrive with them* (as that by which God, who is a Spirit, comes truly to be known, and the Scriptures themſelves only to be read with a right Underſtanding, and true Benefit) *with any the leaſt Deſign, to juſtle the Scriptures out of their Place and Authority* (No, God knows it is not our Purpoſe) *but for this very End do we ſo write and ſpeak, that People do come to poſſeſs what they declare of, and witneſs them fulfilled in themſelves, inſtead of contending about what they do not underſtand, and which can never be revealed to that dead, dark and unregenerate State in which they live*; for the Lord is at Work (as I ſaid before) to gather People more and more into the Spirit and Life of his Son, accompliſhing his Glorious Promiſes in theſe latter Days, and bringing People to the good Things themſelves, by which Out-ſides are daily wearing off more and more, and the Teſtimonies of Holy Scripture witneſſed and fulfilled in them that believe: Which is not to Overthrow, but to anſwer the great End of their firſt Publication and Preſervation unto this very Day; Whereas the contrary is not truly to eſteem them, but under the very vain Pretence of it, to withſtand,

and as much as in them lieth, *to bar out the Great Goſpel-Miniſtration, which ſtands in the Convictions, Inſtructions, Leadings and Orderings of the Holy Spirit:* And unto that muſt all come, who in this Life would witneſs a Tranſlation into Chriſt's Kingdom, that is not of this World, and know a Being made free of that *Jeruſalem* which comes down from above, the Mother of the Free-born, which they only are that have been born again by the Regenerating Word; to whom the *Formal and Literal Profeſſors are but as* Hagar, *and her Off-ſpring; unto* Sarah *and the Seed of the Promiſe.* And this is the Word of the God of Heaven and Earth unto all thoſe that are yet unacquainted with this *Convincing, Baptizing, Reconciling, Ingrafting and Regenerating Word, Power, or Spirit within.* And ſo I am thus far clear of your Blood, and am at Peace with the God of my Salvation.

THE

SECOND PART.

Part II.
Chap. I.

CHAP. I.

Of Goſpel-Ordinances in General, ſuch truly embraced.

THIS Second Part of my *Rejoynder* is a Conſideration of his Defence of his Charge, *of our Denying Goſpel-Ordinances, the True Chriſt, with his Tranſactions at* Jeruſalem; alſo, *that we are guilty of Idolatry, and own not the Reſurrection of the Dead.* The Work of this Chapter will be to ſee, how he will make good our Denial of Goſpel-Ordinances in General. Be pleaſed to hear how he handleth both me and the Matter.

Rep. Pag. 49, 50. *The firſt Proof is out of* Fox, Myſt. p. 2. 'He hath triumphed over the Ordinances, and blotted them out, and they are not to be touched, and 'the Saints of Chriſt in them, who is the End of outward Forms. *This ſaith* W. P. Pag. 103, is Scripture Language. *But why ſo? Becauſe ſome Scripture Words are in it, although the Text be mangled, corrupted, and abuſed to the Contradiction of Scripture-Truth. Thus they apply ſinfully enough* Falſe Prophets, Dogs, Serpents, Hypocrites, Devil, Lyar, &c. *But if I ſhould call* W. P. *Thou Child of the Devil, Thou Enemy of all Righteouſneſs, he would not therefore allow it to be all very true, though ſo applied, it looks much more like Truth than* G. Fox's *Scriptural Language, who hath theſe Words about Baptiſm and the Lord's Supper.*

Rejoyn. For his Proof as he calls it, it is not in Pag. 52 of *G. F*'s Book, which were Anſwer enough to ſo ſhuffling an Adverſary. I confeſs, in Page 16, I find it, but it is ſo far from being immediately directed to either *Baptiſm* or *Supper*, that there is no ſuch Thing mentioned, much leſs inſiſted on from the Beginning of *G. F*'s Anſwer to *J. Timſon*'s Book, to the very Place wherein the Words are found: Now, What to call this Piece of Invention, is left with every Reader's Diſcretion. But it is not leſs worth our Notice, that of all my Explanation of *G. F*'s Words, he only reports theſe three, *viz. is Scripture Language*, who farther told him, 'Chriſt did blot out the Hand-writing of Ordinances, *Coloſ.* 2. 14. 'That he was to the Saints then, and is to thoſe now, who rightly believe in him, 'the End of all Meats, Drinks, Waſhings, Days, or any other Temporal Ele'mentary or Figurative Worſhip, according to Verſe 16, 17. By this it will appear, whether of us two have moſt honeſtly and moſt truly applied Scripture; I in thus expounding and vindicating *G. F*'s Paſſage, or *J. Faldo* in calling me (by Implication) *a Child of the Devil, and an Enemy of all Righteouſneſs.* But again,

Rep. Pag. 50. *I alſo told Mr.* Penn, *That if the Saints having Chriſt in them, were the Conſideration, for which the Ordinances were not to be touched, then not only we, but even all other Saints under the Moſaical Adminiſtration ſinned in their Practices of God's Ordinances alſo; for they had Chriſt in them in thoſe Days in the ſame Senſe as the Saints in theſe.*

Rejoyn. This Saying carries with it a large Conceſſion to Chriſt's Manifeſtation in the Hearts of his People, as well under the Moſaical Adminiſtration, as that which we call, for Diſtinction, *Evangelical*; Indeed larger, than true, if *by the ſame Senſe*, he underſtands, that all that he was to his Apoſtles, and the Churches by them planted, he was to the People of *Iſrael* under the Conduct of *Moſes*; for, *firſt*, it is manifeſt they were not capable of ſuch Diſcoveries, being weak-ſighted, carnal, and greatly addicted to embrace the Fopperies of the *Heathen*: *Secondly*, There would have been no need of ſhewing forth a farther Glory by Types and Figures, or to entertain Minds ſo enlighted and heavenly with ſuch low, and as the Apoſtle phraſeth them, beggarly Things, had they enjoy'd Chriſt under the Adminiſtration of *Moſes*, as in more Goſpel-Times. But above all, that *J. Faldo* ſhould plead for the Continuance of Ordinances after Chriſt had blotted them out, and *ſuch Meats and Drinks, &c.* as Chriſt ended, (being the Subſtance of them) becauſe Chriſt might be in ſome Meaſure known to the Saints of old, at what Time ſuch Ordinances were given forth, and ſuch Meats and Drinks obſerv'd, is *Jewiſh*, and, as I ſaid in my Anſwer, to plead for a Legal Diſpenſation and Bondage to the Shadows of the good Things to come, thereby making Chriſt's Coming of none Effect. But to proceed,

Rep. Page 50. *Yet though P. gives me bad Words to ſtrengthen his Argument, he grants what I ſay to be true in his Anger*; for (ſays he) Chriſt is to the Saints now, who rightly believe in him, the End of all Meats, Drinks, Waſhings, Days; *Here Lord's-Supper, Baptiſm, Chriſtian Sabbath, or Day of Holy Reſt, are all deny'd in Four Words.*

Rejoyn. If they be, it is his own Fault; for inſtead of my granting what he ſays to be true, I never mentioned them; and indeed he hath ſo manifeſtly given away his Cauſe by this unadviſed Expreſſion, as we need no more againſt him on this Occaſion: For thoſe *four Words* by which he makes me to deny the *Lord's-Supper*, *Baptiſm*, and the * *Chriſtian Sabbath*, are ſuch as we muſt reject, or we turn the Goſpel-Miniſtration out of Doors; They are the Apoſtle's own Words to the *Coloſſians*, (*Col.* 2. 16, 17.) *Let no Man therefore judge you in Meat or in Drink, or in Reſpect of an Holy Day, or of the Sabbath Days, which are a Shadow of Things to come*, but the Body is of Chriſt; and to the *Hebrews*, Chap. 9. Verſe 10. *which ſtood only in Meats, Drinks, and divers Waſhings, and Carnal Ordinances, impoſed on them until the Time of Reformation.* I ſay, here the four Words are denied to be Evangelical, *viz.* Meats, Drinks, Waſhings, Days; and ſince *John Faldo* will have the *Supper* to be conſider'd under *Meats* and *Drinks*, *Baptiſm* under *Waſhings*, and the Chriſtian *Sabbath* under *Days*, either He muſt with us, Deny them, as *Meats*, *Drinks*, *Waſhings* and *Days*, that are aboliſh'd, and therefore not fit to be continu'd under the Evangelical Adminiſtration; or maintain the Continuance of *Meats*, *Drinks*, *Waſhings* and *Days*, to keep up the *Supper*, *Baptiſm*, and

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* To call any Day of the Week a *Chriſtian-Sabbath*, is not *Chriſtian* but *Jewiſh*; give us one Scripture for it; I will give two againſt it. *Gal.* 4. 9, 10, 11, 12. where the Apoſtle makes their Obſervation, or Preference, of Days, to be no leſs than a Token of their Turning from the Goſpel. Alſo *Col.* 2. 16. An outward Sabbath, or keeping of a Day, to be but a *Shadow*; and that Chriſtians ought not to be judged for rejecting ſuch Cuſtoms; for this very Reaſon the Proteſtant-Churches beyond the Seas *generally deny the Morality of the Firſt Day*, counting all Days alike in themſelves, only they have Reſpect to the Firſt Day, as an *Apoſtolical Cuſtom*, and think it convenient to give One Day of Reſt from Labour to Man and Beaſt each Week. Of this Mind ſeveral *Learned Proteſtants* of our own Country have declared themſelves to be; So that neither our *Engliſh Epiſcopalians*, nor *French Presbyterians*, can eſcape *J. Faldo*'s Conſequence any more than the *Quakers*; for if thoſe that deny the Supper, *Baptiſm, and the Firſt Day of the Week to be the* Chriſtian *Sabbath*, deny *Goſpel Ordinances*, then thoſe who deny the Firſt Day of the Week (J. F's Chriſtian Sabbath) to be the *Chriſtian Sabbath*, muſt needs *deny a Goſpel Ordinance*, but that do many *Engliſh Epiſcopalians*, and moſt *French Presbyterians*, therefore both ſeveral *Engliſh Epiſcopalians*, and the generality of the *French Presbyterians*, are Deniers of a *Goſpel-Ordinance*: Conſequently J. F. told an Untruth in his Preface, when he aſſured both *Epiſcopalians* and *Presbyterians*, that they were *no farther concerned in his Diſcourſe than vindicated.* In ſhort, Though we aſſert but one Chriſtian Sabbath, and believe that to be the Everlaſting Day of Reſt from all our own Works, to Worſhip and Enjoy God in the Newneſs of the Spirit; yet 'tis well known that we both meet upon the Firſt Day in the Week, and behave our ſelves with as inoffenſive a Converſation as any of our *Sabbatharian Adverſaries*. The Honour is God's, by whom we are what we are; but this Teſtimony I record for God, His Goſpel and Right-begotten children, that the *Meats, Drinks, Waſhings* and *Days-obſerving Chriſtians are not come ſo far, as thoſe fooliſh* Galatians, *for whom the Apoſtle travelled again, until Chriſt were formed in them*, Gal. 4. 19. *being yet Strangers to the Life, Power, Spirit, and Subſtance of the Goſpel.*

Sabbath, and thereby eſpouſe the *Jews* Quarrel againſt the *Chriſtians*, and defend the moſt Rank, Childiſh and Carnal Part of *Judaiſm* againſt Chriſtianity it ſelf.

My Reader may by this perceive what a Goſpel it is *J. Faldo* would have, who pleads for the Uſe of thoſe Things under the Goſpel which are repugnant to the Nature of it; for in one Place the Apoſtle calls them *Shadows*, and in another, *ſuch Figures as could not make ſuch as uſed them perfect, as pertaining to the Conſcience*, Hebr. 9. 9. which the Goſpel doth not continue, but make an utter End of, by the bringing in a more excellent Covenant, Hope and Service.

His ſaying I was Angry, and gave him bad Words, is like the reſt: What ſhall I ſay to a Man that dares ſay any Thing, be it never ſo far from Truth, provided it may caſt an Odium upon me, where he can't confute me? The hardeſt Words I gave, were, that he *baſely wreſted our Words*; of which let the Reader judge: And for Anger, God knows I had none; I pity him. But he goes on.

Rep. Page 50. W. P. *to make a full End, adds*, ‘ or any other Elementary, ‘ Temporary, or Figurative Worſhip. *Now if he can ſhew us any Goſpel-Worſhip, conſidered entirely and formally, that is not Temporal Worſhip, he will do more than ever Man yet did; but in the mean Time he hath confirmed my Charge.*

Rejoyn. I have confirmed it by the Rule of Contraries, or by the ſame Figure our Friends Writings uſe to maintain his Accuſations: Certainly *J. F.* can never mean as he writes, and be Knowing and Honeſt too. If to confute his Charge be to eſtabliſh it, I hope my *Reader* will ſay, *I have done it effectually*; I know not whether to impute it to his Vanity or Lazineſs; for at every Turn we muſt prove his Charges, give Evidence againſt our ſelves, and *Dye by our own Hands*, while it is to be remembred, that amidſt all this Folly, *J. Faldo* muſt have the Liberty of Tampering with his Witneſſes, that is, *Reſting, Patching, Adding, Diminiſhing, Tranſpoſing, Miſ-interpreting our Words and Meanings*, or elſe he would be wholly at a Loſs. Many Inſtances I have given of his Skill herein; and his pretty Sort of wreſting the Word *Temporal* in this very Sentence, doth make up another; for I mean by *Temporal*, as the Words *Elementary* and *Figurative* immediately following do fully explain, no other than ſuch a Worſhip, *as is inſtituted for a ſet Time, till ſomething more excellent and durable comes in the Room of it, as the Typical Worſhip of the* Jews, *that ſerved it's Seaſon, and then gave Place to the Spiritual and Eternal Worſhip of the New and Everlaſting Covenant*: And this Man takes me, *as if I underſtood it of a Worſhip performed within Time in any Senſe*, thereby making me to deny the Performing of Worſhip to Almighty God, the Time Men live in the World, becauſe it may be called from the Word *Time*, or Tempus, *Temporal*, reſtraining that to the Nature of *Worſhip*, which only relates to the *Act* of Worſhip: As thus, The *Act* or Performance of Worſhip may be to Day, the Nature of that Worſhip, *Eternal*; ſo that Worſhip may be performed within *Time*, and yet not be by Nature *Temporal*: But the Worſhip of the *Jews*, reſpecting thoſe Exteriour and Shadowy Things, was by *Nature Temporal*.

Reply, (Pag. 50.) W. P's next Fault he finds, is with my ſaying, *That* Pennington *meant by the* City of Abomination, *Viſible Worſhip. If the Worſhip which he acknowledgeth God to be found in, and which Profeſſors, about the Years* 43, 44, 45, 46, *uſed, were Viſible Worſhip, or any Part of it Viſible Worſhip, then* Pennington *ſaid it of Viſible Worſhip.*

Rejoyn. A Fault ſo palpable is ſoon found; Who not ſtark Blind with Envy, would make ſo ill a Conſtruction of ſo ſound an Expreſſion? *J. P.* ſaid, *The Lord would not ſpare ſuch as do not come out of the City of Abomination*, that is, ſaith *J. Faldo*, *Viſible Worſhip*, as if they were Synonimous, or Terms of equal Signification; *City of Abomination*, that is, *Viſible Worſhip*; back again, *Viſible Worſhip*, that is, *City of Abomination*. Is this Man fit to write of Religion, that adventures ſo boldly to pervert Men's Writings? But he thinks this will excuſe him, that *I. P.* meant ſuch Worſhip as God was found in, and which Profeſſors uſed about 43, 44, *&c.* but this is too boldly obtruded; for, what Man can think *I. P.* ſo brutiſh, as to call that Worſhip, in which himſelf confeſſeth God to be found, *the City of Abomination?* *I. P.* ſpoke of the Nature of, and not the Viſibility of Worſhip; for there is not a Word of it in his Writings, ſo that he endeavours to maintain One Falſhood by another. But that his Charge is yet True againſt the *Quakers*, he produceth a Teſtimony out of G. F's *Myſtery*, pag. 65. “ *Paul* brought the Saints “ off from the Things that are ſeen, and Water is ſeen, and it's Baptiſm; adding, *Now unleſs* W. P. *will ſay, That Things ſeen are not Viſible,* G. F. *hath certainly failed* W. P. But this Shift will not ſerve *J. Faldo*'s Turn, ſince *G. F.* meant a *Viſible*

Viſible Changeable, and not a *Viſible Permanent Worſhip*; This Paſſage relates to *Figurative and Temporary Services*, ſtanding in thoſe Things which were but Signs of the Subſtance to come, and which are finiſhed by it: So that the Apoſtle did indeed labour to bring the *Jews*, and other weak *Chriſtians*, off from their *Viſible*, *Typical*, or *Legal*, to the more *Spiritual Worſhip of the Goſpel*; not that they ſhould be debarred from expreſſing that Worſhip; for while Bodies * and Souls are together, there is (as I writ at large in my Anſwer) a Neceſſity of ſome Bodily Demonſtration. I will yet give one Reliſh more of the Man's diſingenuous Spirit, before I conclude this Chapter.

Rep. (Pag. 50.) *Before* W. P. *parts from this Argument he grows kind, and ſhews the Power of Condeſcenſion to have place in him* (by theſe Words) "Yet thus far we "could go, That Viſible Worſhip (as ſuch) without a due Regard to what Kind of "Worſhip it may be, and what is the Root from whence it came, cannot be well-"pleaſing to God: *A great Compliance indeed, which is thus much Juſt, and no more, a Man's filling a Dung-Cart, or.* W. P's *acting on the Stage, or the Table in their Meeting-Place, as like a Fencer as ever was ſeen, are not Worſhip becauſe ſeen, though they ſhould by ſome be ſo called; for every Thing that is ſeen, is not therefore Worſhip.*

Rejoyn. His acknowledgment of my Condeſcenſion, is a ſmall Artifice to inſinuate my yielding him the Cauſe. But what Reaſon he had to commend me, would be better ſeen, by conſidering how aptly and honeſtly he hath replied to that little Piece of my Anſwer he found in his Heart to give us. He thinks to fling us off with his dirty and vain Similitudes; I writ of Viſible Worſhip, as *Praying*, *Speaking*, &c. on a Religious Account, he turns it to any Viſible Thing, as *Filling a Dung-Cart*, *Acting on a Stage or Table as a Fencer* (Similes right-well ſuiting his Diſpoſition) as if I denied that to be Worſhip, which was ſeen, *becauſe ſeen*, which was the fartheſt Thing from my Thoughts, and is not at all deduceable from my Words, yet hath this Man the Confidence to tell his Reader, *That they ſignify juſt thus much and no more.*

But in good Conſcience, *Courteous Reader*, can this Man think to eſcape the Hands of God, that acts with ſo much wilful Baſeneſs againſt me, as to make no Difference between my Saying, *That Viſible Worſhip, as ſuch, unleſs proceeding from a Right Root, cannot be well-pleaſing to God*; and ſaying, *That Viſible Worſhip is not Worſhip, becauſe Viſible, though it ſhould proceed from never ſo True a Ground*, which he makes my Anſwer to ſpeak, at leaſt he infers ſo from it, though a direct Contradiction? Is it one and the ſame Thing to ſay, *Viſible Worſhip is not therefore True Worſhip, becauſe Viſible*, and concluding *filling a Dung-Cart is not True Worſhip, becauſe Viſible?* Is it honeſtly done to apply that to Acting upon *Stages* and *Fencing*, which by me was joyned to Worſhip? If I had ſaid *Viſible Fencing*, as ſuch, is not Worſhip, becauſe ſeen, *his ſilly Shift might have had ſomething in it*; but to make no Difference betwixt ſaying, that Viſible Prayer is not True Worſhip becauſe ſeen, and *Fencing, or filling a Dung-Cart is not True Worſhip becauſe ſeen* (thereby turning what I ſaid of Worſhip, to every *Trivial or Common Action among Men*) is unworthy of an ingenious Diſputant, much more an *Humble Chriſtian*, and leaſt of all a *Chriſtian Miniſter*. In ſhort, I ſpoke againſt Viſible Worſhip, not *Rightly Grounded*, (a Poſition as True as Scripture it ſelf; for it is Scripture twenty Times over) and he twiſteth it, *to my Denial of Worſhip becauſe Viſible, be it grounded as it will*, as his laſt Words in the Chapter tell us, *For every Thing* (ſays he, as the Senſe of my Anſwer) *that is ſeen, is not therefore Worſhip*; inſtead of this, *Every Worſhip that is ſeen, is not therefore True Worſhip.* But his extending the Major Propoſition to *every Viſible Thing*, and not to *Viſible Worſhip only*, opens a Gap for his wild and extravagant Similes. I will lay down our Propoſitions, that the whole World may ſee his unjuſt Way of dealing with us.

My Propoſition lay in Form thus.

That Viſible Worſhip, which ariſeth not from a Right Ground, is not acceptable with God.

But John Faldo's *Viſible Worſhip* (*ſay*) *ariſeth not from a Right Ground.* Therefore,

John Faldo's *Viſible Worſhip is not Acceptable with God.*

The Argument, as he gives it in my Name, formed, lies thus.

That which is ſeen, is not Worſhip.

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* See Judas and the Jews combin'd againſt Chriſt.

But a Man's filling a Dung-Cart, &c. *is ſeen.* Therefore,
Filling a Dung-Cart, &c. *is not Worſhip.*

Which Argument makes nothing Worſhip that is ſeen, or viſible, however truly grounded, becauſe *Viſible*, inſtead of making ſuch Viſible Worſhip not True, which doth not proceed from a right Root.

Now be pleaſed *Friendly Reader*, to obſerve whither this Evaſion drives the Matter.

If that which is ſeen be not therefore Worſhip (as ſays *J. F.* in my Name) *then publick Praying or Preaching, though of never ſo True a Kind, or ariſing from never ſo Right a Ground*, becauſe ſeen, *is not Worſhip, much leſs True Worſhip:*

By this it undeniably appears, that my Adverſary hath at beſt miſtaken my *Anſwer*, which abundantly confeſſeth (as he himſelf hath obſerved in his *Reply*, p. 50.) *That there will be, there muſt be, and there ought to be a Viſible Worſhip*; and that ſuch Viſible Worſhip only is rejected, *which ariſeth not from a Right Ground in the Heart:* But how can this be, if publick Praying and Preaching, *ſpringing from never ſo Spiritual a Root, becauſe ſeen, muſt be no Worſhip* (which *J. F.* tells the World in my Name) How can theſe ſo grand Oppoſites meet? Or how is it poſſible to reconcile Things as contrary as this; William Penn *owns Viſible Worſhip:* William Penn *denies Viſible Worſhip?* For it is no leſs than to make me renounce Viſible Worſhip for Viſibility's Sake, who by my Principles and * Writings hold and maintain ſuch *Viſible Worſhip*, as is of a True Nature, or ſprings from a Good and Spiritual Ground: So that it is not the Viſibility, but the Ground or Nature (not being as it ſhould be) that is the Reaſon of our Exception.

* See Judas and the Jews combin'd againſt Chriſt.

Dr. Everard's *Sermons*.

'Beloved, I would have you ponder theſe Things well: If ye ſet up Ordinances, *&c. ſo as to build and reſt in them, ye do make Idols of them, or at beſt, you play the Babes and Children with them, by reſting always on ſuch Crutches and Gobies, and never come to be Young Men, much leſs as Fathers in Chriſt*, pag. 562. And truly, with ſome Men herein lies the Top, or Quinteſſence of their Religion, *making ſuch ado about Shadows and Figures, and Reſemblances, and they let the Truth, the Subſtance, the Thing paſs, and regard it not; foraſmuch as they are ſo zealous and hot about Forms.* But if they are by any drawn up to ſpeak of the Subſtance, *they are as Men loſt, cold and heartleſs*; which is a plain Evidence to me, *That they prefer the Shadow before the Subſtance, being meerly exerciſed about Childiſh Things, and are not willing to come up to the Truth, to the Excellencies and Glories, of what Baptiſm, and other Ordinances ſignifie*, &c. p. 560.

C. Goad's *Laſt Teſtimony*, p. 76.

'Ordinances are Vails, Man's Miniſtry is a Vail; if we ſee God in it, it is but darkly.

C. Goad's *Secret and Safe Chamber*, p. 72.

'The Carnal *Jew* looks for the fulfilling of the Letter, the Spiritual *Jew* looks for the Spirit: *Abraham*, *Iſaac* and *Jacob ſought a Country, not an Earthly One, but an Heavenly:* We pitch upon Figures and Vails, *and enter not within the Vail.* Theſe outward Things are a Vail, *a Table made a Snare*; but when we are *turned to the Lord, the Vail ſhall be taken away.* All Man's Teaching, Wiſdom, *&c.* makes the Vail the thicker: Thoſe that only feed upon the Vail, upon Outward Things, in which God may appear, *their Life ſhall be deſtroyed, when others are fed and feaſted.*

Joſhua Sprig, *Pag.* 142, 143, 144, 147, 148.

'The Deſign is to couple the Lord and Ordinances together; and we cannot endure to hear of the parting of them. Swear by the Lord, and Swear by *Malcham*, ſo we have but Ordinances we are well; ſomething from the Fleſhly Form and Appearance we do promiſe our ſelves, and ſo, like the *Iſraelites*, hanker after the Fleſh-Pots of *Egypt*, though they had as good Meat in the Wilderneſs: So, 'though God offer himſelf, and *Chriſtians* tell you, they cannot find God in ſuch Forms, but find Him abundantly Good in the Spirit; and though he be gone out of the Temple, yet they find Him in their Hearts, they preſs you to wait till God appear to you in the Spirit: O, ſay you, I can never believe it, that God ſhould do it without an Ordinance. This is to ſay, *That the Fleſhly Form doth add ſomething to God, who being All in All, is ſufficient without it* — You are like a Man that is kept up with Cordials, not to be compared with him that is in a Way of Recovery, when you want the Phyſician it is as much as your Life is worth; and if the Cordial be long a fetching, you begin to faint; you have not your Strength within you, but in Cordials without you: So is the Caſe between you that live upon Ordinances, and they that live upon Chriſt in the Spirit; Chriſt is never in a Journey, or to fetch a great Way off.

T. Collier's *Works*, p. 46.

'The *Chriſtians* Privileges under the Goſpel, they are all *Spiritual*, and *ſo are their Ordinances.*

T. Collier's *Works*, p. 241.

'God was in Chriſt reconciling Men to himſelf; yet this Diſpenſation of the Father was but a Fleſhly Diſpenſation, comparatively with a more Spiritual, this Fleſhly Righteouſneſs anſwering a Fleſhly Tranſgreſſion. Thus likewiſe hath he given *Ordinances anſwerable to this Fleſhly Diſpenſation,* wherein, when he pleaſeth, he appears in, and through, theſe Ordinances; yet note, *That God never appears in any Fleſhly Diſpenſation to keep them in the Fleſh, but that through theſe he might bring up Souls to himſelf in that Spirit.*

Sprig's *Teſtimony to the approaching Glory*, p. 55.

'Ordinances are but the Shadow as it were of the Image, therefore take heed of *Idolizing Forms*: Your Intereſt lieth *in knowing the Father, not in knowing of any Form whatſoever*; and take heed of cenſuring and judging Spiritual Diſcoveries.

CHAP. II.

Chap. II.

Of True and Falſe MINISTRY.

OUR *Adverſary* endeavours to ſtrengthen his General Charge conſidered in the former Chapter, by proving our Denial of each Ordinance in particular. He begins in his other Book with the *Miniſtry*: His Proofs, as he calls them, were theſe; 'And their Call to the Miniſtry we deny, which is Mediate, *J. Parnel's Shield*, p. 16. Alſo *G. Fox*, in his *Great Myſtery*, p. 45. 'But who can witneſs an immediate Call from God, and ſpeak as they are moved from the Holy Ghoſt, and ſuch Travel from Place to Place, having no certain Dwelling-Place. *This Miniſtry we own and witneſs.*

Now, without reporting one Word of my Anſwer, he concludeth his firſt Paragraph, concerning *J. Parnel's* Words, thus: *Having this Charge confeſſed, there needs no farther Debate.* O diſingenuous Man! What! Only repeat the Charge, and the pretended Proof out of *J. P.* without inſerting any Thing of my Defence, or Explanation, and then cry, *Having this Charge confeſſed, there needs no farther Debate.* Poor Brag! Yet nimble and notable Way of contracting Controverſie indeed: What is this but ſaying the ſame Thing over again. But as a Man that hath forgot himſelf, in his next Section he thus recollects.

Rep. p. 51. *To my Proof of a Call by Men,* W. P. *ſays nothing; but that he may not ſeem to have nothing to ſay, he tells us,* 'It is not, *Go ye forth into all the World and Preach the Goſpel,* that belongs unto all Men, no more than becauſe Princes ſend Ambaſſadors to Princes with their Credentials, that therefore every Man ought to do the like in Imitation, without conſidering neceſſary Qualifications; (thus far *W. P.*) *Did you ever meet with ſo ignorant and impertinent an Anſwer? Did ever any of us take theſe Words for our Only Call? Or pretend we had a Call thereby, to Preach to all Nations?*

Rejoyn. Why ſo much Contempt? I have hitherto thought that *Chriſt's Commiſſion to his Apoſtles,* had been pretended by you, to be a *Succeſſive Commiſſion*; if neither the *Spirit of God Within*, nor the *Scriptures Without*, give that Call, What doth? It had much more concerned *J. F.* to declare what he meant by his *Mediate Call*, and not to aſk, *If ever any met with ſo ignorant and impertinent an Anſwer*. But let this ſuffice, *That he denies that any of them pretended a Call, or Authority from Chriſt's Commiſſion to his Diſciples to Preach*, &c. Next, that he can only mean by a *Mediate Call*, that of the People, ſince he had excluded a *Call by the Spirit within, and the Scriptures without*: But becauſe the Call of a People is neither that which qualifieth, nor authorizeth any Man in himſelf, without the Commiſſion of God's Spirit in a Man's ſelf, it is the Commiſſion immediately received from God's Spirit, and proper Qualifications, that make the *Miniſter*, and not the Deſire of the People; that is an Invention hatcht in *Babylon*, whereby as well blind Phariſees as True Diſciples; baſe *Hirelings*, as Godly Shepherds, may be made Miniſters. There is this farther *Lazy End* in it, that being once called by any People, they think themſelves only obliged to reſide there, where they may take their Eaſe, unleſs a *Fatter Benefit* preſent it ſelf, at which they have been always wont to catch with Greedineſs, ſtill with this Deſign, that they might Live with more Worldly Peace and Fatneſs. This was one of thoſe Doors by which the Apoſtacy crept in; for the whole World is God's Field or Vineyard, and ſuch as he calls to Labour, neither will, nor ought to be limited by Men, but alone by the Good Huſbandman, who has called them into his Vineyard. But he proceeds,

Rep. p. 52. *Did we ever ſay,* It belonged to all Men *to Ordain Miniſters, and without conſidering Qualifications.*

Rej. Did I ever ſay you did? What *Trifling* is this? But did not *J. F.* charge my Anſwer juſt now with Impertinence and Ignorance, for making them to ground their Call upon the Apoſtles Commiſſion only, and does he not now make me to accuſe them with holding, *That all Men may Ordain Miniſters?* What Agreement can there be in this? Eſpecially when there are no ſuch Words in my Anſwer? But it ſhows the poor Man is hardly put to it: For his inferring, *that not only it belongs to all Men to Ordain Miniſters, but alſo without conſidering Qualifications*, is utterly falſe; for *J. Faldo*, to his apparent Overthrow, *Pag.* 9. as I have obſerved in my Anſwer, p. 106. grants us in ſo many Words, *That all True Miniſters of Chriſt ought to have an immediate Call, ſuch as conſiſts in Grace and Gifts; and ſuch as have not this immediate Call, we account unworthy of the Thing and Name.* Thus hath he given away his Cauſe, yet ſtill he ſwaggers like a Conqueror: But may I ever be thus overcome? For if this *immediate Call* conſtitutes both the THING and NAME, then a *Mediate Call* (let him underſtand what he will by it) neither worthily gives *Thing* or *Name*, elſe what means his reputing *ſuch as have not this immediate Call, unworthy of the Thing and Name:* It is to ſay, if I underſtand any Thing, and that in ſo many Words, *Mediate Miniſtry, and Miniſters, are unworthy of being called Miniſtry and Miniſters, becauſe the immediate Call only makes worthy of both Thing and Name.*

Rep. p. ead. *But* W. P's *Compariſon exceeds,* becauſe Princes ſend Ambaſſadors to Princes, *That is, Gods ſend Miniſters to Gods*, therefore every Man ought to do the like; *a rare Similitude-Maker.*

Rejoyn. A rare Similitude-Taker! *Reader,* I would not have diverted thy Eye from the Controverſie, but that he forceth me to ſhew, how much more like a *Vain Whiffler*, than a Grave Divine, he Governs himſelf; I have hitherto learnt, that *Similes run not always upon Four Feet*; ſhould they, what Havock might we make in Holy Scripture? *Similes* ought to be taken where the Similitude lyeth; It had been but leaving out two Words, that is, *to Princes*, and he had loſt his Quibble; for all ſober Readers will diſcern, that the Force lay, *upon Private Perſons imitating Princes in ſending out Ambaſſadors*; that is, becauſe Chriſt ſent forth his Diſciples, and Princes their Ambaſſadors, *therefore every Man muſt turn Diſciple and Ambaſſador*, which we call acting without a Commiſſion, and which *J. F.* hath ſufficiently rated us for; and what is worſe, forged in our Names, that *without an immediate Commiſſion we deny Obedience to all the Commands in the Bible*; but that we have already conſidered in our Chapter of Commands.

Rep. p. 53. *In* W. P's *Anſwer his Paſſion ſo blinded him, that he tells me, I therefore pretend to refute* G. Fox, *and therefore was impertinent, and that the Words were Scripture Words; whereas I quoted* J. Parnel *for thoſe Words, not* G. Fox. *But for* W. P. *to call them* Scripture-Words, *which are neither in that Order, nor ſo much as relating to ſuch a Subject, much leſs to the ſame End in any Place of the Scripture, is ſuch an impertinent Whimſie, as becomes one, who is reſolved to ſay ſomething, no matter what.*

Rejoyn. If any *Paſſion* I had, he was unfit to ſee that *Mote* in my Eye, who diſcovers ſo great a Beam in his own. The Miſtake was inconſiderable, for it was not in any Alteration about Words or Matter, but the Perſon that ſhould write them, which ſo long as he was one that J. F. *calls a Quaker*, was altogether as much to his Purpoſe. But I have this farther to ſay, he led me into that Miſtake by putting *G. Fox. Myſt.* p. 45. right againſt *J. P*'s Paſſage, and ſo connected them without any Mark of Diſtinction, that he rather deſerves to be blamed for Negligence, than I to be reflected upon for *Paſſion* or *Blindneſs*. But be it *J. Parnel*'s Saying and not G. F's, ſure I am *J. Faldo* hath very untruly cited it. Thus it begins; ‘ But who can witneſs an Immediate Call from God (leaving what follows in a differing Character quite out) ‘ *from the Outward Callings and Countries, Lands, Livings and Poſſeſſions, into ſeveral Countries to preach the free Goſpel as they have received it by the immediate Inſpiration of the Spirit* (now comes in another Piece of *J. Faldo*'s citing) ‘ and ſpeak it forth as they are moved from the Holy Ghoſt (here he lets fall again) ‘ *And as the Spirit gives them Utterance, freely, as they have received it freely; by which Miniſtry many are convinced; and as they abide in it are converted, as Many in the Nation who are now new Creatures, can witneſs to the Honour and Glory of God; and this Call we own and witneſs, and this Miniſtry we own and witneſs, which is immediate and ſtands in the Will of God; And ſuch covet no Man's Silver nor Gold, neither could be hired to a certain Place* (now comes in another Piece of *J. Faldo*'s Citation) ‘ but travel from Place to Place and have no certain Dwelling Place (here he drops again) ‘ *and ſuch are the true Miniſters of Jeſus Chriſt, who make the Goſpel free and without Charge* (now comes the laſt Parcel of his Citation) ‘ and this (Miniſtry) we own and witneſs.

This Reader was *J. Parnel*'s Doctrine, which, if it be contrary to a *Goſpel-Miniſtry*, there is no Goſpel-Miniſtry can be proved by Scripture; read theſe Scriptures, *Iſa.* 35. 2. *Mark* 16. 25. *Amos* 3. 7, 8. *Amos* 7. 14, 15. *Gal.* 1. 11, 12. 1 *Cor.* 1. 17, 18, 19. chap. 2. 10, 11, 12, 13, 14, &c. 2 *Pet.* 1. 21. *Acts* 2. 4. *Acts* 20. 23. 1 *Theſ.* 9. 6. *J. F.* ſhould have proceeded, and have given us four Lines more of this young Man's Diſcourſe; but as he left out what bore moſt cloſely and hardly upon *Hirelings* before, ſo would it not have been for the Intereſt of himſelf and his Brethren to have brought in this little of a great deal that immediately follows, *viz.*

[‘ And for the Teſtimony of this true Miniſtry, ſome of us are *impriſoned, ſome ſtoned, ſome ſtocked, whipped, and ſhamefully intreated as Vagabonds, and Deluders, and Wanderers, and Raiſers of Sedition, and peſtilent Fellows*, and eſteemed not worthy to live in the Nation, both by Prieſts, People, and Rulers.]

A Shame to *Independents* that then ruled, and which is worſe, the Guilt of the Blood of this Innocent Man lyeth at the Door but of too many of them, about *Coggeſhal* and *Colcheſter* in *Eſſex*, who by their cruel Impriſonment (ſcarce to be parallelled by any Story) brought this godly young Man to an untimely Death. I need not tell you why, he hath done it to my Hand; becauſe, ſays he, ‘ *We declare againſt all who come not in by the Door, but ſeek to climb up another Way by their Study, Inventions, and Serpentine Wiſdom and Knowledge, and ſo are Thieves and Robbers— Such Miniſters and their Miniſtry we deny; for the Hand of the Lord is againſt them*, &c. Great and true Words; No Man can miniſter that which he hath not; no Man can have thoſe Things which qualifie him *a true Miniſter*, but *by the Inſpiration of the Almighty, and the effectual Operation of his Power and Spirit*: God's Meſſengers were ever led, taught and furniſht by God's Spirit, not by *human Invention and Acquiſition*, which *Paul* counted *Droſs and Dung in Compariſon of the Excellency of the Knowledge of his Lord Chriſt Jeſus, through the Revelation of the Eternal Spirit*. But that *J. Faldo* may be the better underſtood about the Miniſtry he pleads for, take, Reader, a Paſſage he cites out of G. F's Book, called *Gr. Myſt.* which doubtleſs he reputes very heterodox, or he would never bring it to prove a Charge containing ſuch Matter as he counts ſo. ‘ *Thou [the Prieſt] art corrected by the Scripture, and the Apoſtle corrects thee, who ſaid, I have not received it of Man, nor by Man, and bid others look at Jeſus, the Author of their* Faith; *Their Writings*, ſaith *J. Faldo*, *are abounding with Matter of this Nature*; So much the better ſay I; for it is old Scripture Doctrine, and *J. Faldo* gives us plainly to infer by his Diſlike of this Paſſage, that he maintains a Miniſtry received *of Man and by Man*, and that People ought to look unto them, and not to Jeſus the Author of their Faith. If this be one of *J. F*'s Chriſtian Ordinances, as his Diſcourſe evidently makes it, I hope, my Reader will the leſs wonder

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der at thoſe hard Charges againſt us in it; for the plain Engliſh of his Charge againſt us is this, *The* Quakers *deny the Miniſtry that is of Man, or by Man, therefore they deny the Goſpel-Miniſtry.* Poor Man! what a paſs hath he brought his Affairs to? Indeed I pity him, and fear the Conſequence of his Diſappointment, ſince a Man of his Stomach, to charge ſo *high* and make ſo *little* of it, may, with the Loſs of his Honeſty, for ought I know, hazard his Wits too.

To wind up this Chapter and prove to all the World I have not miſtaken him, hear him.

Reply, p. 55. W. P. *produceth one of my Teſtimonies out of* J. Parnel, *yet but by halves,* 'And here is the Difference of the Miniſters of the World and the Miniſters of Chriſt— The one of the Letter, the other of the Spirit. *To which he replies,* Strange Impudence to call this a Proof; *But I cannot help it, if* P. *will ſay the Sun is Darkneſs: Before I part with him here, I will furniſh my Reader with that Part of the ſame Teſtimony he treacherouſly leaves out;* 'for they are meer Deceivers, and Witches, bewitch People from the Truth, holding forth the Shadow for the Subſtance; and what is the Chaff to the Wheat? *Add this to the other (as it was in my Book) and I dare truſt my Reader that is willing to ſpeak Truth to paſs his Cenſure; It follows in the ſame Author before quoted:* 'And ſo the Devil takes Scripture to maintain his Kingdom, and this he delivers by the Mouth of his Miniſters, which he ſends abroad to deceive the Nations leading People in Blindneſs.

Rejoyn. Let the Reader obſerve, that what he here pretends to quote out of *J. P.* follows as himſelf ſaid, what we have juſt before tranſcribed. Three Things contain my Rejoynder.

Firſt, He reports not my Anſwer which was to this Purpoſe. 'It is a Proof indeed, but againſt him; for if a falſe or worldly *Miniſtry* under the Form of Godlineſs may not be, farewell Scripture; But if ſuch a Thing will be allowed us, then ſince the Letter or Scriptures *are not by ſuch rejected, but in Shew moſt highly admired, and that they pretend to collect all they believe or know from thence* (tho' indeed they underſtand them not) we have great Reaſon to ſay, That *thoſe who are Miniſters only from the Letter, with what they imaginarily comment upon it, they are not Chriſt's Miniſters,* p. 110. Of which and much more he hath not given us a Word; how can he reply honeſtly, and intelligible, who neither gives nor takes Notice of the Anſwer he ſhould reply to. *J. Parnel*'s Words plainly relate to a Miniſtry not gifted nor qualified by the Holy Ghoſt; and *J. Faldo* tells us in ſo many Words, *that without it none are worthy of the Name or Thing*; Yet doth he make it as unreaſonable for me to ſay *J. Parnel*'s Words prove not our Denial of a Goſpel-Miniſtry (which ſo obviouſly own it) as for him to aſſert the *Sun is Darkneſs.*

Secondly, I did not leave out that which he chargeth me to have done *Treacherouſly,* the beſt Word he can afford me on the like Occaſions; he muſt be quite bereaved of his Senſes, that thinks I ſhould fear defending *J. P.* in calling ſuch *Deceivers* and *Witches* (as bewitching the People from the Truſt) who are made *Miniſters by the Will of Man, without the Inſpiration of the Spirit, Gift of the Holy Ghoſt, Will of God, and are Coveters of Men's Silver or Gold, Preachers of their own Inventions, Perſecutors, Revilers, ſtirring up of the Magiſtrates to ſtone, ſtock, whip, impriſon, &c.* all which *J. P.* gives as the Character of the Miniſtry he writ againſt; for if this be the Goſpel-Miniſtry, the Devil is a Saint: The Truth is, *John Faldo*'s Book is generally to be read backward.

Laſtly, There is no ſuch Paſſage of the *falſe Miniſtry,* much leſs of the true, in page 15, 16, or 17. of *J. Parnel's Shield,* as *J. F.* ſuggeſts; however I believe the Devil uſeth ſometimes Scripture, and that he hath had, and hath many Miniſters whom he ſends abroad to deceive the Nations, leading and keeping People in Blindneſs, under a Pretence of Chriſtianity and Conformity to the Doctrine of the Scriptures, in order to maintain his *Anti-chriſtian Kingdom*; all true *Proteſtants* were of that Mind; but *J. F.* is none of that Number. Doubtleſs the poor Man is brought to a low Ebb, that brings this to prove we deny Goſpel-Miniſtry, which the honeſt Martyrs, primitive Reformers, and what is more to our Purpoſe, the Scriptures themſelves ſay again and again; The contrary will unavoidably prove, *the Miniſtry of the Church of* Rome to have been *not Anti-chriſt's* but Chriſt's true Miniſters, ſince they both *uſe Scripture, preach Scripture, and call themſelves the Miniſters of the Goſpel by Apoſtolical Inſtitution and Succeſſion,* In this diſarmed Condition we leave him and the Chapter, confeſſing to all the World, that ſuch a

Miniſtry as hath effectually known the Operation of the Spirit of God in themſelves, as to thoſe Things which concern Redemption and Eternal Salvation; and that he draws forth by his Holy Spirit, indues with his Heavenly Power, *for the turning of Men from Darkneſs to Light, from the Power of Satan unto God*, we own, honour and love, and only deny and reject that Miniſtry which is *by the Will, Study or Acquiſition of Man* in his unregenerated State, who not being acquainted with the Effectual Operation of the Word of God in themſelves, are wholly dark as to thoſe Things which relate to the true Miniſtry, not knowing what they deny nor whereof they affirm; which doth not edifie, but hazard the immortal Souls of Men: And as they want the Inſpiration of the Almighty, to inſtruct them, ſo (being Strangers to the Work of God in themſelves, and not waiting to feel an Endowment with Divine Power from on high) there proceeds no ſpiritual Life or divine Virtue from them, to make their Miniſtry effectual, which is the Cauſe of that Lamentable Decay of Holy Living that is in the World, and great Increaſe of all manner of Unſavoury and Irreligious Converſation. I will conclude with two or three Teſtimonies given by Men once in requeſt with Separatiſts.

Chriſtopher Goad's *Invalidity of Church-Cenſures, pag.* 64, 65.

‘ It is the Spirit that makes Miniſters, and thoſe Miniſters that remain by the Spirit do miniſter the Spirit, and that is miniſtring of the Goſpel, *when we miniſter the Spirit.*

‘ I am a Miniſter of the new Teſtament *ſo far as the Spirit ſpeaks in me and by me.*

‘ In whomſoever the Spirit ſtands up and ſpeaks, *that Perſon for the Time is a true Miniſter.* The Spirit doth not regard *Sexes, the Spirit regards not Age, Learned or Unlearned:* 'Tis not Age nor Sex, nor any major Part can miniſter Spirit, but whom the Spirit pleaſeth.

Chriſtopher Goad. *Right Spir. &c.* pag. 21, 22.

‘ The Miniſtry that is calling us off from Man, from the Glow-worm Light of this Creation, from Man's Parts and Gifts, into the Spirit, that is the Miniſtry we ſhould look after.

‘ The Truth is, there is no true Prophet, no true Teſtimony given of Chriſt, *but by thoſe that ſee him*, and the nearer to him the clearer Sight of him, *the more clear and Powerful is the Teſtimony given of him:* That Teſtimony that is given to him by thoſe that do not ſee him preſent and come, is not in deed a Teſtimony to Chriſt, *but to Anti-Chriſt*; he is ſuch a Prophet as *Balaam* was, *that had nothing but Notion.*

‘ All true Prophets that propheſied of Chriſt ſaw him, *and he was in them.*

Chriſtopher Goad's *Paraphraſe upon* Act. 17. *pag.* 28.

‘ We know *no other Guide but the Spirit:* There is not any Miniſter in the World that is our Guide, or any Company of Miniſters, *but the Spirit, if he ſpeaks in them and by them*; We have but one Maſter, that is Chriſt.

T. Collier *in his Works, p.* 47, 48, *and p.* 430.

‘ Upon that Scripture, *Mal.* 27. *The Prieſt's Lips ſhould preſerve Knowledge, and they ſhould ſeek the Law at his Mouth*; *for he is the Meſſenger of the Lord of Hoſts.* Now this uſually is applyed to the Miniſters, who have given themſelves the Title of Prieſts, and that the People ſhould ſeek the Knowledge at their Mouths, and indeed they themſelves have done what in them lies, not only to bring People into this Error and Ignorance, but to keep them in it, whereas Chriſt is indeed *the alone Prieſt*, the Subſtance of the *Jews* Type, *and the People are to ſeek the Law at his Mouth*; but he is the Meſſenger of the Lord of Hoſts; he is called the Meſſenger of the Covenant, *Mal.* 3. 1. the alone Prophet and Teacher of his People.

‘ The Spirit being loſt, Anti-chriſt ſets the Wiſdom of the Fleſh *(human Induſtry, Tongues and Arts)* in room of it, it is the Anointing of Anti-chriſt; for in all

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‘ Things Anti-chriſt ſeeks to imitate Chriſt, as well in the Fleſh as in the Spirit.

‘ Again, *The Saints are made Partakers of the ſame Spirit the Apoſtles were.*

W. Dell's *Sermons*, pag. 16, 17, 18.

‘ There is a Neceſſity of this *Power of the Holy Spirit* for Miniſters. For *firſt*, If they have not this Power of the Holy Spirit, they have no Power at all; for *Chriſt ſent them only as his Father ſent him.* Without this Power they are inſufficient for the Miniſtry; for no Man is ſufficient for the Work of the Miniſtry by any natural Parts and Abilities of his own— but only by this Power of the Spirit; and till he be endued with this, notwithſtanding all his other Accompliſhments, he is altogether inſufficient— but only by the Power of the Holy Spirit coming upon them.

‘ He cannot ſpeak the Word of God but by the Power of God.

‘ Chriſt himſelf without this Power of God could not have ſpoke one Word of God.

W. Dell. *Stumbling Stone*, pag. 8.

‘ The Miniſtry of the new Teſtament is a common Miniſtry, belonging equally and alike to all the Seed of Chriſt.

W. Dell: *Trial of Spirits*, pag. 17, 18.

‘ The true Prophets ſpeaking the Word of God by and in the Spirit, as *Paul* ſays of himſelf, and other Believers who had received the Spirit, *We have the Mind of Chriſt*; But the falſe Prophets, *though they ſpeak the Word of the Letter exactly, and that to the very Original and Curioſity of Criticiſms*, yet ſpeaking it without the Spirit, *they are falſe Prophets before God and his True Church*; ſeeing all right Prophecy hath *proceeded from the Spirit in all Ages of the World*; but eſpecially it muſt ſo proceed *in the Days of the New-Teſtament*, wherein God hath promiſed *the largeſt Effuſion of his Spirit.*

Greenham, *Serm.* 1. pag. 51.

‘ Without this Spirit of Gad, *no Holy Exerciſe can have it's full Effect*; for the Word works not where the Spirit of God is wanting—— when we have not *the Spirit of God to teach us, ſpeak of the Law or the Goſpel, &c. we are little affected therewith*, unleſs God give us of his *good Spirit* to profit by the ſame.

Chap. III.

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That we own a Goſpel-Church, *contrary to our Adverſary's Charge.*

THE next Thing our Adverſary charged us with a Denial of, is a *Goſpel-Church*; one of his Proofs, as he will have them called, was in *J. N's Love to the Loſt*, pag. 17. ‘ And the Church ſo gathered into God is the Pillar and Ground of Truth, where the Spirit alone is Teacher. Upon which he argued thus, *The* Goſpel-Church *is a Church which had other Teachers, and not the Spirit alone; Therefore the* Quakers *deny a* Goſpel-Church, *and they contradict themſelves; for they have more Teachers than all others:* Thus his firſt Book, pag. 16. To which I returned, That ſuch as are not blinded with Prejudice, may diſcern that from our ſpeaking of the Univerſal Church of God, which (ſays the Apoſtle as well as the *Quakers*) *is in God*; he infers, ‘ That we deny all Viſible Religious Societies, commonly called by the Ancients, *Aſia, Theſſalonica, Epheſus, Corinth, &c.* Now obſerve this Reply.

Reply, pag. 59. *Not one Word of this in all my Book; My Charge was, That they deny a* Goſpel-Church, *not Viſible Religious Societies.*

Rejoyn. Confidently ſaid; but if all the Words be not there, doth it follow the Matter they import is not there? If he doth not mean, That we deny a *Viſible Religious Society* to be a Church, what makes him to infer our Denial of a *Goſpel-Church*, from our aſſerting it to be *Inviſible.* Two Things muſt follow from this Reply: *Either* a Goſpel-Church is *not viſible*, and then he breaks his own Neck; or *not a Religious Society*, and ſo he is impious: If then a Goſpel-Church is a Viſible Religious Society, and we deny a Goſpel-Church, it muſt follow, that we deny a Viſible Religious Society, which in *John Faldo*'s Opinion makes up a Goſpel-Church. To conclude, a Goſpel-Church and a Viſible Religious Society he makes to be quite differing Things: But perhaps, he will come off thus; *I did not ſay, ye denied the viſible religious Societies, called the Churches of* Aſia, *&c. but that you deny them, or ſuch as they are, to be Churches:* But neither will this ſerve his turn; for we both own them to have been Goſpel-Churches, and are taught by *J. F.* to believe, That a Goſpel-Church is not only not inviſible, but another Thing than a viſible religious Society too; It is worth our while to hear his Reaſon for it.

Reply, p. 59. *Religious Societies may be as far from a Goſpel-Church, as half a dozen Chriſtian Friends aſſociated together to eat a good Dinner, or carry on a Trade; yet he dirts me with want of Honeſty to grace his Forgery.*

Rejoyn. He might as well have ſaid to the *Ale-Houſe* or *Tavern*, whither he invited a Friend of ours after diſputing with him, doubtleſs not out of Love to our Friend, but the good Liquor, a Sort of Liberty once counted *Scandalous* by many of his Pretenſions, eſpecially when juſt after ſo ſerious an Exerciſe; but it is grown familiar with Men of his Coat, to fall *from the Bible to the Pot*, and ſo back again. But, *Friendly Reader*, what ſayſt thou of this Man's Evaſion? Who will have me to mean by *viſible religious Societies*, viſible civil Societies; for ſuch I count *good Men at an Ordinary, or a Committee of Trade*; Vain and Shallow Man! Did I not give Intimation enough what *Religious Societies* I meant, when I inſtanced the *Churches of Aſia, Theſſalonica, &c.* to explain what I meant thereby? Whether I did play the *Forger*, or my *Adverſary* the *Diſhoneſt Shifter*, let the impartial Reader judge. Again,

Reply. W. P. *proceeds*, p. 113. *in the ſame Evil*, ‘And from our aſſerting the Spirit to be the only Goſpel-Teacher, he concludes that we deny all Preaching of Men though by the Spirit; *the four laſt Words* though by the Spirit *are added by him, and meerly forged.*

Rejoyn. They may be added, but not forged; One would think it is only then, when without the Holy Ghoſt, that we deny it by his Words, and that hurts us not; but I take it the other Way, and the Truth is, it is a Miſtake he commits againſt us, where-ever the like Subjects fall in his Way; for this implies, as if we denied *Preaching by Inſpiration*, and that he all along had maintained it: A Doctrine he every now and then flings in our Diſh, ſcorns and derides: Thus can this Man's Conſcience ſail by any Wind to gain the Shore; and after all theſe Shuffles dares to conclude, *That we* in Terminis *deny all Preachings of Men*, becauſe G. F. ſaid, *ceaſe from Man*, when there is nothing more palpable, than that G. F. meant *Man* conſidered *in his own meer Ability*; that is, from ſuch as the Prophet forbid, not from true Prophets; but our Adverſary the Preachings of Men, *though by the Spirit of God*; for how can he make us to contradict our ſelves in ſaying, *Man is the Spirit's Inſtrument* (which he underſtands to be the Preaching of Men by the *Spirit*) if he doth not make us deny all *Preaching though by the Spirit.* In ſhort, I hope my *Reader* will think it no Forgery, whatever my Adverſary may, (who ever and anon would hide his own Weakneſs by a hard Word flung upon me to amuſe the credulous Reader) to ſay that from our Aſſerting, *The Spirit to be the only Goſpel-Teacher* of all who believe, he concludes, That we deny *all Preaching of Men, though by the Spirit*; elſe there would be no Senſe in his charging us with a *Contradiction*, becauſe we ſay, *The Spirit is the only Teacher*, and yet that the *Spirit teacheth by Men*, if he did not underſtand our Ceaſing from Men, or Denying Man's Miniſtry, *to be our Denial of Man's Preaching by the Holy Spirit.* But he will not give over yet: Theſe Words, *The Spirit the only Teacher*, he often flings up as Words indigeſtible by his foul and phlegmatick Stomach; for upon my ſaying, That ſuch as preach by the Holy Spirit are rather the Inſtruments than the Teacher, or Man is that by which the Spirit conveyeth his Teaching unto others, he replies thus.

Reply, pag. 58. *So that after* W. P*'s own ſtrict Account he allows their Practice,* viz. Preaching of Men, *to give the Lie every Day to their Tenets.*

Rejoyn. If Preachings of Men by the Spirit be the Preachings of Men, ſuch Preachings we ſhall always allow, and think it no Lye or Contradiction to our Tenets; But if he that dictates a Letter of Intelligence be the Informer, and not the Scribe, the Holy Spirit muſt be the Teacher, and Man but the Inſtrument. True Teachings are not only Words, but Matter, and that accompanied with Divine Power, which flow from the Eternal Spirit; Men give them but the ſimple Covering of Expreſſion, and that by the Spirit's Appointment; therefore not ſo properly the *Teachings of Men* by the Holy Spirit, *as the Teachings of the Holy Spirit by and through Men*; conſequently not Man's Teachings, but the Spirit's.

Again, Becauſe we charge him with bringing in *other Teachers than the Holy Spirit*, contrary to expreſs Scripture, the Promiſe of God, and the very End of the Bleſſed Goſpel, he replies.

Rep. Pag. 58, 59. *Can you think this Man worth diſputing with, who rambles and talks he cares not how? If what* P. *ſaid be true, the Exhortations to do the* Work of an Evangeliſt, feed the Flock over which the Holy Ghoſt had made them Overſeers, *were not intended of Man's Teaching; but the Spirit of God only exhorted the Spirit of God to theſe Actions, and Man had not, hath not any Agency in Teaching.*

Rejoyn. But did we ever ſay, *Man had no Share in being taught*, whatever we have ſaid againſt the utmoſt of *Man's Natural Ability*, conſidered ſeparately *from God's Spirit* about his Teaching? We never yet ſaid, That Man was not to be taught: Is there no Difference betwixt *Men's Teaching without God's Spirit*, and *Men's being taught of God's Spirit*? At whoſe Door then ſhould we lay this Abſurdity, *The Spirit of God exhorted the Spirit of God*? What an idle *Non ſequitur* is this?

Nor do we deny all Agency in Man, when managed by the Holy Ghoſt; A Man might as well argue (following *J. Faldo*'s Steps) againſt the Apoſtle *Paul*, when he ſaid, *It is no more I that live, but Chriſt in me*, that is, The Apoſtle had *no Life in him in any Senſe*; Would this be good Doctrine? But more openly do the Words of Chriſt lay to the Exception of ſuch Cavillers, '*Tis not I that ſpeak, but the Father in me*; Again, *It is not you that ſpeak, but the Holy Ghoſt in you*; For, after *J. Faldo*'s Paraphraſe, we muſt either deny that Chriſt or his Apoſtles ſpoke thoſe Words, *or* confeſs that they contracted themſelves in ſaying, they did not ſpeak when they did; or, *Laſtly*, He muſt acknowledge to us, That *ſuch Teachings and Speakings are not the Teachings and Speakings of Men, but of God by and through Men.* Let him firſt ſee if he can reconcile himſelf to theſe Scripture-Paſſages ſo pertinent to our Purpoſe, and leave off his ſilly Shifts, as eaſily confuted as diſcovered.

Upon my ſaying, That 'we do believe that there is One, and but One Univerſal 'Church, the Ground and Pillar of Truth, and that is in God, and that the Mem-'bers of it *are waſhed in the Blood of the Lamb, and grafted into the True Vine*, '*bringing forth Fruit unto Holineſs*, p. 113. he thus replies (and I beſeech my Reader to conſider it.)

Rep. Pag. 59. *If he own no other Church but this, which is the Character of the inviſible Church, he owns not a Goſpel-Church, whoſe Order and Frame is according to the Doctrine of the Apoſtles, and Practice of the Saints in the New Teſtament.*

Rejoyn. We are beholden to him for this; May we ever meet with ſuch Adverſaries! It ſeems then my *Definition* hath nothing to do with the *Goſpel Church*, What is it but to ſay, that the *Goſpel-Church is not the Pillar of Truth*, The Goſpel Church is *not waſhed in the Blood of the Lamb*, The Goſpel Church is *not grafted into the true Vine*; and that Men may be *in the Truth, waſhed in the Blood of the Lamb, grafted into the true Vine, and bring forth Fruit unto Holineſs*, and yet no Ways concerned in the Goſpel Church; in ſhort the *Goſpel Church is not the Univerſal Church, nor the Inviſible Church a Goſpel Church*; and what is his Reaſon, if any there can be, for all this pernicious and Anti-chriſtian Doctrine? Becauſe a *Goſpel Church is one whoſe Order and Frame is according to the Doctrine of the Apoſtle and Practice of the Saints.* Worſe and worſe it ſeems then in *J. F.*'s Senſe, that the Order and Frame the Doctrine of the Apoſtles brought the Church of Chriſt to, and the Practice of the Saints in the New Teſtament, had nothing to do with *the Pillar of Truth, dwelling in God, being waſhed in the Blood af the Lamb, grafted in the true Vine, and bringing forth Fruit unto Holineſs.* What Sort of *impious Gibberiſh* is this? For according to his Notion of the Goſpel Church, the *moſt Satanical Crew may as well be of that Church as the beſt of Chriſtians*; ſince the External Order (at moſt but the Form of Godlineſs) was, and is, imitable and imitated by arrant *Hypocrites*.

By this Argument, *Elias*, and the Seven Hundred who had not bowed their Knees to *Baal* (ſo inviſible as *Elias* himſelf knew not of them) were *Schiſmaticks* or *Infidels* to the then *Jewiſh* Church, being *without all Viſible Church, Policy or Order*; and the *Jews* that had it, though Apoſtatiz'd, muſt have been *God's Legal Church.* It will alſo follow, that for above 1200 Years together, ſince Chriſt's Time, there hath been *no Goſpel Church, yet Goſpellers*, as their Enemies have called them, which were to grant to the *Roman Catholicks* all they deſire. *What was that Church that fled into the Wilderneſs?* It muſt either be the Goſpel Church, or not the Goſpel Church; *If not the Goſpel Church, then not the Chriſtian*, and conſequently the *Anti-Chriſtian Church*; But that could not be, becauſe ſhe fled from *Antichriſt:* If the Goſpel Church, then may a Church be Goſpel without Punctuality in viſible Order; for it is notorious by all Story, the Remnant of the Woman's Seed, who have born a faithful Teſtimony againſt the Spirit of Antichriſt in their Sack-cloth and Wilderneſs Eſtate, have been deſtitute of that viſible Order. Indeed I hitherto thought, that a *Goſpel Church conſtituted* neceſſary External *Order*, and *not* that meer external *Order* conſtitutes the *Church Goſpel or Evangelical*; But *J. Faldo* ſays *No*, who ſeems not to ſcruple at the Word *Church*, but to play upon the Word *Goſpel*, as if external Order and Government were ſynonymous, or of equal Force; whereas the *Goſpel* is called in Scripture *The Power of God to Salvation*, from that Spiritual Redemption it efficaciouſly worketh in them that receive it, from the Bondage of Corruption, under which they have fruitleſly laboured; which is the Reaſon, and a good one too, why it ſignifieth *glad Tidings*; ſince nothing can be more joyous to a weary and heavy-laden Sinner, than to be eaſed of his former Iniquities, by Remiſſion, and purged from the Nature and Habits of it in the Soul, by the Operation of this Heavenly and Everlaſting Goſpel; which worthy *Chriſtopher Goad (Right Spirit of Chriſt*, Pag. 17.) calls, *the forming or bringing forth of Chriſt in us.* What is all our *Adverſary* hath ſaid, but to make Remedies againſt, or Condeſcenſion to the Weakneſs of the Church's Infancy, as ſays *Honeſt W. Tindal* in his *Works*, p. 9, 436, 438. *the only great Conſtitutes of a Goſpel Church?* By which he denies a Goſpel Church to have been antecedent to that External Order, and conſequently that the Believers were not a Goſpel Church, when met together on the Day of *Pentecoſt*, nor long after: ſince the Goſpel had been many Years preached, Multitudes converted, and many baptized by the One Spirit into the One Body of true Goſpel Fellowſhip, before ever thoſe Epiſtles were written by the Apoſtle *Paul* either to the Church at *Corinth*, or to *Timothy*, in which only External Order is mention'd: Nay, at this Rate, he hath Unchurched every Part in *England* but one, if yet one may be excepted; for if *External Order only conſtitutes a Goſpel Church*, every Part in *England* differing greatly in their External Order, it muſt follow, that none but one, if any one, can have any juſt Pretence to a compleat Goſpel Church, conſequently *Mungrils*. He ſtill forgets what he promiſed, that *None of them were farther concerned againſt the Quakers than Vindicated*. Howbeit, Herein they may hold him excuſed, that he hath equally unchurched Himſelf and thoſe he preacheth to, in Company with all other Parties in *England*, being out of that Order.

But I intreat the *Reader* to conſider, what a Monſter he hath made of *Chriſt*, who deſcribeth him with *two ſuch Bodies* to *one Head*, one *Inviſible*, the other *Viſible*; one waſhed in the Blood of the Lamb, grafted into the true Vine, bringing forth Fruit unto Holineſs, Qualifications hid from the Eye of the World, as worthy *John Bradford* told *T. Weſton*, as in *B. Martyr*, p. 104, 312, *That the Church of Chriſt is Inviſible to him that hath not a Spiritual Eye*; The other conſtituted of People, (no Matter how *Unregenerated* if) ſubmitted to *an External Structure of Order and Diſcipline*; A Cover for all the Wolves, Antichriſts and Hypocrites, that have been, are, or ſhall be to the End of the World. In ſhort, No Poſition can be more deſtructive to the Power of Godlineſs, the Fellowſhip of the True Church that lives in God, and pernicious to the Souls of Men, by ſecuring them in their Fancied Relation to a Goſpel Church, whilſt in an Un-goſpel Spirit, eſtranged from the Power of the true Goſpel, and unacquainted with the Congregation of the Faithful, who through Faith overcome the World, and know a Waſhing in the Blood of the Lamb, and a being grafted into the true Vine, and made to drink into the one Spirit, bringing forth Fruits unto Holineſs. To conclude, After this Sort of Doctrine, *Men may be Members of a Goſpel Church, and not of the True Church*; Members of a Goſpel Church, and *not good Chriſtians*, no, *nor good Men* it ſelf. Indeed *ſuch a Paſtor*, as our Adverſary, *ſuits ſuch a Church, and ſuch a Church exactly fits ſuch a Paſtor*; from whom God deliver me and all People, and them from themſelves, I mean the Power and Prevalency of that pernicious Doctrine and Spirit that now infects them. He proceeds however, with what Succeſs we ſhall ſee.

Rep. Pag. 59, 60. *To this of their Inviſible Church, I told* W. P. *of their Officers very ſuitable to a conceited Nothing.* Fox Myſt. p. 2. ‘ The Holy Ghoſt made ‘ the Officers of the Church Overſeers; The Overſeers to be Inviſible, for they ‘ ſaw with an Inviſible Eye, and ſo were in the Spirit, which is inviſible, and not ‘ in the Fleſh. *But* W. Penn *meddled not with this, which I dare ſay (as much as he hath of the* Quakers *Spirit) he cannot tell the Meaning of himſelf.*

Rejoin. I had no Reaſon to meddle with what I could not, nor cannot yet find; I intreat my Reader to conſider the Unreaſonableneſs of his Taunts; In his *firſt Book* he ſent me to *Pag.* 8. where no ſuch Thing was to be found, yet did I not place it to the Account of his Treachery, the beſt Conſtruction he can make of any Innocent Omiſſion on my Part; In his *Reply* he ſends me to *Pag.* 2. and there I am as wiſe as I was before, no ſuch Words or Matter appearing: What ſhall I ſay of ſuch an *Adverſary?* Was I then to be blamed for *not meddling with what was not to be found?* Or deſerve I not better Terms at his Hands, who made no hard Uſe of it in my Anſwer? Or, Laſtly, Is he not worthy of double Blame, that adds to his firſt Miſtake a ſecond, and then abuſeth me, as if on Purpoſe I had avoided the Dint of an Authentick Teſtimony, hitherto not produced? But ſuppoſe *G. F.* hath ever written any ſuch Paſſage, doubtleſs by *Inviſible Overſeers* he only meant, *Spiritual,* not *Carnal-minded Men, who by the Inviſible Eye, which the true God hath opened, might watch over the Flock, as to their inward and ſpiritual Conditions:* This the following Words make good, ‘ *for they ſaw with an inviſible* ‘ *Eye, and ſo were in the Spirit, which is inviſible, and not in the Fleſh.* In ſhort, they were not meer outward Officers, exerciſing an Outward Rule and Dominion about Outward Things, but Men qualified by the Holy Ghoſt, with an inward Diſcerning to Overſee the Spiritual State of the Church; not that their Perſons were inviſible, or their Actions towards the Church, but that *Heavenly Faculty* given them of the Holy Spirit, which *rendred them Overſeers,* or Men able to ſee or diſcern the State and Condition of the Church, was of an Inviſible Nature.

He fell very foul upon us in his firſt Book, becauſe of a *Dutch Woman's ſpeaking in one of our Meetings in her own Tongue*; charging upon us, That *we did orderly, according to the Popiſh Maſs, which was to pray in an Unknown Tongue.* To which I made a large, and I hope, ſufficient Anſwer, of which he reports but theſe two or three Parcels: Firſt, That *I called it a Diſingenuous Reflection*; Next, That *we do not affect ſuch Obſcurity?* Laſtly, *The Divine Light, Power or Spirit inwardly manifeſted, is the one Tongue to the Children of Light.* This he calls *Fooliſh, Antiſcriptural, Ridiculous*; But if it be ſo, I owe it to him alone, who hath made ſo Fooliſh and Falſe a Citation of my Words; Howbeit, he ſaith nothing to what he hath cited, his hard Words ſet aſide. His *Reflection* was *Diſingenuous,* becauſe ſuch a Practice is not *common* or *uſual* with us; Nay, that was accidental. Therefore to charge it upon us as *conformable to the Orderlineſs of the* Popiſh *Maſs, as if it were a Principle with us to teach, as with* Romaniſts *to pray in an unknown Tongue,* was more than *Diſingenuous*; for it was *Falſe* and *Malicious,* being thrown out by him on Purpoſe to defame and diſgrace us.

That we do not affect ſuch *Obſcurity* I affirmed, and our Practice evidenceth it, being rather jeer'd for our too much Ruſticity and Plainneſs, and our frequent decrying of dark School Phraſes, and Rhetorick, by which great Writers wrap up their Matter from the Underſtanding of the Vulgar. That the *Divine Light, Power or Spirit inwardly manifeſted* are none of my Words; I will report my Anſwer, both more largely and truly, and leave it with the Conſcience of my Reader, thus:

‘ The ſingle Power of the Almighty may both ſtrike Aſtoniſhment and give Re‘ freſhment where the Words uttered are not always underſtood; ſince he frequent‘ ly doth both without them: Underſtanding and inward Senſe are two Things; ‘ for the Devil may ſpeak the beſt Words in the Bible, and be an Undiſcovered ‘ Devil ſtill, except by this Divine Light, Power and Spirit he be inwardly mani‘ feſted, conſequently a right Senſe may be had, where Words may not be under‘ ſtood, which [Senſe] is the *one Tongue to the Children of Light*; yet we do not ‘ only decry all deſigned Obſcurity, by Praying and Preaching in Unknown Langu‘ ages, but with the Apoſtle ſay, That *we chuſe rather by far to ſpeak in a Known* ‘ *Tongue,* as well as have the Senſe of our Spirits: Nor did ever any *Quaker* yet ‘ pretend to be moved to pray in an Unknown Language whilſt he was Maſter of ‘ that which was well known to the People. Since then we do not affect Obſcu-

‘ rity, the Caſe of the *Papiſts*, (who pray in *Latin* rather than in their Native or ‘ Vulgar Tongue) he is very Diſingenuous in that Reflection,’

But in Reply to all this, he only gives us thus much.

Reply, Page 60. *Sure I am, that the Spirit of God, by whom the Apoſtle* Paul *was directed, is not the* Quakers *Spirit, nor it's Doctrine the ſame with theirs in the ſame Caſe :* I ſhall be to him that ſpeaketh a *Barbarian*, and he that ſpeaketh ſhall be a *Barbarian* to me, 1 *Cor.* 14. 11.

Rejoyn. I would fain know by what Means *J. Faldo* hath that Diſcerning between the Spirit of the Apoſtle, and the Spirit of the *Quakers*. Is it becauſe the *Dutch Woman* ſpoke in an *Engliſh Meeting?* Do we hold, teach or Practice any ſuch Thing? Beſides, the Apoſtle tells us, That *though an Unknown Tongue might render him as a* Barbarian *to him that underſtandeth him not*, will it therefore follow, *that he was a* Barbarian, or that he *had not the Spirit of Chriſt dwelling in him?* By no Means; for he might *ſpeak Myſteries in the Spirit*, as ſaith the Apoſtle, Verſe 2. *Men may alſo pray in the Spirit in an Unknown Tongue*, Verſe 14. *A Man may bleſs, praiſe and give Thanks to God in an Unknown Tongue*, Verſe 14, 15, 16, 17. Nay, the Apoſtle ſaith of ſuch an one, *Verily, thou giveſt Thanks well*. Now, how all this can be, and yet that ſuch a Perſon ſhould be acted by another Spirit than the Spirit of God and the Apoſtle, for my own Part I cannot ſee. In ſhort, The Apoſtle tells us, That *Tongues are for them that believe not*, Verſe 22. But our Friend ſpoke among them that believed; and though they did not all know what her bare Words imported, yet they might be and were ſenſible of the Divine Power in which ſhe ſpoke, which gave a general Refreſhment unto them of that Aſſembly, that were acquainted with it; otherwiſe all Fellowſhip in Spirit muſt be renounced: But 'tis to be any thing *J. F*'s Froth will have it, becauſe it's unknown to his thick and carnal Underſtanding. However, the Want of a known *Tongue* may render one *leſs Profitable*, but not leſs a *Chriſtian*; for a Time ſhould come, the ſame Apoſtle ſaid, that *Tongues ſhould ceaſe*, but never that *Chriſtian*, or *having the Spirit of Chriſt* ſhould ceaſe; therefore to repute all that cannot ſpeak in a Known Tongue *Antichriſtian*, or of *another Spirit than the Spirit of God and his Apoſtle*, is unworthy of any Man that makes any the leaſt Pretence to the *Chriſtian* Religion, indeed to common Senſe.

One Paſſage more, and then we conclude this Chapter.

Reply, Pag. 60. *To my Reflection upon their affirming* ſhe ſpake by the Spirit, becauſe they all found Refreſhings, *viz. So have Children many a time at Puppet-Plays*, W. P. *calls me all to naught, eſpecially becauſe* I could not (as he ſaith) but think it meant by *Refreſhings*, what came from God. *But let not* Penn *think we take our ſelves bound to reverence ſuch Fooleries.*

Rejoyn. That it was a *Reflection* he confeſſeth; whether it were not an unſeemly one I refer to every Man of Conſcience. I did not intend to oblige *J. Faldo* to believe what we ſay, but reprove his prophane Scoffs at what we believe. I would have ſo much Regard to any People ſeriouſly profeſſing Religion, as not to explain what they mean by their *Refreſhment*, by the Pleaſure ſome irreligious People take at the vain and frothy Sport of *Puppet-Play*; And the worſt Word I gave him and his Compariſon, was *Prophaneneſs*; farther adding, ‘ that it outdid *Ben Johnſon*'s *Alchymiſt* (a Play made in Scorn of *Puritans*) which all good Men deteſt, and himſelf dying abhorred.

But why may not People be refreſht in their Souls from that divine Power, which may attend a Perſon ſpeaking in a Language unknown? Suppoſe a Godly Aſſembly of *Engliſh* People and an *Engliſh* Preacher endued with God's holy Spirit, and there happen into ſuch a Congregation ſome ſerious Foreigners of the ſame Judgment, is it abſurd to ſay, That notwithſtanding their Ignorance of the Signification of the Words ſpoken, *they may have an Inward and Spiritual Senſe of the Zeal, Power, and Spirit that eminently attends the Preacher?* if it be, how much more ridiculous is it then for People to ſay, It gladded their Hearts to ſee ſuch a Godly Countenance, or to hear the Voice or Sound of this or the other good Man, though they had no diſtinct Underſtanding of his Words? I am in this Caſe a more allowable Witneſs than *John Faldo*, who have ſeen Sinners ſtruck, the Weak ſtrengthned, and the Strong confirmed, at the hearing of the Truth of God declared in a Language they could not underſtand; The divine Power and Virtue went forth, and they were judged, comforted or confirmed in themſelves, and they no Fools (though *J. Faldo calls ſuch Things Fooleries* and *Puppet-Plays)* To deny this is to overthrow *Spiritual Fellowſhip in the Ground of it*; *and to center in this Atheiſti-*

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cal Notion, That all our Knowledge of God comes in by our carnal Eyes and Ears; that is, What others have written, and what others have told me, that I believe, and therefore I believe, and not from the Teſtimony of that infallible Spirit of God in my ſelf; which Credulity renders him more like *Rome* in that, wherein ſhe is condemnable, than any thing he can truly ſuggeſt of us; but this groſs Doctrine being ſo obviouſly taught by our Adverſary in his firſt Book, ſecond Part, p. 91, we have the leſs Reaſon to wonder that *Fooleries* and *Puppet-Plays* are the beſt Words he can beſtow upon the *Divine Conſolation, Refreſhment and Communion of the Holy Spirit within Men*.

We will add theſe Teſtimonies, as the Concluſion of this Chapter.

W. Tindal, *in his Works*, p. 250.

‘*Church*, the Elect, in whoſe Hearts God hath written his Law with his Holy Spirit, and given them a feeling Faith of the Mercy that is in Chriſt Jeſus our Lord.

D. Barnes's *Works*, p. 244.

‘The Holy *Church of Chriſt* is nothing elſe but that Congregation that is ſanctified in Spirit, Redeemed with Chriſt's Blood, and ſticketh faſt and ſure, alonely to the Promiſes that he made therein.

‘So that the *Church is a Spiritual Thing*, and no exterior Thing, but inviſible from Carnal Eyes (I ſay, not that they be inviſible that be of the Church, but that holy *Church in her ſelf is inviſible*) as Faith is; and her Pureneſs and Cleanneſs is before Chriſt only, and not before the World; for the World hath no Judgment nor Knowledge of her, but all her Honour and Cleanneſs is before Chriſt ſure and faſt.

Peter Martyr. *fourth Part of* Common Places, Cap. 1. Pag. 1.

‘The Name of a *Church* is derived of the *Greek* καλεῖν, that is, *to call*; for none can be Partakers thereof, which come not thereunto by the *Calling of God*. And to define it, we ſay, that it is *a Company of Believers and regenerate Perſons, whom God gathereth together in Chriſt by the Word and the Holy Ghoſt* —— It is every where called the *Body of Chriſt*, becauſe all the Members thereof have him for their Head, of whom by the Joints and Sinews they take their growing, and attain unto Life by the Inſpiration of the Holy Ghoſt.

Chriſtoph. Goad, Page 37.

‘'Tis a ſad Thing that there are *Churches*——that think it is enough there is a Form of Godlineſs, that we are in Church-Fellowſhip, and ſo lie down together and ſleep; I have no Quarrel with Churches, or any Form, but *ſuch as have not the Spirit in them*; here are all aſleep, aſleep in Death.

T. Collier's *Works*, Page 42.

‘The *Church of Chriſt*, under the Goſpel, are the *Spiritual Seed*, the Seed according to the Promiſe.

T. Collier, Page 102.

‘The *Church*, which is Chriſt's Kingdom, are a People *(Saints choſen)* called out of the World; they are not of this World, as he is not of this World.

W. Dell's *Sermons*, Pag. 152, 156. 186.

‘The *Church* is a *Spiritual Inviſible Fellowſhip*, gathered together in the Unity of the Faith, Hope and Love.

‘Chriſt and the Spirit are the only Officers.

CHAP. IV.

His Charge, of our denying to hear the Word of God examined: True Preaching *acknowledged.*

He hath maintained this Charge againſt our Anſwer, with the ſame Sort of Jeers and Flouriſh (but manifeſt Inſucceſs too) that he hath done what went before. His Words are theſe.

Rep. p. 61. *Concerning denying the Ordinance of hearing the Word Preached, to my Proof from* G. F. . We muſt not hear Man, &c. W. P. *ſaith*, That is ſo far from making againſt us, that it makes for us at an high Rate. *Much like the Mad-man of* Athens, *who called all the Ships that came into the Port his own, while he was for all that, but a poor Thred-bare Gentleman. I proved, that they aſſerted the Light to be only Preached, to be the only Preacher, and only preached to; yea, and the only Obeyer.*

Rejoyn. If this be done, *Erit hic mihi magnus Apollo*; *If to ceaſe from Man be not falſe Doctrine*, then *not to hear Man is no falſe Doctrine*; for Man is taken in the ſame Senſe in both Places; for as God never intended by *ceaſing from Man*, that they ſhould not regard his *Prophets*, who were Men, when they came to declare His Will; ſo neither did *G. F.* intend that Man ought not to be heard when he comes on God's Errand, or Meſſage, in the Name of the Lord, but *meer Man*, Man in his Natural Capacity and Ability, without the Holy Spirit and Power of God, which is but a Carnal, Humane, and Worldly Miniſtry.

To ſay we only *Preach the Light*, is no more than to report, *The* Quakers *Preach Chriſt*; for our Doctrine directs People to the Knocks of Chriſt, the True Light, at the Door of the Soul, who is the Saviour, Redeemer, and Preſerver of them that believe in him, and keep his Commandments. But that we ever ſaid, *That it was only Preached to; yea, and the only Obeyer of ſuch Preaching*, is as falſe as any Thing that can be ſaid. He tells us he proved it; I will give the ſtrongeſt Paſſage he brought, *J. Parnel's Shield*, &c. Epiſt. “*To the Light of God in all your Con-“ſciences I ſpeak.* Very well; And what then? Is the Light therefore preach'd to, taught or inſtructed, when he only *appealed to the Light in all their Conſciences*, concerning the Truth of what he ſaid, as the Apoſtles did? *To the Light I ſpeak*, that is, *To the Light I direct my ſelf; To that I make my Appeal, if what I write be not True? For whatſoever is reproveable is made manifeſt by it*, Epheſ. 5. 13. This Conſtruction is Natural, our Adverſary's forced; for nothing is more common with us in General, and that Author in particular, than to turn People to the Light, preſſing their Conformity to the Reproofs and Inſtructions of it, always reſpecting it as given us of God, to be our True, certain and conſtant Teacher, and always have we been reproach'd by ſuch as *J. Faldo*, for doing ſo. But above all, that this Paſſage ſhould be brought to prove *the Light is the Obeyer* of ſuch Doctrines and Inſtructions, who is the Author of them, is an Abſurdity that reflects *great Ignorance*, or *ſomething worſe, upon our Adverſary*.

We have already declared our Faith ſo freely and plainly in this Matter, beſides the Teſtimony of our daily Practice, that we need ſay no more than this: A True, Living Goſpel-Miniſtry we own; and the Service and Benefit of ſuch an one we have enjoyed; and *Beautiful are their Feet, who come in the Power and Demonſtration of the Spirit, that open the blind Eye, turn People from Darkneſs to Light, and from the Power of Satan unto God*, Acts 26. 18. that He may be their Inſtructor, according to that Promiſe, *They ſhall be all Taught of Me*, which is the chiefeſt End of all External, Inſtrumental Miniſtry. To prove our Senſe of True Preaching, we may add theſe Two following Teſtimonies out of that Renowned *Independent*, Dr. *Everard*.

Dr. J. Everard's *Sermon*, Militia Cœleſtis.

“Truth it is, many toſs and tumble the Letter —— and make you believe they “expound it, and give you the Senſe and Virtue; Yet how ſhallow, how literal, “how humane, how low, how ſenſual and carnal do they make the World to be? “Even your Rabbies, your Doctors, your great Scholars; which ſhews, if God “Himſelf, if the Lion of the Tribe of *Juda*, if the Root of *David* do not open the “Seals, 'tis not all the Learning, or all the Univerſities in the World can help us “to the Myſtery, and the Mind of Chriſt, as the Apoſtle calls it, Shadows vaniſh-“ing, *&c.* pag. 326.

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“ I dare not offer at any Method in the whole, nor at any Connection in the “ Parts: For I find that all the *Curious Dichotomizers* do but dream and play with “ the Scriptures, feeding themſelves with Fancies, and not Truth; for, ſure I am, “ the only Method that Holy Men of old obſerved, was to ſpeak as they were “ moved by the Holy Spirit — There be many Expoſitions on this Place, which I “ will not trouble you withal, for Men ſpeak according to Men; but the Scriptures “ were written by God's Spirit, dictated by his own Finger: We muſt therefore “ labour to find out what is God's Mind in the Scriptures, whatever Men ſay, “ pag. 369, 370.

Chap. V.

CHAP. V.

Of True and Falſe PRAYER.

HE pretends in this Chapter, which containeth not a Page, to refute ſeveral Pages in my Book, relating to *Goſpel-Prayer*, in which, if I miſtake not, he hath done Me, and the TRUTH I defend, the greateſt Service that a Reaſonable Man would deſire at the Hands of his Adverſary; for the Truth of the Matter is, the Man hath ſhrunk from his Poſt, and deſerted his Colours, which we ſhall make appear, by comparing his firſt Book with his Reply.

Rep. W. P. *according to my Charge, diſowns Man's Will, and the Uſe of his Conceptions, to have any Thing to do in* Goſpel-Prayer, p. 122. *and diſowns all Prayer that is not* By, and In, the Light Within, *The* Quakers *Chriſt. The Reaſons he gives, are as Witleſs, as his Aſſertion Truthleſs.* Thus: ‘ Now, unleſs Men may ‘ perform Goſpel-Worſhip, without the Spirit and the Truth; or if in the Spirit ‘ and the Truth, yet not by the Motion of either, a Thing abſurd, it muſt needs be ‘ that Men ought only to Preach and Pray by the Motion of the Spirit and of the ‘ Truth. *How abſurd is* W. P's *Reaſoning here? As if the Underſtanding, Conceptions, Will of Man in Prayer, muſt needs exclude the Motions of the Spirit, or the Motions of the Spirit exclude them.*

Rejoyn. The firſt Thing our *Adverſary* charged upon us in his former Book, was our *Denial of Goſpel-Prayer*, to prove which, he cited *W. Smith*, who in his *Catechiſm*, p. 107. ſpoke againſt Prayers of Man's forming, in his own unclean Wiſdom, to be performed at his own Time, and in his own Will; which I anſwered thus.

It ſeems then, that what Prayer *W. Smith*'s Paſſage reflects upon, is *Goſpel-Prayer* in *J. Faldo*'s Account: Of this he takes no Notice; he might think it is his *Intereſt*, but I am ſure it was not his Honeſty to omit it; for it was to entitle Prayers hateful to God, *Goſpel*, that he might have his Will of us, in making the World believe that we deny *Goſpel-Prayer*; he was far from the Carriage of a Worthy and Generous Adverſary in this, that knowing how apt many are to receive any Charge againſt us, would have acted deliberately and faithfully, as one concerned by the Conſtraint of Conſcience, when he (alas) ſent his many Charges as falſe as black, to incenſe the Ignorant and Credulous againſt us; Revenge for the Loſs of ſome Hearers, and that which follows, animating to this *Unchriſtian Eſſay*.

But he proceeded thus; That *we own no Prayer that is not by immediate Inſpiration and Motion of the Spirit, and without the Uſe of our Conception and Direction of our Underſtanding.* He brought two or three Teſtimonies to confirm this *Limb* of his Charge; I avoid reporting them by confeſſing the Matter; my Buſineſs was therefore to maintain our Aſſertion, in order to which, I produced *John* 4. 24. *The Worſhip of God is in the Spirit and the Truth,* which he left out, and from thence I gave the Argument by him repeated, which he is pleaſed to call *Witleſs and Truthleſs, as if,* ſays he, *the Underſtanding, Conceptions, and Will of Man in Prayer, muſt needs exclude the Motions of the Spirit, or the Motions of the Spirit exclude them.* But this, *Reader*, we will eaſily ſcatter, for if a Man offer up his own Conceptions, he cannot be ſaid to offer up what is injected by the Holy Ghoſt, by whom alone God's Children cry, *Abba Father*; for by Man's own Conceptions, I mean what ſimply proceeds from Man, and where any Man prays ſuch Conceptions, he muſt needs exclude the Injections and Motions of the Holy Spirit, and offer up an Unclean Sacrifice; elſe there would be no Difference between the Prayers of the Righteous and the Wicked.

The *Will of Man in Prayer* was not mentioned in the firſt Book: But if by *Will*, he means *Man's Praying in his own Power, and how, and when he pleaſeth,* we alſo deny that; for how can he be ſaid *To Pray with the Spirit, and Worſhip in the Spirit,* who acts without the Will, Guidance, and Motions, of the Spirit: And if he means the *Will of Man ſubjected to the Will of God, and Rule of the Spirit,* then we ſay, *Such Prayer is not in the Will of Man properly, but in his Will, to whom the Will of Man is ſubjected:* That is properly done in the Will of Man, which is done at Man's Diſpoſal, or is in Man's Power to perform; but it is not within the Compaſs of Man's Will to offer up a Spiritual Prayer, conſequently, it belongs to the Holy Spirit to furniſh Man with that Capacity: So that by the *Will of Man,* we do not underſtand the *Will ſubjected,* but the *Will abſolute,* and that we exclude. The Will of Man in that Caſe is ſwallowed up in the Will of the Spirit, as the Apoſtle *Paul*'s Life was ſwallowed up in Chriſt; *It is not* I Paul *that live, but* Chriſt *in me*; *It is not* I Paul *that Pray, but the Spirit that prayeth in me,* that is, *I* Paul *live by, and through the Life of Chriſt Jeſus, and in Subjection to him; and* I Paul *Pray by, and through the Spirit, and in Subjection to it's Holy Motions.* I diſtinguiſh between Things being done *contrary* to the Will of Man, and *not according* to the Will of Man; for *Paul* might pray not according to his own Will, but the Mind of the Holy Spirit, and yet not pray *contrary* to his own Will, becauſe reſigning of his own Will unto the Power and Leadings of the Holy Spirit (to be acted by that, whereby he receives a New Will, even the Will of the Holy Spirit) he does not reſiſt, or act contrary to the Will of the Spirit, though not according to his own Will.

But for our *Adverſary* to ſay, *We deny the Uſe of our Underſtanding in Prayer,* is a great Miſtake, if not a Slander; That which I objected againſt, was another Word by him careleſly, or deſignedly omitted, to wit, the *Direction of our Underſtanding*; for *there is as much Difference between the Uſe of our Underſtanding, and Direction of our Underſtanding,* as between a *Maſter and a Servant,* as to *Command and Obey:* Underſtanding is always made Uſe of by the Holy Spirit in Prayer; for without it, there would be no Subject for the Spirit to act or work upon, But the *Direction of our Underſtanding in Prayer,* is perfectly excluſive of the *Direction of the Holy Spirit*; for there cannot be *Two Directors*; beſides, if the *Direction in Prayer* be aſcribed to the Underſtanding, there is nothing left that may be attributed to the Spirit, wherefore ſay we, *The Underſtanding is not to direct, but to be directed in Prayer to Almighty God, by His own Holy Spirit,* according to that Notable Paſſage, Rom. 8. 26, 27. *The Spirit alſo helpeth our Infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelf makes Interceſſion for us, with Groanings which cannot be uttered, and he that ſearcheth the Heart, knoweth what is the Mind of the Spirit, becauſe he maketh Interceſſion for the Saints according to the Will of God.*

I offered Eight Arguments in Defence of this Doctrine, whereof he cited but One, and ſaid no more to it than I have reported; for that Little he added, was but an Aggravation of his fore-mentioned Conſequence. Seven then of my Arguments remain unmedled with; I will hint at Three, to ſhow, not my Reaſon, but my Adverſary's Shuffle.

See my Anſwer, p. 133. Rom. 13. 14.

If the Children of God are led by the Spirit of God, (and not by their own Wills, Conceptions and Directions) *then no Acceſs to God without it,* conſequently, *Prayer without the Leadings of God's Spirit, is not acceptable with him.*

Again, *If no Prophecy or Preaching was to be of Old, but by the Revelation or Motion of the Spirit, though but to Mortal Men, of far greater Reaſon ſhould not any Prayer be made to the Eternal Only Wiſe God, without the Motion of the Holy Spirit.*

Laſtly, *Man of himſelf is unable to think a Good Thought,* and as the Profeſſors ſay, *from the Crown of the Head to the Sole of the Foot, altogether Unclean*; therefore *he cannot perform Goſpel-Prayer by the Direction of his own Underſtanding, Uſe of his own Conceptions, and Strength of his own Will.*

To this Purpoſe was my Fourth Argument, which, with thoſe that went before, and follow after it, my Adverſary unmanfully declined. I will conclude this Chapter with Six Teſtimonies; the firſt out of a Venerable Author (with almoſt all Non-Conformiſts) *J. Calvin.*

In one of His Sermons upon Job 32. 8.

It is the Spirit of God who dwells in Men, *&c.* ‘Man (ſays he) cannot diſcern
‘any Whit of God's Secrets till he be enlightned; we can never by our *Will reach*
‘*ſo high as to know God, we muſt put our Reaſon from us, and renounce it utterly*
‘(what ſays *J. Faldo* to this Doctrine of his Father *Calvin*) Again, if we will have
‘our Lord to fill us with his Wiſdom, it behoveth us to *become Fools*; that is to
‘ſay,

'ſay, *We muſt not bring any Thing of our own*, for that were the ſhutting of the Door againſt God.

H. Bullenger's *4th Decad. Serm.* 5. p. 665.

'The Spirit of Man praying in this World, being enlightned with the Spirit of God, groaneth and maketh Interceſſion for the Saints.

W. Perkins, *the* Engliſh Calvin, *in the ſame Men's Thoughts*, p. 336. 21. *writes thus.*

'All Exerciſes of Chriſtian Religion *are to be in the Spirit. The Inward Motions of the Spirit, are of themſelves the Worſhip of God*, whereas our Words and Deeds are not ſimply, *but ſo far forth, as they are found in the renewed Motions of the Heart.*

Gualt. Cradock *upon Epheſ.* 3. p. 169.

'That you may ſee the Greatneſs of his Power, what a World of Prayers doth the Spirit of God put into thy Heart, that thou art never able to utter with thy Mouth. All the Wiſdom of the World cannot make one Spiritual Petition. We may make Forms of Prayer, but now the Spirit of God, that knows the Mind of God, *That* makes Prayers according to the Will of God, and *He* (Spirit) prays with Sighing and Groaning unutterably: I ſpeak to them that know the Working of the Spirit. If the Lord ſhould only hear the Prayers thou makeſt with thy Mouth, thou wouldſt be a Poor Man, but the Lord reſpects the Prayer of thy Heart.

W. Dell's *Sermon, Chriſt's Spirit*, &c. p. 35.

'When God hath a Mind to give us the Spirit, he puts us in Mind to aſk it; yea, God gives us the Spirit, that by it we may aſk the Spirit, ſeeing no Man can aſk the Spirit but by the Spirit, *Acts* 1. 14.

Dr. J. Everard, *the Great Spiritual Separatiſt, in King* James *and* Charles *the Firſt's Time.*

'Be aſſured whatever Prayers, whatever Sighs, whatever Groans thou putteſt up to him, *he loaths all but what His SON makes*; but all his Requeſts are heard and granted, *Pag.* 225. —— Be ſure that your Prayers be ſuch as become God's Ear to hear; for all the Prayer of *All Fleſh* through the whole World, is diſpleaſing to God, *Pag.* 243. —— Not the *Beſt Duties* you can perform, will pleaſe him, except they be Salted and Seaſoned by His own Son, *Pag.* 9. —— Never think that all your Prayers, your Tears, your Alms, *&c.* pleaſe Him, *but only that which is His Son's own Actions and Work in you*, Pag. 355. But know, He (God) regards none of theſe Prayers: But when *His Son, in whom He is well-pleaſed*, when he prays, He hears Him always; but if any other prays, he regards not, *Pag.* 438, 442.

'*Again*, 'It muſt be His Son's Work in us, elſe he loaths all, even the *Beſt of the Sacrifices*; if it be not Jeſus Chriſt in us that doth all, *viz.* that loves God, and fears God, and obeys God, and believes in God, *&c.* His Father regards it not.

But what thinks *J. Faldo* of all theſe Things? *J. Calvin, W. Perkins, H. Bullenger, Gualt. Cradock*, are unqueſtionable, *W. Dell*, Maſter of *Cajus Colledge* in late Times; and for Dr. *J. Everard*, his Works were Licenſed, *Decemb.* 6, 1652, by no leſs Man than *J. Caryl*, and approved by *Thomas Brooks* and *Matthew Parker*, all Three *Independent Paſtors*; the Firſt lately deceaſed, the other Two not many Days ago Living, who, I hope, are able to juſtifie their Kindneſs to that Notable, and doubtleſs very Religious Man.

Perhaps the TRUTH may find better Quarter for theſe Great Authors Sake, therefore I bring them, though indeed it is truly lamentable, that the *Profeſſors* of our Age will not know the Doctrines of Men they hold in great Admiration, when they meet with them in the *Poor Quaker's Writings*; but inſtead of acknowledging, miſerably brow-beat them with opprobrious Language, thereby bringing the Greateſt Truths into Suſpicion with the Vulgar. *But, O Lord God of Truth, This hath been the Portion of thy People, and Lot of thy Children, whom Thou haſt Gathered out of the World in all Ages, at the Hands of thoſe, who boaſt themſelves in other*

Men's Labours, and have a Name to Live, but are Dead to that Life in which they ſhould Live to Thee: They ſeem to Honour the Prophets, and Garniſh the Sepulchres of Thy Servants that are at Reſt; but having erred from the Conduct of Thy Spirit, and reſiſted the Holy Motions of it, they are become the greateſt Perſecutors, Reſiſters, and Vilifiers of Thy Holy, Living, Pure, and Spiritual Way. O Lord God ariſe for Thy Great Names Sake, ſeize upon their Conſciences by thy Inviſible Word of Power; lay Judgment to the Line, and Righteouſneſs to the Plummet; daſh their Fine Carved Images in Peices, and let thy Conſuming Fire take hold on their Chaff and Stubble, and bring them to Thy Righteous Ballance, that they may ſee themſelves and their Religion to be lighter than Vanity; that they may Witneſs thy Mighty Work of Redemption and Salvation, before they depart hence and are never ſeen more, through Jeſus Chriſt, *the Alone Advocate and Mediator, Interceſſor, Redeemer, and Saviour of all Thy Dear Children, who have Believed in His Heavenly Appearance, by whom be Everlaſting Honour, Glory and Dominion.* Amen.

CHAP. VI.

Of Poſitive Ordinances, as our Adverſary calls them, to wit, BAPTISM, *and the* SUPPER.

HE introduced his Diſcourſe of *Baptiſm*, and the *Supper*, with an Account of the *Nature of theſe Ordinances*, diſtinguiſhing them by Natural and Poſitive. He excepts againſt my reporting of One Part of his Doctrine, calling it by no milder a Name than *Forgery*. I will give both our Quotations, that my *Reader* may the better ſee what Ground he hath for ſuch ſevere Reflection: I cited him thus,

'The Ordinances hitherto conſidered, are called Moral, from their Natural Obligation, although reſpecting their Subſtance, they deſerve a more Evangelical Denomination, without which we cannot call them Chriſtian Ordinances. This he calls *Forging, Corrupting his Words, and that he that hath the Conſcience to deal with ſuch an Adverſary, may make him ſay what he liſts.* Reply, p. 56.

I will now punctually tranſcribe his Words, as himſelf hath quoted them, and a plain Self-Defeat will lye at the Bottom of all this Diſpleaſure.

Rep. pag. 66. *My Words were theſe to a Letter; The Ordinances I have hitherto conſidered, are called Moral, from their Natural Obligation; although that Subſtantial and Eſſential Part and Qualification of them, their Reſpect to a Mediator, will require a Denomination more Evangelical, and without which we cannot call them Goſpel, or Chriſtian Ordinances. Let* W. P. *make the beſt Advantage for his Cauſe theſe Words will afford him, and ſpare not.*

Rejoyn. Having his Leave, I hope he will not be angry if I take him at his Word; but before I proceed, I cannot but declare my Amazement, in his calling this Circumſtantial Omiſſion by no milder Term than *Forgery*, who, God is Record between us, of Fifty Teſtimonies, which he hath pretended to take out of our Friends Writings, hath miſcited, or miſreported One Half of them, and impoſed Falſe Gloſſes upon the other.

Now let's ſee wherein I have wronged him: I will obſerve every Variation; The *Firſt* lyeth between the *Ordinances hitherto conſidered*, and *the Ordinances I have hitherto conſidered*; it ſeems *I have* was left out, but this is not one Step to Forgery. The *next* lyeth between theſe Two Paſſages, *although reſpecting their Subſtance, they deſerve a more Evangelical Denomination*; and his Saying, *although that Subſtantial and Eſſential Part and Qualification of them, and their Reſpect to a Mediator, will require a Denomination more Evangelical*, the Difference lyeth here; firſt, that I have put but the Word *Subſtance*, in the Room of *Subſtantial, Eſſential Qualification, their Reſpect to a Mediator*; wherein I conceive I have not wrong'd his Matter, for the Subſtance of the Moral Ordinances, and the Subſtantial or Eſſential Part or Qualification of the Moral Ordinances are *equivalent*: The Difference only lieth that I did not repeat his *Four Terms*, when *One* would ſerve, but uſed the Word *Subſtance*, as carrying in it the Import of the reſt; For the Moral Ordinances *Reſpect to a Mediator*, I ſay, they either reſpect the Mediator from the Subſtance or Circumſtance of them, not the Circumſtance to be ſure, therefore the *Subſtance*, and that Word I uſed in the Place of *Subſtantial* or *Eſſential*, as before. I cannot yet ſee where the Forgery lyeth; but let us proceed; The *next* Variation lyeth between *will require* and *deſerve*. Now I know not any Wrong I did him, in ſaying, *thoſe Moral Ordinances deſerve*, inſtead of *thoſe Moral Ordinances will require:*

quire: The harſher Word of the Two is in his own Quotation. There be yet *Two Faults* more that I have committed, that help to the Forgery in my Adverſary's Opinion; The *One* is this, I cited it *a more Evangelical Denomination*, inſtead of *a Denomination more Evangelical*; The other was this, inſtead of *Goſpel or Chriſtian Ordinances*, I did only ſet down *Chriſtian Ordinances*. All theſe Things conſidered, I cannot believe theſe Omiſſions are able to ſtain my *Credit* in the Judgment of any *Sober Reader*, though *J. Faldo* tells me, *They are enough to ſtain any Man, which is not all Black already.*

This miſerable Shift, and cauſeleſs Cry of *Forgery*, deſigned to amaze and divert the *Reader* from calling upon him for a more *Serious Reply* to the Uſe I made of his own Doctrine againſt himſelf, cannot take me off from purſuing my Advantage; for I think thoſe Omiſſions ſo little to his Prejudice, that the inſerting what I left out, would, if poſſible, have made more to my Purpoſe. The Uſe I made of it was this:

Firſt, *That a Miniſtry is grounded internally upon the (Special) Grace and Gifts of God, externally upon the Scriptures of Truth.* Secondly, *That a Well-ordered Church conſiſting of Religious Members, Preaching, Praying, and that Scripturally too, are by him called* Chriſtian Ordinances, *and made Natural to all Nations before Chriſt's Viſible Coming; and conſequently,* there was the Thing Chriſtianity, before the Name of Chriſtianity; *which pleads our Cauſe againſt his Firſt Chapter, and his groſs Contradiction to himſelf.* Thirdly, *Thoſe he calls* Natural Ordinances, *and that are of Univerſal Obligation, are far more Subſtantial and Neceſſary to Salvation, than thoſe* Two of Water-Baptiſm and the Lord's Supper, *upon which he more peculiarly beſtoweth the* Title of Chriſtian: *Since no Man can ever be Saved without the One, I mean* thoſe Natural Ordinances, *as he calls them, grounded internally upon the Grace and Gifts of God, and any Man may be certainly Saved, without the other that he ſo peculiarly calls* Chriſtian Ordinances, *viz.* Water-Baptiſm *and the* Supper.

I ſay, his Citation hinders me no more of this Advantage, than mine he excepteth againſt; for if the *Subſtantial and Eſſential Part and Qualification of them, and the Reſpect to a Mediator,* will require them to be Chriſtian Ordinances (that Part I left out, and for which he quarrel'd me) what Reaſon can there be for his counting me a *Forger*, and telling the World, That *I firſt cut off his Matter, and then tell him of Self-Contradiction,* when the Words omitted give a farther Weight to my Conſequences, and juſtifie them beyond all Oppoſition: For if theſe Ordinances be Moral, naturally obliging *with all*, Goſpel and Chriſtian from their Subſtantial and Eſſential Qualification, and the Reſpect to a Mediator, then there muſt needs have been *Chriſtian or Goſpel-Ordinances from the Beginning of the World.* In ſhort, ſince he denies not my Conſequence upon that Citation I made; and that we have ſhown the Difference to be little, and what there was to make for me, I think I may well conclude, that my former Argumentation was ſound. Thus much for this Cavil. He goeth on,

Rep. Pag. 66. *A Paſſage,* Pag. 133. *(in* W. P.*) I cannot perſwade my ſelf to let paſs:* W. P. *thus,* It is no leſs than Blaſpheming in our Adverſary, and an evident Contradiction to himſelf, to aſſert, That the Light he grants thoſe immutable Ordinances to reſult from, may be doubtful or decay, reſpecting it ſelf, ſince it were to ſay, that God —— were doubtful, and liable to decay. (Thus far *W. P.) The Light I ſpoke of was Natural Light, or the Light of Nature in expreſs Terms, which we dare not, nor the* Quakers *do not ſay is God, but an Human Faculty.*

Rejoyn. He might very well have *perſwaded himſelf to have let this Paſſage paſs,* unleſs he had given it a better *Reply:* He is willing to bring us in for Stars, but we reject his Kindneſs.

The *Quakers* ſay, That *God is the Great Sun of Righteouſneſs, and Fountain of all Light; That he enlightens all with a Meaſure of his own Divine Light, and that from thence proceed theſe Moral, General, and Obligatory Ordinances,* which *J. F.* himſelf confeſſeth to be *Goſpel and Chriſtian*; and therefore it is both a *Contradiction*, and little leſs than *Blaſphemy*, to call the Light a *Sinful, Sordid, and Ridiculous Thing*, as p. 47. of his *Reply*, and yet ſay ſo much in Praiſe of theſe Natural and Univerſal Ordinances.

But above all, that he ſhould ſay, *The* Quakers *Deny the Light to be God,* and own it but for an Humane Faculty, who imploys many Pages to prove the contrary, and not above Two Pages off, expreſly calls it the *Quaker's Chriſt*, ſhows him either to have been very careleſs, or not well himſelf, when he writ ſo extravagantly.

We are now come to conſider the Ordinances themſelves, and firſt that of *Baptiſm*.

Rep. pag. 67. *Water-Baptiſm* W. P. *diſowns to be a Goſpel-Ordinance, his Reaſons I ſhall anſwer briefly.* Chriſt never was Adminiſtrator of Water-Baptiſm, pag. 133. *It is Chriſt's Command, and not his being immediate Adminiſtrator, that conſtitutes an Ordinance.*

Rejoyn. He ſhould have given my firſt Reaſon before he had pretended to anſwer it. I farther told him, '*That Water-Baptiſm was* John's *the Fore-runner; uſed* ' *figuratively and preparatively to the Viſible Coming of the* Meſſiah, *which being paſt,* ' *that Preparatory Diſpenſation is gone with it*; *and laſtly, that the Fore-runner is* ' *not to continue, but give Way to him and his Adminiſtration that was ſo fore-run,* ' *which were* Chriſt and His Baptiſm. *That* John *was to decreaſe, that is,* Water-' Baptiſm, *and Chriſt to increaſe*, that is, *His Evangelical and Spiritual Adminiſtration.* To all this *J. Faldo* ſays nothing: So that he ſpeaks Truth but by Halves, that is, what he ſaid was *No Anſwer*, yet it was briefly ſaid. However, I do affirm, that *Water-Baptiſm* is therefore *Legal*, becauſe Chriſt is not it's Adminiſtrator; for the Legal Diſpenſation came by *Moſes*, but the Evangelical by *Chriſt*, not his Diſciples; and this not coming by Chriſt, it cannot be Evangelical, conſequently no *Goſpel-Ordinance*. Beſides, I deny that it is Evangelical, becauſe He is not Adminiſtrator; for Chriſt is the alone Adminiſtrator of all Things relating to his own Kingdom; the Temple, Worſhip, Altar, Circumciſion, Baptiſm, *&c.* are inviſible, anſwerable to the Nature of his Prieſthood and Kingdom. Again,

It is ſaid of *John*, That *the leaſt in the Kingdom of God is greater than he, yet that a greater Prophet hath not riſen than* John *the Baptiſt*, Mat. 11. 11. Now this could never be underſtood of *John*'s particular Condition, but of his Water-Adminiſtration; therefore *Water-Baptiſm* is not Evangelical. I might tell him in ſhort, That he has given away his Cauſe in this Particular, by ranking *Water-Baptiſm* among the *divers Waſhings*, pag. 50. The Apoſtle (*Heb.* 9.) accounts Legal, and abrogated, by bringing in of a better Covenant, the great Evangelical Ordinance. Next, let him tell me, *where it is that Chriſt commands Water-Baptiſm*: But this perhaps he thinks he hath done, in his Anſwer to my Second Reaſon, as by him reported.

Rep. pag. 67. *Again*, W. P. *pag.* 136, ſaith, That Baptiſm mentioned *Mat.* 28. was not the Baptiſm of *John*, but Baptiſm of the *Holy Ghoſt*, called the Promiſe of the Father — He diſtinguiſheth not between *John*'s Water-Baptiſm and his own, but betwixt any Water-Baptiſm at all, and his own Baptiſm of the Holy Ghoſt. *Baptiſm with the Holy Ghoſt, was not in a proper, but Analogical and Metaphorical Senſe.*

Rejoyn. J. Faldo hath done ill to drop my Anſwer, and render it ſo obſcure, if not impertinent; for by making that Gap in the middle, to whom can we refer that Word HE? To *John*? That cannot be; how can the after Sentence relate to the former, or be underſtood as it is? But thus hath he dealt with me from Time to Time, which I will not call *Forgery*, but *Diſingenuity* I am ſure it is. I ſaid, as he reports me, That *Water was not underſtood in that Text*: He ſhifts it off with ſaying, That *the Baptiſm of the Holy Ghoſt is not a Proper but Metaphorical Baptiſm*. But what is this to his proving, That *the Baptiſm in the Text was that of Water, and not that of the Holy Ghoſt*, which was, and is the Queſtion between us? I told him, ' That Chriſt in all Likelihood Commiſſionated them to Baptize with that ' Baptiſm wherewith *they were to be Baptized themſelves*; my *Reaſons* were three: ' *Firſt*, Becauſe His Baptiſm was that of the Holy Ghoſt; and we are to ſuppoſe, ' that he commanded them to Baptize with his own Baptiſm; therefore not with ' Water. *Next*, Becauſe theſe Words, *Go*, *Teach*, *Baptizing*, being ſome of the ' laſt Words *Matthew* reports him to have ſpoken while in the World, they muſt ' need have Relation to that Saying which *Luke* recordeth in *Acts* 1. to have fallen ' from him immediately before his Aſcenſion, *viz. And being aſſembled together* ' *with them, he commanded, that they ſhould not depart from* Jeruſalem, *but wait* ' *for the Promiſe of the Father, which*, ſaith he, *ye have heard of me*; *For* John ' *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many* ' *Days hence.* I ſay, the other Paſſage in *Matthew* muſt needs have Relation to ' theſe Words, inaſmuch as they are by *Two Evangeliſts* recorded to have been ſpoken before His Aſcenſion, it being within four Verſes of this Paſſage, that *Luke* ' tells us, *He was taken up out of their Sight*. For in this Part of *Luke*'s Narrative, the Commiſſion given us by *Matthew* is wholly omitted, which doubtleſs ‘was ſpoken at the ſame Time; for we frequently find, That *what One Evangeliſt omits, the other ſupplieth*; Therefore I read the Words thus, John *indeed Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt*; *Then Go, Teach all Nations, Baptizing them*, &c. Unto all this he is ſo Silent, as if there had been no ſuch Thing obſerved. My *Third Exception* againſt Water-Baptiſm, reſpecting this Text, *Matthew* 28, ‘That the Prepoſition εἰς or *into* the Name, *&c.* could not be ſaid of Water, therefore no Water-Baptiſm; which he takes a little Notice of, thus replying.

Rep. pag. 67. *Baptiſm with Water was* into *the Name*, &c. *as a Sign*; *and Baptiſm with the Holy Ghoſt, which is the Gifts of the Holy Ghoſt, might alſo be where the Perſons ſo Gifted, were not really ingrafted into Chriſt, or ſanctified.*

Rejoyn. That *Baptiſm with Water* may be *into the Name of the Father*, is not ſound, unleſs it could *Baptize into the Nature of the Father*; for nothing leſs than *Regeneration* is wrapt up in the Text: Beſides, that is unworthy of the Spirituality of Chriſt's Miniſtration and Kingdom, that He ſhould make Water-Baptiſm Two Thirds of his Commiſſion, which Men may be Baptized with, and yet be as great Strangers, yea, Enemies to Father, Son and Holy Ghoſt, as the moſt impious of Men. And admitting, that by the *Holy Ghoſt* is to be underſtood the *Gifts of the Holy Ghoſt*, yet is it *Heterodox* with a Witneſs, to ſay, That *a Man may be Baptized into them, and yet remain unſanctified, and ungrafted into Chriſt*; for what is it but to ſay, *That to be Baptized by the Holy Ghoſt, is not to Sanctifie Men, nor Graft them into Chriſt*; for ſuch hath been his Careleſneſs in this Expreſſion, that he hath not particularized what Gift Men may have, and not be Sanctified or Grafted into Chriſt, but plainly denies in General Terms, *the Baptiſm of the Holy Ghoſt to be the ſame Thing with Sanctifying and Grafting Men into Chriſt: So many as were Baptized into Jeſus Chriſt, were Baptized into His Death:* Was this done by Water? Where is *J. F*'s Figure now he caſt to abuſe the Text, *Mat.* 28. Again, As many as have been Baptized into Chriſt, *have put on Chriſt*, *Gal.* 3. 27. I would fain know by what Figure *J. Faldo* makes Water-Baptiſm a putting on of Chriſt; ſuch eaſie putting on of Chriſt, will fall hard one Day upon ſuch as he, and the like Chriſtians. But why ſhould I expect a better Account of theſe Divine Myſteries from a Man that knows ſo little of them, and ſets ſo ſlight by them? But let us hear him a little farther.

Rep. pag. 67. *Many Things are expreſſed by the Word* Baptiſm, *yet but* One Proper Baptiſm, *which is Water.*

Rejoyn. If he had ſaid *One Shadowy Baptiſm*, it had been better expreſſed, for that he himſelf elſewhere acknowledges it to be; however his *One Proper Baptiſm* is not the *Apoſtle's One Baptiſm*, Eph. 4. 5. unleſs he will make the Baptiſm of Water, and the Baptiſm of the Holy Ghoſt, to be but one and the ſame Baptiſm; if he can, he will perform an Impoſſibility; if he cannot, there will be Two Baptiſms, *John*'s *Proper Baptiſm*, *Chriſt*'s *Improper Baptiſm*, as *J. F.* will have them contradiſtinguiſh'd.

Now which of theſe *Two is the Evangelical and Durable Baptiſm*, the One the *Figure*, the Other the *Subſtance*; the One the *Fore-runner*, the Other the *Thing Fore-runned?* May we not aſk of *Water-Baptiſm* as Chriſt aſkt concerning *John? What went ye forth to ſee?* One that ſaid of His Diſpenſation, *I muſt Decreaſe, Chriſt Increaſe.* I will not allow of *J. Faldo*'s Word *Proper* at this Time, though allowable enough among *School-Men*, becauſe the Philoſophical Senſe of it is not known to the Vulgar; The Word *Proper* now bearing a different Signification; and in the after common Uſage of the Word, *Chriſt's Baptiſm of the Holy Ghoſt is the Only Proper Baptiſm*, and, *that of Water but Shadowy and Figurative.* I will give him a like Caſe upon his Uſe of the Word *Proper*, and leave it with my *Reader* what to call this Part of his *Reply:* There was but *One Proper Paſchal Lamb*, and that was a Beaſt with four Legs: Alſo, there was but *One Proper Circumciſion*, and that was the Circumciſion of the Fleſh; therefore are they Evangelical, or to continue? But doth not he know that they are notwithſtanding abrogated by *That Lamb and Circumciſion*, which according to his Language, are not *Properly but Metaphorically ſo?* Inſomuch, that after the Apoſtle's Speech, *that is no more that Lamb, nor the Circumciſion, that is outward, neither Baptiſm*, &c. *but that which is not in the Letter, but in the Spirit*, Rom. 28. 29.

I more than hinted pag. 138, 139, of my Anſwer at this very Thing, upon his making the Baptiſm the *Sign, and Thing ſignified, but One Baptiſm*, as a True Expoſition of that Paſſage of the Apoſtle to the *Epheſians*, *One Lord*, *One Faith*, *One*

Baptiſm; But he is afraid to meddle with that; for indeed never Man more overſhot himſelf, opening ſuch a Gap to *Judaiſm*, as I ſuppoſe no Man pretending to be a *Chriſtian*, ever ventured at.

But he faintly goes on in theſe Words.

Rep. pag. 67. W. P. *tells me*, p. 137, *of the Apoſtle* Paul's *Practice*. Practice then we ſee (and all the Reaſonable World knows) is not Inſtitution. *This is not a very Sound Expreſſion in it ſelf. I do not ſay, that Practice is Inſtitution, but the Practice of the Apoſtles, in Purſuance of an Inſtitution, is a Proof of it's Continuance.*

Rejoyn. The Expreſſion is Sounder than he is *Ingenuous*: He neither ſets down his own *Paſſage nor my Anſwer*; how then can he honeſtly or intelligibly reply: However, he tells us, that he can beg the Queſtion, that is, *That the Apoſtles practiſed upon an Inſtitution*; thus he defends his Aſſertion, by repeating his Aſſertion. We have great Reaſon to ſuppoſe him pincht, or elſe we ſhould not find him ſo tame; here a Man may handle him without Knocks. But why did he take no Notice of the reſt of my Anſwer, and ſay ſo little to this; and which is worſe, an Untruth too? For he poſitively lays down in the Second Part of his Firſt Book, pag. 39, this Argument; *Becauſe* Paul *did Baptize ſome, therefore it was an Ordinance.* Now what can we call this, *but a Contradiction to himſelf, who manifeſtly infers Inſtitution from the Apoſtle's Practice*, and yet ſays, *He doth not ſay that Practice is an Inſtitution*; unleſs he will ſhroud himſelf under the doubtful Signification of the Word *Practice*, which may as well be uſed about one Thing as another; but as I meant it of an Apoſtolical Religious Practice, ſo he ought to mean in his Uſe of the Word *Practice*, or elſe he equivocates.

He alſo told us before, That the Reaſon why *Water-Baptiſm* was not laid upon the Apoſtle *Paul*, 1 *Cor.* 1. was, becauſe *His Call was Extraordinary, and out of Due Time.* To which I anſwered, 'That if he *was inferior to no Apoſtle in his Works*, 'why ſhould he be reputed ſo in his Commiſſion? That the Prieſts generally allow 'them to have been all extraordinarily called (it has been their Plea againſt our 'Call in theſe Days) That no Man in our Days has a larger Commiſſion in the 'Point; and laſtly, That ſince he was a Goſpel-Chriſtian-Apoſtle, if Water-'Baptiſm had been then reputed a Goſpel-Chriſtian-Ordinance, neither had God 'omitted that in his Commiſſion, nor had the Apoſtle ſpoke ſo ſlightly of it, as he 'doth, when *He thanks God that he Baptized ſo few*; *for*, ſays he, *I was* NOT 'SENT *to Baptize, but to Preach the Goſpel*, 1 Cor. 1. 14, 17. Acts 26. 18.

But to all this, and abundance more, he was willing to be ſilent: Yet, that he may not be thought to ſay nothing, although he gives not the *Reader* that Part of my Anſwer unto which he replies (I conceive leſt his Weakneſs ſhould be too nakedly expoſed) he doth at a Venture beſtow thus much at Random upon me.

Rep. pag. 68. *If* W. P. *intended by the Thing Signified, Saving Grace, then it was come to many before Baptiſm at all was inſtituted, and Faith in Jeſus Chriſt was required in all before Baptiſm was offered; If of the Gifts of the Holy Ghoſt, the Apoſtle* Peter *was ſo far from Arguing after his Faſhion, that he makes it the Ground of Baptizing them.* Can any Man forbid Water that theſe ſhould not be Baptized, who have received the Holy Ghoſt as well as we? *But if* W. Penn *had been there, he would have reproved* Peter *of Ignorance and Sin.*

Rejoyn. No ſuch Matter; But I may well reprove *J. Faldo*, as guilty of both, who is ſo ignorant as not yet to know the Thing ſignified; and ſo ſinful, as to charge the Apoſtle *Peter* with that which his own Words will not bear; for here is no more of an *Inſtitution* than there is in *Paul's* Words to the *Corinthians*, *As often as you do this*, &c. Chriſt's Baptiſm is the inward Waſhing by the Word of Regeneration, which makes perfect as pertaining to the Conſcience, of which Water-Baptiſm was but a Figure. I grant that the Sign ended not ſo ſoon as the Thing ſignified began, in Point of *Practice*; but I affirm it did in Point of *Inſtitution*. It is not bright Day as ſoon as it is Day-break; *Shadows vaniſh gradually*; and Cuſtoms (eſpecially if grateful, as were Signs and Ceremonies to *Jewiſh-Chriſtians*) are not eaſily left. Water-baptiſm was the *Prologue* to Chriſt's Viſible Appearance, and when he was come, *a kind of outward Teſtimonial or Signification of their Belief in the Viſible Appearance of the then ſo much denied, ſo cruelly derided, and crucified Jeſus*: Wherefore I ſay, it was not Evangelical, but an Introductory Ceremony, ſuited to the external State of Things in that Day, which in ſome competent Time ſo varied, that there could be no Pretence of *Chriſtian*-Prudence for perpetuating the Practice of it, much leſs any Reaſon for it's *Inſtitution*; for as the Chriſtian Power and Spirit then brightned, and Chriſt came to be more and more formed in the Hearts of his People, *Water* gave way to the Holy Ghoſt and Fire; *John* to Chriſt; *and their Carnal Hiſtorical Faith of Chriſt* to the Revelation of the Son of God in them, the *one Thing neceſſary*, even the *Eternal Subſtance*, that, as He grew up, and put forth himſelf gradually, wore off all Shadowy and Figurative Obſervations. Thus did God reſtore the Kingdom to *Iſrael*, and bring back the Captivity of his People; having laid Help upon one that is Mighty, *the Son of his Love*, who always was the Baptizer of all them that believe in him, into his own pure Nature, which is that Regeneration, without which, *no Man ſhall ever enter into the Kingdom of God*.

Chap. VII.

CHAP. VII.

Of the Bread and Wine, which Chriſt gave to his Diſciples after Supper, commonly called the Lord's Supper.

OUR Adverſary begins his Sixteenth Chapter thus.

Reply, pag. 69. W. P. *having little to any Purpoſe to ſay upon the Point of the Lord's Supper, hath recourſe to his old Shifts; Firſt he charges the* Independents *with the Death of* J. Parnel, p. 141. *But what is that to the Queſtion? and I believe as little to the Truth, as my Hand in the Blood of Kings and Princes.*

Rejoyn. Then is *J. Faldo* deeply guilty of the Blood of Kings and Princes; for certain Perſons of that Way apprehended, impriſoned, and hardly uſed him to Death; *Doubtleſs, no Murderer, no Traitor was ever handled at that inhumane rate by Engliſh-men, as was this poor Young Man by thoſe pretended Saints.* I refer my Reader to the ſecond Part of our *Serious Apology*, p. 185, 186, 187. for farther Satisfaction. Nor have I uſed *any Shifts* to avoid the Strength of *J. Faldo's* Charges or Proofs. I am glad when he meddles with Matter; for I find more Trouble, Chaff, Froth and Pedantry, than when I encounter any Thing more ſolid; But if this be not crying out—firſt, there is no ſuch Thing, as I will make appear in this very Chapter. I brought ſeveral Reaſons to juſtifie our Diſcontinuance of the Supper, ſoberly diſcourſed in four or five Pages: He takes no more Notice thereof, than if there had been no ſuch Thing, ſaving that he tells us, He *neglects them becauſe they beſpeak the Emptineſs of their Author:* Such a Way of Replying, that had I loved Shifts more than honeſt Anſwers, and could put off my Conſcience at that eaſie but unjuſt Rate, it would have ſaved me the Trouble of having to do with *J. Faldo's* Eſſays againſt the *Quakers*. He beſtows his Time in making good two Proofs he pretended to bring out of our Friends Writings; how well he acquits himſelf we will examine.

J. Parnel it ſeems ſaid [The Bread that People broke in that Obſervation, was Outward, Natural and Carnal] This he counted moſt Heinous. I told him, That the Bread and Wine being of an Outward Elementary Nature and Subſtance, may in Compariſon of what they ſignifie, be very properly termed Natural and Carnal. Upon which he beſtows this Reply, after his wonted Modeſty.

Reply, pag. 69, 70. *Very well becoming* Penn's *knowing Divinity and Philoſophy; Fire and Air are of an Elementary Nature; are Fire and Air therefore Carnal?*

Rejoyn. We would not that any ſhould think that we intend by Natural and Carnal the worſt Senſe that may attend theſe Words; for ſometimes they import a Wicked and Accurſed State; but ſimply as they are oppoſed to Things ſupernatural and ſpiritual, and in this Senſe all parts of this viſible World may fall under their Signification.

Outward relates to the ſame Thing, and ſo doth *Elementary*, as vulgarly underſtood, and by me appropriated. I was not making a Philoſophical Lecture, but writing of plain and Evangelical Doctrine; I know that Words in Philoſophy do carry a quite other Senſe than what they bear in common Converſation. I oppoſed *Natural* to *Supernatural*; *Carnal* to *Spiritual*; *Outward* to *Inward*; and *Elementary*, which relates to any of theſe Worlds Elements, to *the Nature of that Food which comes down from above*; and I think *Biſh. Wilkins's Real Character* will vindicate me from the Crowing Charge of this pretended Divine and Philoſopher.

His next Teſtimony was out of *W. Smith's Primmer* They [Bread and Wine in the Lord's Supper] are the Pope's Invention. This I utterly denied to have been delivered by *W. Smith*, and did require him in the View of the World to produce any ſuch Words out of the Books of *W. Smith*, or any other of our Friends. His Reply is this.

Reply, p. 70. *What* W. P. *inſinuates I charged them with*, viz. calling the Bread and Wine Chriſt bleſſed, the Invention of the Pope; *I am as little concerned to make Proof of, as he is honeſt to make report of; for my Book lays no ſuch Thing to their Charge.*

Rejoyn. What a ſilly Evaſion is this? Did he not charge us with calling the Bread and Wine of the Lord's Supper *the Pope's Invention?* And doth he now tax my Honeſty in ſaying, *That he makes us to call the Bread and Wine Chriſt bleſſed, the Invention of the Pope?* I would fain know what is the Difference between theſe two Expreſſions; were not the Bread and Wine Chriſt bleſſed, the Lord's Supper? If not, he knows what follows; and if they were the Lord's Supper, then to call the *Bread and Wine Chriſt bleſſed, or the Lord's Supper the Invention of the Pope, is equivalent*; therefore he ought to think himſelf greatly concerned to make us Satiſfaction for having caſt ſo great a Scandal upon us and our Doctrine. But he hopes to help one Shift by another. Hear him.

Reply, p. 70. *But you are to take Notice that* W. P's *Words import that very ſame Bread and Wine which Chriſt and his Diſciples eat and drank together at* Jeruſalem.

Rejoyn. O *J. Faldo*, leave of theſe *horrible Falſhoods:* Hath neither Chriſtianity, nor thy Profeſſion, nor common Reputation, Power enough to influence thee into more Juſtice towards thy Adverſary? What Man of Senſe can think I meant only that *very ſame Bread and Wine which Chriſt and his Diſciples eat and drank together?* There is no Foundation for this ill Comment; And I dare appeal to my Reader's Conſcience in this Matter: And ſo meanly haſt thou managed this Matter, that thy very next Words ſhow the ſlightneſs of thy Reply.

Reply, p. 70. *Whereas my Charge is of the Bread and Wine uſed in the Ordinance of the Lord's Supper after his Death among God's People and his Churches.*

Rejoyn. What Difference was there in Point of Time between Chriſt's eating the Supper with his Diſciples *juſt before* his Death, and their breaking Bread together *ſoon after his Death?* Not a Year; whereas the *Pope* ſhowed not himſelf till near ſix hundred Years after. I cannot ſee, Friendly Reader, how much more criminal I made my Adverſary by charging him with ſaying in our Name, *The Bread and Wine Chriſt bleſſed is the Invention of the Pope*, than he hath made himſelf by his own Saying, *That we call the Lord's Supper eaten ſoon after his Death, the Pope's Invention*; unleſs he ſhould deny the Latter to be the ſame Sort of Supper with the former. In ſhort, We cannot but repute this an Injury too apparent for *J. Faldo*'s utmoſt Invention to cover. But that he may not ſuffer the Imputation of Forgery, at leaſt a very groſs *Perverſion*, he thus braveth me.

Reply, p. 70. *If* Penn *dare deny it to be in* W. Smith's *Book which I quoted three or four Times over in* pag. 39. *I ſhall prove him a Deceiver to all that will but read it*, W. S. *anſwers to this Queſtion*, ‘ I would know, Father, how it is concerning ‘ theſe Things called Ordinances, as Baptiſm, Bread and Wine, which are much ‘ uſed in their Worſhip? *Anſw.* Why Child, as for thoſe Things they roſe from ‘ the Pope's Invention.

Rejoyn. This Citation, as rankly and partially as he hath put it down, doth not prove that we account the Lord's Supper, either as it was eaten by Chriſt and his Diſciples before his Death, or by his Diſciples after his Death, *to be the Pope's Invention.* How can it, ſince we know the *Pope's* Date to have been ſo many Hundred Years after that Practice; His Citation muſt therefore be underſtood of ſuch a *Baptiſm* and ſuch a *Supper* as the *Apoſtate Church* hath preſumed to Practiſe; and that I put not a fairer Gloſs than his own Anſwer will allow, obſerve theſe Words; ‘ and the whole *Practice of thoſe Things*, As They *uſe them, had their Inſtitution by* ‘ *the Pope, and were never So ordained of Chriſt:* ſtrongly implying, that what was of Chriſt's Ordination was not of the *Pope*'s Invention and Inſtitution; conſequently, That the *Lord's Supper was neither a Popiſh Invention nor Inſtitution*; which is yet plainer from his following Words: ‘ *For he did not ordain ſprinkling Water* ‘ *in a Child's Face, or to make a Sign of the Croſs in his Forehead, nor God-Fathers* ‘ *and God-Mothers to undertake for it; Neither did he ordain Bread and Wine to be* ‘ *SO* (or after that Manner) *uſed and received.* So that nothing can be plainer than that his Reflection lies againſt their Manner of practiſing and uſing them, and not againſt the Things themſelves, as at any Time practiſed by Chriſt or his Diſciples and Followers: Therefore he is quite beſide the Truth, in telling the

World that he doth but apply theſe Words *Pope's Invention* to the Name, that is, *Lord's Supper*, which the *Quakers* apply to the Thing; ſince we ſo clearly diſtinguiſh between *Baptiſm* and the *Lord's Supper* (Name and Thing) and theſe Practices and Uſages of them, which have riſen ſince the Apoſtacy; Now it reſts with thee, Friendly Reader, to paſs Judgment, which of us two hath acted the *Deceiver* (to leave out a great many more of his hard Words) he that affirmed *W. Smith* called that *Baptiſm* and *Lord's Supper*, which was in Uſe ſome Time as well after Chriſt's Death and Aſcenſion as before, *the Pope's Invention*, or I that affirmed, and from *W. Smith*'s own Book have expreſly proved, that there was no ſuch Thing ſaid, as *primitively* practiſed, but only as they have been ſince abuſed by the Apoſtate Church. For the Supper it ſelf I refer the Reader to the ſixteenth Chapter of my Anſwer, and ſhall only ſay at this Time, that as it was a Commemoration or Remembrance of Chriſt to the Diſciples, who were at that Day ſo weak in Faith, as *Luke* 24. 11. *Mary Magdalen*'s news about Chriſt's Reſurrection ſeemed to them as idle Tales; yet that the Service and conſequently the Inſtitution of it were void, as they came to witneſs him the Evangelical Supper or Paſſover to their Souls, and that we therefore diſcontinue it. *Firſt*, Becauſe the falſe Church hath made a Market with her imitating that primitive Practice, drawn the Minds of People abroad from the Heavenly Bread of Life, which is only to be received within, and hath been ſhedding ſo much Blood about it, rendring it and Water-Baptiſm the *Seals* of Chriſtianity, thereby puffing up People to believe that of themſelves which they are not; Next, we have the Teſtimony of God's Spirit, that he is withdrawn from ſuch Obſervations that have been ſo much inſiſted on and magnified in the World; Laſtly and eminently, we diſcontinue it, becauſe Chriſt is become unto our Souls that very Thing, which it was moſt truly and properly the Sign of, to wit, the Heavenly Bread and Paſſover, which nouriſheth the Soul unto Eternal Life. Where by the Way it muſt not be forgotten how perverſly he wrongs Chriſt and Holy Scripture, who turns this Paſſage, *Do this till I come*, after this ſtrange Manner; *The Lord's Supper is a Remembrance of Chriſt's Death paſt,* NOT TO COME, Rep. p. 71. wherein *firſt*, he makes as if there were a Death to come; Next, Inſtead of exhorting People to look for his Coming, until which he bid his Diſciples practiſe it, he turns back their Eyes from that Expectation, and makes the Sign wholly to have Reference to what was paſt, and not what was *to come*, thereby ſeeking to perpetuate his Abſence, and bar out his Appearance (implied in theſe Words, *till I come)* which ends the Abſence, during which the Inſtitution laſteth; For the plain Engliſh of it framed into an Argument is this: *The Supper is to remember Chriſt's Death that is paſt, but that will be always paſt, therefore it ought to be always ſo remembred.* The like may be ſaid upon the Word *Remembrance*, for if it ought to be practiſed becauſe of remembring Chriſt's Death, then *for ever*; becauſe his Death ought *never* to be forgotten. Thus it perverts the Text, in that it makes not the outward Supper to ceaſe upon his Coming, as *John* 14. 23: *Rev.* 3. 20. (which is the Evangelical Supper) till whoſe Coming Chriſt bid his Diſciples do it: But to continue it upon the Score of remembring Chriſt's Death only (which as I ſaid before, ought never to be forgotten) is conſequently to continue it upon Inſtitution for ever.

I ſhall only leave two Things with my Reader, and ſo proceed to the next Chapter; *firſt*, That from our diſcontinuing the Practice of theſe Outward and Temporary Obſervances, *J. Faldo* concludes, *our abſolute and general Denial of them. Secondly*, Becauſe ſome of our Friends have denied, rejected and termed *Popiſh*, the long Abuſe of theſe Things, he makes no Difficulty of charging us in ſo many Words with calling Water-Baptiſm and the Lord's Supper, as laid down in Scripture and primitively practiſed, *Popiſh Inventions*, &c. God if he pleaſe make this Man ſenſible of his notorious Injuſtice towards us.

Chap. VIII.

CHAP. VIII.

Of the Doctrine of JUSTIFICATION.

HE introduceth his Chapter of Juſtification in theſe Words.

Reply, *pag*, 71. *Upon the Point of Juſtification I cited* 18 *Proofs to my Charge, To three of which* W. P. *anſwers by Way of Evaſion and Railing, being ſilent to the Reſt.*

Rejoyn. I cited but three, and thought them as ſufficient as threeſcore, ſure I am, they carried the Senſe of the other fifteen, if not, he did ill to produce them. I have anſwered the Law in the Point. And for Evaſion and Railing, if ever I uſed either, it was not in this Chapter, where I have beſtowed ten Pages of Sober and Chriſtian Diſcourſe; unto which he returns me but three Pages in Defence of his former Application of our Friends Writings, for Maintenance of his Charge; and what his Carriage in this particular is, I will leave with my Reader.

His Charge was, *that we denied the Tranſactions of Jeſus Chriſt in the Fleſh to have any Influence into our Juſtification before God.* Three of his Proofs I conſidered, and reſcued from his Tyranny. The firſt was this: 'All that are called *Preſbyterians* and *Independents*, with their Feeding upon a Report of a Thing done many hundred Years ago, *E. Bur. Trump.* Pag. 17. This *J. Faldo* called *Reproaching ſuch as act Faith on Chriſt's Righteouſneſs and Sufferings by him wrought and ſuffered when he was in the World:* An Anſwer that ſuits all Hypocrites at what Time their Hiſtorical Faith is ſtruck at; but what ſaid I? why thus he brings me in. '*E. B.* meant no more than their exceſſive Admiration of and Regard to what Chriſt did without; Thus far *J. Faldo* quotes me, and then replieth.

Reply, *pag.* 72. *Then* W. P. *thinks to ſalve all with his Meanings which are well nigh as corrupt as the* Quakers *Text; for the Admiration of what Chriſt then did, will admit of no Exceſs.*

Rejoyn. There is much more Reaſon that we ſhould give our Meanings of our own Writings than *J. Faldo* for us, ſince he is always ſure to make them againſt us; if he will not allow us to explain our own Minds, but make it the Priviledge of an Adverſary, we are ſure to be worſted, be it right or wrong, nor can he eſcape by his own Practice: But why is my Meaning corrupt, or the Text either? May not, nay, do not People rely upon thoſe External Tranſactions of Chriſt, (as recorded in Scripture Story) ſo as to neglect the whole Work of Redemption and Sanctification by the Power of Chriſt within? Or is it falſe Doctrine to affirm that thoſe who hold the whole Work of Man's Salvation to have been throughly wrought by Chriſt's viſible Tranſactions in the World (thereby excluding the moſt neceſſary Operation of his Power and Spirit for the Redemption of ſuch as have been imbondaged by Satan, are *Exceſſive* in their Apprehenſions of what Chriſt did for Mankind, when viſibly in the World? If it be, we muſt ingenuouſly confeſs, we are Holders and Maintainers of corrupt Doctrine. But whilſt Scripture is of any Value, that denies Heaven to *wicked Workers* (though fair *Profeſſors*) that ſays, *without Holineſs no Man ſhall ſee the Lord; and without being born again no Man ſhall enter the Kingdom of God; That Men ſhall reap what they ſow; and that Men are ſanctified before they are compleatly juſtified;* We need not much fear to ſay, That ſuch as attribute all unto Chriſt's viſible Tranſactions, when he was in the World, are *Exceſſive* in ſo doing. And if this be true, how unfair was my Adverſary in leaving out that Part of my Anſwer, which would have farther explained my Mind, and prevented his making ſo ill an Uſe of that which he did report; but perhaps, this might be one Reaſon for his Omiſſion, which ought to have been a Reaſon againſt it; for to theſe Words *E. B.* meant their Exceſſive *Regard to what Chriſt did without*; I added, *whilſt they neglected, undervalued and decry'd for Blaſphemy and Enthuſiaſm the Appearance, Work and Righteouſneſs of Chriſt within*, p. 148.

Mat. 7.23,27
Heb. 12.14.
John 3.3,5.
Gal. 6.7,8,9.

To be ſhort, friendly Reader, *J. Faldo*, either deſign'd to drop this Part of my Anſwer, that he might the better rack the other to his own End and our Diſgrace, (which if he did, it was unmanly, much more unchriſtianly, done) or, he intended his Reply for my whole Anſwer; and then his Doctrine will lie thus: *Whoever ſo regards Chriſt's Tranſactions without as to neglect, undervalue and decry for Blaſphemy and Enthuſiaſm, the Appearance, Work and Righteouſneſs of Chriſt within, are not Exceſſive or out of the Way in their Apprehenſion of Chriſt's Tranſactions; But* J. Faldo *hath that Regard to the Hiſtory of Chriſt's Tranſactions, whilſt he neglects, undervalues and decrys for Blaſphemy and Enthuſiaſm the Appearance, Work and Righteouſneſs of Chriſt within; Therefore* J. Faldo's *Regard to Chriſt's Tranſactions, whilſt he ſo neglects, undervalues,* &c. *is not Exceſſive or out of the Way.* Thus it lyeth for him; Let us now ſee how his Reply formeth it for us.

Such as ſay, We ought not ſo intirely to regard, or reſt upon Chriſt's viſible Tranſactions in the World, as to neglect, undervalue and decry for Blaſphemy and Enthuſiaſm the Appearance, Work and Righteouſneſs of Chriſt within, hold and main-

tain corrupt Doctrine; But *ſo ſay* E. Burroughs *and* W. Penn; *Therefore* E. B. *and* W. P. *maintain corrupt Doctrine.*

Theſe Arguments are the Natural Import of *J. F*'s Reply; how ſound and conſiſtent with Scripture and Reaſon, is left to the Judgment of Impartial Men. Had *E. Burroughs*'s Works been more ingenuouſly weigh'd, he would have ſeen them to have been no witneſs for his Turn; *for may not Men feed upon a Report of good Things, and for want of unfeigned Repentance, true Faith and humble Obedience, never be benefited by them?* If *J. F.* denies it, he conſequently excludes the inward Work of Faith and Repentance from being neceſſary (ſays he and all ſuch Profeſſors) to apply Chriſt's Tranſactions beneficially; and if he confeſſeth Repentance and Faith to be requiſite for the right and profitable Application of Chriſt's Tranſactions, then is not feeding upon a Report of them ſufficient (for at that Rate all the *Hypocrites and Lord-Lord-cryers in the World*, however impious, would be certainly ſaved) doth *E. B*'s Reproof of ſuch who vainly hope thereby to be juſtified and ſaved in the Sight of God deſerve to be ſtiled *corrupt Doctrine.* I could here produce many ſolid Teſtimonies out of the Writings of ſeveral ancient and worthy *Proteſtants*, but ſhall confine my ſelf within the Compaſs of a Paſſage given us by a preſent Writer, quoted by our Adverſary in his firſt Book, p. 58, and that is Dr. *Stillingfleet*, in a Diſcourſe called his Six Sermons, 'If they 'did believe Chriſt came into the World to reform it, that the Wrath of God is 'now revealed from Heaven againſt all Unrighteouſneſs, that his Love which is 'ſhewn to the World is to deliver them from the Hand of their Enemies, that 'they might ſerve him in Righteouſneſs and Holineſs all the Days of their Lives, '*they could never imagine that Salvation is intailed upon the Goſpel on a mighty* '*Confidence or vehement Perſwaſion of what Chriſt hath done for them*, p. 160. Thus teacheth Dr. *Patrick*, Dr. *Tillotſon*, Dr. *Craddock*, *W. Shirlock*, and others, call'd *Epiſcopalians*, (to ſay nothing of the general *Independents* and *Baptiſts*) How will this agree with *J. F?* But above all, how *Epiſcopalians are no farther concerned in his Book than vindicated*, a Story he hath the Confidence to tell *in his Preface*, whilſt they are ſo manifeſtly contradicted in the Great Point of Juſtification, every common Capacity will ſee without farther Pointing. And ſo we proceed to the next Exception he makes againſt my Defence of a Saying charged by him upon *R. Farnſworth*, as fit for his Turn.

Reply, Pag. 72. *To the ſecond Citation*, (*viz.* What Righteouſneſs Chriſt performed without me, was not my Juſtification, neither was I ſaved by it) W. P. *ſeeks to mend one Error by another, much akin to it, thus*, (What gives daily Acceſs and Acceptance to and with the Lord, is that Preparation of Clean and Righteous Adornment the Soul actually receives from Chriſt, &c. Take Juſtification in this Senſe, and not for Remiſſion—and let our Adverſary do his Worſt. *There needs a Diver of* Delos *to make very good Senſe of theſe Words. I am ſo well acquainted with the* Quakers *Meanings, as well as their Sayings, that I dare affirm he intends by all this no other Righteouſneſs for Acceſs and Acceptance than what is ſubjected in Men, and is therefore their own Righteouſneſs.*

Rejoyn. The Words he charged upon *R. Farſworth*, I defended conditionally, that is, That if ever he ſpoke or writ them, he did not intend any Benefit that came by Chriſt's Offering of himſelf by the Eternal Spirit a Sacrifice for all, for the Remiſſion of Sins that are paſt through the Forbearance of God, which is the firſt Part of Juſtification; But that the Juſtification and Salvation he underſtood, were not from the Guilt of Sin paſt by Chriſt's Offering, &c. *But from the Root, Nature and Power of In-dwelling Sin, through the Powerful Operation of Chriſt's Spirit in the Inward Parts, in the Heart and Conſcience.*

But firſt let it be remembred, that he cited no Book, a Fault I found with him before, and deſired him, juſt where he leaves off, that the next Time he would let us know what was the Book that afforded that Expreſſion, which he hath not done; next, That he dares affirm we intended our own Righteouſneſs to be that which gives us Acceptance with God; whereas in ſo many Words I ſaid, that the Clean and Righteous Adornment, which gives the Soul Admittance into God's holy Courts, muſt actually be received from Chriſt, *the Lord her Righteouſneſs*, which four Words, with a great many more, he diſingenuouſly ſkipt. For thoſe Words of his, *ſubjected in Man*, I know not what he means by them, unleſs it be a Righteouſneſs within the Power and Ability of Man to bring forth; (for I know no other Righteouſneſs that can be ſubjected in Men) and that this was not my Meaning (notwithſtanding his obtruſive Confidence) my own Words plainly evidence.

dence. He might as properly ſay, that a Child's *being waſhed clean by it's Father, is it's own Cleanneſs, or that it made it ſelf clean*; or, becauſe a poor Man in Rags intreats ſome better Raiment at the Charity of a great Man, and that he would pleaſe to take him into the Capacity of a menial Servant; *therefore that Livery or Apparel beſtowed upon him, by which he is denoted, and hath the Acceſs proper to one of his Family, was of his own proper Coſt or Working; and not the Gift of his Lord and Maſter.* If this be abſurd, *John Faldo*'s Conſequence cannot be Rational.

In ſhort, The Everlaſting Righteouſneſs which Chriſt brings into his People, by which he fits them for his Father's Communion, is not the leſs *of him*, nor the more of or from us, becauſe *in us*.

But that I may not trouble my ſelf to challenge him to prove this Pernicious Meaning to be ours, he ſays he will prevent me with a Citation out of *W. Smith*'s *Cat.* p. 74. '*Queſt.* What is the Righteouſneſs that juſtifies in the Sight of God? *Anſw.* For we have Life, before we have Motion, to act or do any thing that is pleaſing to God, and in that Life we have Salvation, and ſo Life and Salvation is freely given us from God.

Rep. Pag. 72. *This Citation Mr.* Penn *had to conſider in this Chapter he pretends to anſwer, but he forbears it among many other, which ſay more for my Purpoſe than he dare tranſcribe.*

Rejoyn. If there were others more to his Purpoſe than this, he is to blame to conceal them; but believe him that will, I cannot; And we have Cauſe to think, that if he hath miſapply'd this, he would not have been very faithful in the reſt; I do ſeriouſly profeſs, I never met yet with his Peer for quoting.

Firſt, There is no ſuch Queſtion either in Page 74, or in ſeveral Pages before or after that, if in the whole Catechiſm.

Secondly, He hath left out five Words of the Anſwer, which ſtood us moſt upon to be cited, and altogether the true Queſtion, which was this:

'*Queſt.* But whether do you not depend upon the Things ye do for Life and 'Salvation?

'*Anſw.* Nay, we do not ſo; for we have Life, before we have Motion, to act 'or do any thing that is pleaſing unto God.

What, Reader, can be clearer, firſt, than his Denial of our Dependence upon Good Works for Life and Salvation? Next, What plainer, than that he excludes Action, and conſequently Works, as in the Creature, from ſo much as pleaſing God; unleſs God vouchſafe to breathe the Breath of his own Life, and thereby impower him to bring forth Fruits of Holineſs? Laſtly, That the Reaſon of Man's Acceptance is not his own Works or Actions, but his being found acting and working in the Living Faith, which is the Gift of God, by and through which Acceſs to, and Holy Fellowſhip with God, are enjoyed by his Children —— And thus much *W. Smith*'s following Words tell us; 'and ſo Life and Salvation is freely 'given us from God, and by his Grace we are ſaved through the Faith which 'we have in him, and that puts us upon Motion and Action to do his Will in all 'Things, *and yet not to depend upon what we do for Life*—— But do all Things 'which he commands us from the Motion (or firſt ſetting on Work) of his Life; 'and this is *Life* before Action, which moves us to Action, and not *Action* before '*Life*, thereby to attain Life, *Catechiſm*, Page 73, 74.

Now, Reader, this conſidered, give us thy Judgment of *J. Faldo*'s daring Proof; Doth it not to a Tittle make good his Charge, *That the* Quakers *are for Juſtification by their own Works?* What ſort of Conſcience muſt he have, that dares look the World in the Face, and obtrude ſuch *arrant Untruths* upon it? Doth this Scandalous Perverſion become a Man who two Pages off tells us *of his abhorring to Miſ-cite, Miſ-render or Miſ-apply our Writings?*

To conclude: He ſeems to write at all Adventures, ſupplying his Weakneſs with Confidence, and drowning the Noiſe of his own Forgeries by his vehement Clamours againſt ſuch imaginary ones as he hath provided for me, to go under my Name, which is his greateſt of all. I heartily pray to God, that he may be ſtopt in this Unconſcionable Courſe, and come to find true Repentance, that Eternal Anguiſh do not irrecoverably over-take him, as the Juſt Recompence of ſuch Unjuſt Dealing with us.

His third Citation was out of *I. Penington*; ‘ Can outward Blood cleanſe the Conſcience? Can outward Water waſh the Soul clean? His Comment upon it is this, *A plain Denial of the Efficacy of the Blood of Chriſt ſhed on the Croſs to cleanſe the Soul from the Guilt of Sin, by it's Satisfaction to the Juſtice of God.* To which I anſwered, ‘ Doth *I. P.* deny or any Way meddle with the outward Blood concerning the Guilt of Sin paſt, how far it had an Influence into Juſtification, taking Juſtification in that Senſe. But doth not *I. P.* treat of the outward Blood with reſpect to Purgation and Sanctification of the Soul from the preſent (Nature) Acts and Habits of Sin that lodge therein? Is there no Difference betwixt being pardon'd Sin paſt, *and the Ground of it,* and being renewed and regenerated in Mind and Spirit, *and the Ground of that Converſion?* His Reply to this, though he gives not two Lines of what I now repeated out of my Anſwer, lies thus:

Rep. Pag. 74. *And if we allow* Penn's *Conſtruction, that he denied the Blood of Chriſt, which he calls outward, to have an Influence into Sanctification, he commits a foul Error; for cleanſing the Conſcience by Sanctification is the Effect of the Blood of Chriſt, as well as the other. The New Teſtament or Covenant is by Chriſt ſaid to be the Cup of the New Teſtament in his Blood, wherein all the Promiſes and Mercies of the New Covenant are aſſerted, of which, I think, Cleanſing by Sanctification is none of the leaſt.*

Rejoyn. If *by the Promiſe of Sanctification to be aſſerted in the Blood of Chriſt,* he underſtands that both the Promiſe of Sanctification, and all other Promiſes relating to the Diſpenſation of the Goſpel, *were aſſerted, ratified and ſealed to them that believe, in and by the Blood of Chriſt,* I ſhall heartily and cheerfully ſubmit; But if he mean that the Blood of Chriſt, ſhed ſo many Hundred Years ago by the Hands of Ungodly Men, is the inherent real Purger of the Conſcience from Dead Works, I muſt deny what he ſays; *for the Scripture attributes Sanctification to the Eternal Spirit*; It is one Article of the common Creed of the called *Chriſtians, viz.* the *Laver of Regeneration, which is by the Spirit.* But what is all this to *J. Faldo*'s defending himſelf from abuſing *I. Pennington*'s Words? to wit, that by aſking, *Can outward Blood Cleanſe? Can outward Water waſh the Soul?* He would make him to deny Chriſt's ſacrificing of himſelf upon the Croſs to have any Influence towards the Remitting of the Guilt of Sin paſt, which is quite another Thing; as this Argument manifeſts, which naturally expreſſeth *J. Faldo*'s wreſting of *I. P*'s Words,

He that denies outward Blood can cleanſe the Conſcience, denies that outward Blood may be a Sacrifice whereby to declare the Remiſſion of the Guilt of Sin paſt, which is ſo abſolutely and obviouſly falſe, that it may be ſeen of every mean Capacity; Yet hitherto *J. Faldo*'s Reaſoning runs. Once again, before we leave him, thus:

He that is pardoned the Guilt of Sin that is paſt, by the Blood of Chriſt, as a Sacrifice declaring Remiſſion to all that believe, is by the ſame Blood waſhed, cleanſed, renewed and regenerated in his inward Man from the very Nature, Power and indwelling of Sin; which is as untrue as the other; yet both theſe Arguments follow upon *J. F*'s miſ-rendering of *I. Pennington*'s Words; But his Credit in this Particular is not at all blemiſht by his Comment upon *I. P*'s Words, if we will believe him; for he thinks it may be juſtified by a Paſſage out of *W. Smith.*

Rep. *Catech.* Pag. 64. ‘ We believe that Chriſt in us doth offer up himſelf a Living Sacrifice to God for us, by which the Wrath of God is appeaſed to us. *This Paſſage I cited, which* Penn *among many others takes no Notice of; And if this can be the Blood of Chriſt ſhed at* Jeruſalem, *on the Croſs of Wood, it is a moſt incredible Myſtery.*

Rejoyn. There is no Difficulty, Friendly Reader, in unfolding his pretended *Myſtery*, if the Queſtion unto which the Anſwer was made be conſidered, which was this, *What is your Faith concerning Chriſt in you, as a Redeemer?* which relates not to the Blood of Chriſt ſhed on the Croſs of Wood; wherefore to make the Anſwer deny Remiſſion of Sins to be declared by Chriſt's ſacrificing of his Body the Croſs (which was no Part of the Queſtion to be anſwered) is like all the reſt of his Injuſtice towards us; If the Anſwer had rejected that Sacrifice, we ſhould have condemned it, as much as he hath abuſed it; But unleſs he denies that Chriſt offers himſelf in his Children in the Nature of a Mediating Sacrifice, *W. Smith*'s Words are ſo far from denying the Blood of Chriſt ſhed upon the Croſs of Wood, that he muſt allow them to be found in themſelves; *for Chriſt is a Medi-*

ator and an Atoner in the Conſciences of his People, at what time they ſhall fall under any Miſcarriage, if they unfeignedly Repent, according to 1 *John* 2. 1, 2. as allowably as that he prays in his People, as their Head, which *A. Sadeel* ſaith out of *Auguſtine*, and *D. Everard*, as anon. So that upon the whole, this is as ſtrong and clear a Proof, as others that he hath hitherto brought; for as they, ſo this (in Queſtion and Anſwer) wholly concerns what Chriſt is to Man *in Man*, (which was no Part of the Queſtion) and not what he was to any in his Viſible Appearance, which was the only Queſtion.

Before I leave this Particular, I muſt again declare, That we are led by the Light and Spirit of Chriſt with Holy Reverence to confeſs unto the *Blood of Chriſt ſhed at* Jeruſalem, *as that by which a Propitiation was held forth to the Remiſſion of the Sins that were paſt through the Forbearance of God unto all that believed:* And we do embrace it as ſuch; and do firmly believe, that thereby God declared his great Love unto the World; for by it is the Conſciouſneſs of Sin declared to be taken away, or Remiſſion ſealed to all that have known *true Repentance and Faith in his Appearance.* But becauſe of the Condition, I mean *Faith* and *Repentance*, therefore do we exhort all to *turn their Minds to the Light and Spirit of Chriſt within, that by ſeeing their Conditions, and being by the ſame brought both into true Contrition and Holy Confidence in God's Mercy, they may come to receive the Benefit thereof*; for without that neceſſary Condition, it will be impoſſible to obtain Remiſſion of Sins, though it be ſo generally promulgated thereby.

To conclude; As in my Anſwer at large, ſo here, in ſhort, I ſay, Juſtification may be taken in a two-fold Senſe; Compleatly, and Incompleatly; or rather thus, compleat Juſtification hath two Parts; the firſt is, *not imputing paſt Sins, or accounting a true Penitent, as Righteous,* (or clear from the Guilt of paſt Sin) *as if he had never ſinned, through the Remiſſion which God declared and ſealed up to all ſuch in the Blood of his Son*; and thus far Righteouſneſs as imputed goes, and is the firſt Part, or Juſtification begun. The Compleat, or laſt Part of Compleat Juſtification, *is the Cleanſing of the Conſcience, and regenerating the Mind from the Nature, Power, and In-dwelling of Sin, by the effectual working of the heavenly Power of Chriſt, and bringing into the Heart, and eſtabliſhing, his Everlaſting Righteouſneſs in the Room thereof.*

Some Scriptures Conſidered relating to this Doctrine.

To the firſt Part belong ſuch Scriptures as theſe; *Iſa.* 53. 11. *He ſhall bear their Iniquities* רסבר ſeptuagint φερει that is, *He ſhall bear away their Iniquities*, as did the *Scape Goat* figuratively under the Law; or, *That God would declare his Remitting or Paſſing over the Sin that was paſt, and that he would be in Chriſt reconciling the World unto himſelf, not imputing their treſpaſſes unto them.* Rom. 3. 25. 2 Cor. 5. 19, 20.

Alſo Rom. 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs*; that is, *God acquitteth upon Repentance, and Faith in his Promiſe, ſuch as have lived in a Courſe of Ungodlineſs.* For no preſent Work, how good ſoever, can juſtify any Man from the Condemnation which is due for the Guilt of Sin that is paſt. So that juſtifying the Ungodly in this Place is *pardoning* the Ungodly; and being ſo pardoned, upon Faith in the Promiſe of God, *is accounted for Righteouſneſs, or as if the Perſon pardoned had never ſinned*; and this appears from the 7th and 8th Verſes, *Bleſſed are they whoſe Sins are forgiven, and whoſe Iniquities are Covered.*

Again, Chap. 5. 6. *For when we were yet without Strength, Chriſt in due Time died for the Ungodly*; and, Verſe 8, But *God commended his Love towards us, in that while we were yet Sinners Chriſt died for us*; That is, Chriſt laid down his Life to reclaim Sinners, and to declare the Righteouſneſs of God for the Forgiveneſs of the Sin that is paſt, to all Ungodly and Sinful Men, that turn from the Evil of their Ways by unfeigned Repentance; it was done in and by Chriſt for all Ungodly Men, but not to the Benefit of any without Repentance Not that People ſhould go on in Sin, but by ſo recommending of his Love, and ſealing ſuch Glad Tidings with his own Blood, to allure and engage them from their preſent Courſe of Sin, 1 *John* 4. 19.

He firſt loved us; *Men muſt not therefore continue in Sin, that Grace* (that is Forgiveneſs) *may abound*; *God forbid*, Rom. 6. 1.

The laſt conſiderable Place is in the ſecond Epiſtle to the *Corinthians*, Chap. 5. 21. *For he hath made him Sin for us, who knew no Sin*; That is, *He was made a*

Sacrifice for the remitting or paſſing over of the Sin that was paſt, for ſuch as repent and believe; that they might be made the Righteouſneſs of God, or rather accounted Righteous in the Sight of God, as if they had never committed Sin, by not imputing, or forgiving, the Sin that was paſt.

This Senſe the two foregoing Verſes confirm, to wit, *that God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them, and hath committed unto them the Word of Reconciliation. Now then we are Ambaſſadors for Chriſt, as though God did beſeech you through us, We pray you in Chriſt's Stead, that you would be reconciled to* God, Verſe 19, 20. agreeing with Rom. 3. 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood to declare his Righteouſneſs for the Remiſſion* (or paſſing over) *of Sins that are paſt, through the Forbearance of God*; which is neither a *rigid Satisfaction for, nor a Juſtification from Sins that are paſt, preſent, and to come*, as a late ſhallow Writer in his *Preface* to the *Hartford ſelf-confuting Pamphlet* idly and falſly call'd the *Quaker converted*, would have us believe, but an *acquitting from or remitting of paſt Sin upon Faith and Amendment of Life*, which makes up that only imputative Righteouſneſs, that the Scripture holds forth, or we can allow of.

The Scriptures that belong to the ſecond Part of this Doctrine, which makes up compleat Juſtification, are ſuch as theſe: *Keep thee far from a falſe Matter, and the Innocent and Righteous ſlay thou not, for I will not juſtify the Wicked*, Exod. 23. 1. *Lord who ſhall* abide *in thy* Tabernacle, *who ſhall* dwell *in thy* Holy Hill? *He that* walketh uprightly, *and* worketh Righteouſneſs, *and* ſpeaketh the Truth in his Heart, Pſalm. 15. 1, 2. *When a Righteous Man turns away from his Righteouſneſs, for his Iniquity that he has done, ſhall he die*: Again, *when the wicked Man turneth away from his Wickedneſs, and doth that which is Lawful or Right, he ſhall ſave his Soul*, Ezek. 18. 26, 27. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that* Doth *the Will of my Father which is in Heaven*, Matt. 7. 21. *Unleſs a Man be born again, he cannot enter into the Kingdom of God*, John 3. 3, 5. *If ye keep my Commandment, ye ſhall abide in my Love*, John 15. 10. *For not the Hearers of the Law are juſtified, but the Doers of the Law ſhall be juſtified*, Rom. 2. 13. *If ye live after the Fleſh ye ſhall die; but if ye through the Spirit do mortify the Deeds of the Body ye ſhall live, for as many as are led by the Spirit of God are the Sons of God*, Rom. 18. 13, 14: *That the Offering of the Gentiles might be acceptable being ſanctified by the Holy Ghoſt*, Rom. 14. 16. *But this is the Will of God, even your Sanctification*, 1 Theſ. 4. 3. *Becauſe God hath from the Beginning choſen you to Salvation through Sanctification of the Spirit, and Belief of the Truth*, 2 Theſ. 2. 13. *Was not* Abraham *our Father* Juſtified by Works, *when he offered* Iſaac *his Son upon the Altar? Ye ſee then how that by Works a Man is juſtified, and not by Faith only*, Jam. 2. 22, 24.

In all theſe weighty Paſſages there is nothing more clear than that Sanctification both uſhers in, and compleats Juſtification. *Firſt*, In that no Man can have Right to Remiſſion of Sins, but upon *Unfeigned Repentance* and *True Faith* begotten in the Heart, which is as well the Beginning of Sanctification, as Introduction to Juſtification. *2dly*, That (though we grant as before at large, *Remiſſion of Sins*, not to be the Effect or Purchaſe of inward Righteouſneſs and Holineſs, for it's impoſſible; but the free Love and Mercy of God, yet) without the Holy Sanctifying or Regenerating Work of God in the Heart, by the Operation of his Eternal Spirit, whereby to do the Will of God, as it is in Heaven, it is impoſſible to have Acceſs *into God's Tabernacle and Holy Hill*, much leſs to be juſtified by him: And indeed, as true Repentance, which is the Beginning of the Work of Sanctification, opens the Way *for the Remiſſion of Sins that are paſt*, which I call the firſt Part of Juſtification; ſo is Regeneration or Sanctification throughout, in Body, Soul and Spirit, as well the *compleating* of Juſtification, as Sanctification, conſequently *it is that ſecond Part of Juſtification*; becauſe it is a making Man *juſt by Nature*, who was before Juſt but by Imputation; that is, he that was accounted juſt by not having Sin imputed through Repentance and Faith in the Love of God, declared in and by Chriſt, *is now inwardly made more juſt, becauſe made Holy, as God is Holy*, Levit. 20. 7. *Perfect, as his Heavenly Father is perfect*, Matt. 5. 48. *Righteous, even as God is Righteous*, 1 John 3. 7. *through the effectual Working of the Holy Ghoſt*.

There are Two Scriptures which prove this.

The one is, 1 Cor. 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom and Righteouſneſs, and Sanctification and Redemption*; where the

Word *Juſtification* is left out, and yet the *Thing Juſtification* doubtleſs included and implied.

The other is, Rom. 8. 30. *Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified*; where *Sanctification* is left out, yet without Diſpute the *word Juſtification* includes *it*. Nor are we alone in this Judgment, ſince both Ancient and Modern Writers avouch the ſame.

Irenæus, adv. Hereſ. lib. 4. cap. 30.

Irenæus, Diſciple to *Polycarpus*, who was Diſciple to *John* the Divine Apoſtle, ' ſays, *Juſti autem Patres virtute Decalogi conſcriptam habentes in cordibus ſuis legem.* The Patriarchs, ſays he, were juſtified by virtue of the Law written in their Hearts.

Again, (*Lib.* 3. *cap.* 4.) ' He ſpeaks of many Nations of the *Barbarians* of whom they that believe in Chriſt have Salvation written in their Hearts by the Spirit, without Paper or Ink.

Clemens Alexandrinus, Strom. lib. 7.

And ſays *Clemens Alexandrinus*, who lived in the ſame Century; ' Ye are made of him to be Righteous, as he is Righteous, and leavened of the Holy Ghoſt.

Orig. Epiſt. ad Rom. L. 4. c. 4.

And *Origen* alſo tells us, ' Therefore Chriſt Juſtified them only, who have betaken themſelves to a New Life by the Example of his Reſurrection, and have caſt away the Old Garments of Unrighteouſneſs and Iniquity, as the Cauſe of Death. Thus far the *Fathers*.

Of the Reformers from Popery.

H. Bullenger, Decad. 1. Serm, 6 de Juſtif.

H. Bullenger thus; ' To juſtifie ſignifieth to remit Offences (that is, as I diſtinguiſht the firſt part; but hear what followeth) ' to cleanſe, to ſanctifie, and to give Entrance of Life Everlaſting. Again, ' Juſtification is taken in this preſent Treatiſe for the Abſolution *and Remiſſion of Sins, for Sanctification and Adoption* into the Number of the Sons of God.

D. Barnes's Works, pag. 243, 244, 245.

To him I will add *D. Barnes*, Burnt in *Henry* the Eighth's Days who in his *Diſcourſe of the True Church againſt the* Romiſh *Biſhops*, aſſerts in full and pathetical Expreſſions; ' That what gives her Acceptance in the Sight of God, is her being preſented to God by Chriſt her Head, without Spot, *through the Waſhing of Regeneration.*

B. Downam. of Juſtif. chap. 1.

So *Biſhop Downam* of *Juſtification* diſtinguiſheth and determineth this Point almoſt in the very ſame Terms.

I will conclude with ſome Paſſages out of *J. Sprigg*'s Book, entituled, *A Teſtimony to an Approaching Glory.*

J. Sprig. Teſt. p. 81, 82, 83, 84, 85, 88, 89.

' We may be bold to ſay after Chriſt, That *Fleſh profiteth nothing.* If you only know Chriſt's Dying and Riſing *without you*, it will profit you nothing, *except* you have him Dying and Riſing *within you. Error in this is the Root of the Dead Faith, whereof the World is full*—— *Paul* doth not ſay, that the Hearing that Chriſt died for the Sins of Men, doth make them free; No, there was the *Spirit of Life in Chriſt Jeſus*——Here is that which puts a Difference, *when the Spirit of Jeſus Chriſt brings the Covenant to the Heart of a poor Creature, when the Spirit of Adoption and Sonſhip revealing us God as our Father, revealeth God in Union with us, our Righteouſneſs and our Strength*, he doth indeed ſeal us to the Day of Redemption; He ſets apart Chriſt's Sheep, this diſtinguiſheth them from the other. So that if you lay your Salvation upon an * *Hiſtorical Chriſt*, ye will be deceived, If you will have that in which you may confide, you muſt have *Chriſt revealed in you* in the Spirit.

* What ſays J. F. to this? Is it not beyond what E. B. ſaid of a Report of Chriſt.

' This is the Sum of all I deſire to commend unto you, that we are not juſtified, we are not ſanctified by Chriſt's dying, *by Chriſt's ſuffering in the Fleſh only*, *That is not the compleat Miniſtration of our Salvation* (There indeed we ſee our Salvation as in a Glaſs, and it is tranſacted as in a Figure, as in the Hiſtory) but

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‘ then are we actually ſanctified, *when as God doth ſend that ſame Spirit of Adoption into our Hearts*, revealing unto us the Love of the Father, and revealing ‘ unto us our Reconciliation, that Reconciliation that was held forth to us on the ‘ Croſs, but which is diſpenſed unto us, *by our being offered up upon the Croſs, as* ‘ *Chriſt was*.

All theſe Perſons put great value upon the Inward Work of God and Chriſt in the Heart, and plainly determine Sanctification and Juſtification to be one and the ſame Thing; but if any one have the Preference, the Scripture it ſelf gives it to Sanctification, 1 *Cor.* 6. 11. *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God; Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners ſhall inherit the Kingdom of God; and ſuch were ſome of you; but ye are waſhed, but ye are* ſanctified ἐδικαιώθητε *ye are juſtified in the Name of the Lord Jeſus, and the Spirit of our God. H. Grotius* expounds the Word *ſanctified* Ἡγιάσθητε accepiſtis ſpiritum ſanctum, *ye have received the Holy Ghoſt*, and the Word *Juſtified*, majores quotidie in juſtitiâ feciſtis progreſſus, *ye have made daily greater progreſs in Righteouſneſs.* And *D. Hammond*, in his Annotations upon the fifth Chapter of the ſecond Epiſtle to the *Corinthians*, interprets Δικαιοσύνη or *Righteouſneſs*, a being *firſt ſanctified*, and then juſtified.

To end this Chapter, ſerious Reader, It is our Faith, that Chriſt, to conform us to his Heavenly Image, who have by wicked Works degenerated into the Earthly, and thereby rendered our ſelves Aliens, yea, Rebels to his pure Law of Life, firſt declares or holds forth Forgiveneſs of Sins paſt, upon true Repentance, by the laying down of his Life; and then works out, by his Holy Power and Spirit in our Conſciences, the Sin that is inherent, and in the Room thereof brings in his own Everlaſting Righteouſneſs. So that our being accounted *Righteous*, is as Chriſt was accounted a *Sinner*; That is, he was not a Sinner *by Commiſſion or Guilt*, neither were we as of our ſelves Righteous *by Innocency or Non-commiſſion of Sin*; for then there had been no need of Remiſſion to have been declared by his publick Offering up of himſelf: But he was ſo reputed, from *bearing away the Sins that were paſt through the Forbearance of God*; and we are accounted as Righteous (upon Repentance and true Faith) *becauſe of that Remiſſion and perfect Acquittance of Sins that are paſt, as if we had never committed them.* Therefore wofully will they be miſtaken, that ſhut out the inward Work of God in the Heart, and ſtretch this to Sins paſt, preſent and to come, without any regard thereto; when as the Benefit of Chriſt's Suffering, can in no Senſe be known or enjoyed, without the true *Faith* and *unfeigned Repentance*, which muſt precede Remiſſion it ſelf (and by whom, or where is that wrought, if not by Chriſt within) much more muſt they go before compleat Juſtification, which compriſeth Sanctification and Redemption, we cannot but pronounce it a Dangerous Doctrine; ſince it flatters People with that being compleated, that is not; thereby deluding their poor Souls into a Periſhing Security.

CHAP. IX.

Chap. IX.

Of the True Chriſt. We own, and our Adverſary prov'd to deny, him.

THE fixteenth Chapter of his firſt Book charged us with the *Denial of the Chriſt of God*; Among other Teſtimonies that he brought out of our Friends Books, to maintain it, I did effectually conſider two; *viz.* ‘ This we certainly ‘ know, and can never call the Bodily Garment Chriſt, but that which appeared ‘ and dwelt in the Body. Again, ‘ For that which he took upon him was but a ‘ Garment, even the Fleſh and Blood of our Nature, *I Pennington* Queſt. p. 20, 23, 32. To introduce my Anſwer, I obſerved at the ſame Time, and in the very ſame Page, *He confeſt, That we don't deny there was ſuch a Man as Jeſus, the Son of* Mary, *and that God, or rather Chriſt, was in him*, which I then ſaid makes up our Chriſt; I meant, *God manifeſted in the Fleſh.* He replieth thus.

Reply, Pag. 76, 77. *But this I told* W. P. *was no more than the* Quakers *profeſs themſelves*; We witneſs (*ſaith* Fox) the ſame Chriſt that ever was, now manifeſted in the Fleſh.

Rejoyn. He ſhould have given us the Book and Page, where *G. F.* hath ſo expreſſed himſelf; however, we deny not that Doctrine; *for God doth dwell and walk in his Children, who are called his Temples and Tabernacles in Holy Scripture,* 2 Cor. 6. 16. Rev. 21. 3. But we muſt for ever reject *J. Faldo*'s ignorant or worſe Conſequence; That becauſe *we own*, that God dwells in his Children, therefore *he dwelt no more in that Body of Fleſh he prepared to manifeſt himſelf by than he doth in his People*; Or, that our aſſerting, that God appeared and *dwelt* in that Holy Body eminently prepared by him, is to be underſtood in no larger Senſe, than that in which we underſtand him to dwell in his Children. I might as well argue againſt the Scripture as *J. Faldo* doth againſt us; Chriſt was full of Grace and Truth; therefore when he fills his Children with Grace and Truth, *they have as much Grace and Truth in them as their Lord and Maſter*. Or thus, God was in Chriſt, and God was in *Paul*; therefore *he was as much in* Paul *as he was in Chriſt*. It is after this Rate, Reader, our Adverſary eſſays to confute us, as if we made no Diſtinction between the *Fulneſs* and the *Meaſure*, the *Treaſury* and the *Gift*; He was full of Grace and Truth, and of his Fulneſs have we received and Grace for Grace, *John* 1. 14, 16.

The next Thing I obſerved from what he gave as our Confeſſion of the true Chriſt, was this, *That he whom we call Chriſt, is not* John Faldo'*s Chriſt*; *for he was that Body only that dyed*; here he cuts my Anſwer off ſhort and beſtoweth this Reply upon it.

Rep. *Pag.* 75. *Here the Word*, only, W. P. *forgeth*; *he makes my allowing Chriſt's Body to be his Garment, to imply, it is not Chriſt himſelf.*

Rejoin. Why did he not give my Words; who knows by what he quoted of my Anſwer that he had ever been ſo kind? the Man knew it pincht him, and ſeem'd reſolved to conceal it. It was this: ‘ In the midſt of his ſecond Proof, he inſerts theſe two Words, VERY RIGHT, as his Aſſent to that Part of it, which to me ſeems as inconſiſtent with his Purpoſe as may be, to wit, *that which Chriſt took upon him was our Garment*, even the *Fleſh and Blood of our Nature*; therefore ſaid I, *John Faldo* as well as we acknowledgeth, That the *Garment* is not Chriſt, unleſs there be no Difference betwixt *Chriſt* and his *Garment*; Or, that *Chriſt* was but the *Garment* of that divine Being that dwells therein; which were unſcriptural and very carnal; and I ſtill ſay, That Chriſt's *Garment* can never conſtitute him Chriſt. And that, as he darkly calls it the (intire) Chriſt (as I ſhall make appear) ſo hath he in this Conceſſion contradicted himſelf, and utterly given away the Cauſe. But he is of another Mind as his Reply will inform us.

Reply, *Pag.* 76. *The Apoſtle* Paul *calls his and the Saints Bodies their Clothing*, 1 Cor. 5. *yet they were never the leſs a part of themſelves.*

Rejoyn. A meer Rattle for Children. Did the Body God prepar'd for his Son to do his Will in, help to conſtitute him Chriſt, as much as the Apoſtle's Body did help to conſtitute him *Paul*? If it did, why may we not as well ſay that *Paul* was among the Fathers in the Wilderneſs ſo many hundred Years before he was born, as the ſame Apoſtle doth aſſert, *Chriſt by Name to have been the ſpiritual Rock of which the Fathers drank in the Wilderneſs*, 1 Cor. 10. 4. for if the Body conſtitute him Chriſt, as ſays *J. F.* then he could no more be Chriſt before he had that Body, than *Paul* could be *Paul* before he had his Body; and conſequently, There is no more Abſurdity in affirming, That *Paul* was *Paul* ſo many hundred Years before he was born, than that Chriſt was Chriſt ſo many hundred Years before he was born.

Again, If *Paul*'s Body were but a Clothing, how much more remote doth *J. F*'s Compariſon make Chriſt's Body to be from his Divinity? Since *Paul* did not pre-exiſt, Chriſt did; but he that took that Body, and that Body that was taken, were not of equal Date; for the Body was taken in the Fulneſs of Time; but he that took it, and manifeſted himſelf by it, was from Everlaſting. In ſhort, Chriſt qualified that Body for his Service, but that Body did not conſtitute Chriſt; He is inviſible, and ever was ſo to the ungodly World; (that was not his Body) as honeſt *J. Bradford* told *Arch-Deacon Hapsfield*. B. Mart. 3 Vol. p. 293. and ſo much the Word χρίςος or *anointed* ſignifieth, which was not outward after the *Jewiſh* Ceremony, but by the Spirit and inviſible Power of God.

Laſtly, I will leave it with my Reader to conſider what better Terms than *Earthly and Periſhing*, *J. F*'s Compariſon implieth to Chriſt's Body; for ſuch was the Apoſtle's and the Bodies of thoſe Saints he writ to. But he will by no Means have himſelf concerned with a great Part of my following Diſcourſe, which was, he thinks, in Oppoſition to no Body; becauſe I argued that the meer Body of Chriſt could not be the *intire Chriſt* (though he makes our Denial of it to be a diſowning of the true Chriſt) producing a Paſſage out of his Book to my Purpoſe in Contradiction to himſelf, viz. p. 72. *The Fleſh and Blood of Chriſt we do not believe to*

1673. Part II. Ch. IX. *be Chriſt, ſeparated from his, Man's Soul, or that to be Chriſt ſeparated from his Divine and Eternal Nature*; beſtowing upon me for ſo ill employing of my Time, theſe Terms, *Vain Trifler—Pedantick Magiſterialneſs, Forger, and that it is a greater Wickedneſs than being a Thief*; to make him aſſert the meer Body to be the *intire Chriſt*; adding, *but this is* Penn's *high-way and beaten Road.* One would think after all this, that I had wronged him with all imaginable Baſeneſs, in faſtning upon him any ſuch Concluſion; yet if I make it not appear by his Reply (which one would think, he ſhould have penned a little more cautiouſly after he had given ſuch Occaſion by his former Diſcourſe) and that too in his very next Page, let my Reader ſay, I merit all thoſe hard Words that *J. Faldo* flingeth ſo angrily upon me.

He produceth ſeveral Scriptures to prove (as I underſtood him) the Manhood to be the Chriſt of God or (elſe he did nothing) for without ſo believing and arguing, it was impoſſible for him to prove our Denial of the true Chriſt, becauſe we aſſerted Chriſt to have been before that Body, conſequently that it was not the intire Chriſt which I explained and reſcued. He omits giving the Reader any Account of it, only in general Terms, and that not without Perverſion; His Reply unto which will make good my Conſtruction of his Words, or I am greatly miſtaken.

Rep. Pag. 77. *Whereas I produced Abundance of Scriptures to prove that the Man Jeſus is the Chriſt,* W. P. *will by no means allow them to have that Senſe; no, not that in* Luke 2. 26. And it was revealed to him *(Simeon)* by the Holy Ghoſt, that he ſhould not ſee Death before he had ſeen the Lord's Chriſt, *neither that the Child Jeſus whom* Simeon *took up in his Arms, was the Chriſt*; Certainly, (ſays *W. P.* Pag. 161.) This Allegation from *Luke* 2. 26. will never prove the Body of Jeſus, which the Father prepared for him, to be the *whole intire* Chriſt, &c. *Neither did I produce it to prove the Body to be ſuch; what Diſputing can there be with a Man that keeps neither to my Words, nor to the Queſtion.*

Rejoyn. But is this the great Enemy to Forgery, the expreſs Quoter, one that cites to a Tittle, and ſcorns, as to Ignore his own Conceſſions, ſo to render his own Concluſions for his Enemies Aſſertions? Who charges me with denying this Paſſage among others, as any whit proving the Man Jeſus to be the Chriſt, whilſt he quotes my own Concluſion upon it to have been no other than *the Body of Jeſus*, to have been the *whole and intire Chriſt*. Now he can't compaſs his End, he produced not thoſe Scriptures to prove any ſuch Thing; but what is clearer than that it is the ſame Thing with *J. Faldo*, to deny the Body of Jeſus to be the intire Chriſt of God, *and to deny the Chriſt of God*; conſequently, that by the Chriſt of God he underſtands with *L. Muggleton* only the Body that died? So that he did but evade, when he ſaid that I argued againſt no Body, in affirming and proving that the Body taken in that Time was not the whole Chriſt of God; and that he produced thoſe Scriptures to that very End, notwithſtanding what he ſays to the contrary; for what elſe can any infer, when he ſo obviouſly makes no Difference between ſaying, The Man Jeſus is not Chriſt, and *the viſible Body of Jeſus is not the whole intire Chriſt*; Thus, Reader, he Faulters at the Entrance. I will give a brief Account of near two Pages of Anſwer by him omitted.

‘ It is and will be granted that *Simeon* ſaw the Lord's Chriſt; but I hope *J. F.*
‘ will not deny unto that good Man who waited for *Iſrael*'s Conſolation, that he
‘ had as well a ſpiritual as natural, an inward as outward, Sight of Chriſt; for it
‘ were both to deny Chriſt's Divinity, and to conclude *Simeon* void of any ſpiritu-
‘ al Sight or Intendment in theſe Words of the Lord's Chriſt, *as a Light enlight-*
‘ *ning the Gentiles, &c.* though ſtill be it underſtood, *that we confeſs that Child as*
‘ *ſeen and underſtood by* Simeon, *with reſpect to that great End of his Appearance, to*
‘ *be the Lord's Chriſt*; Let none then be ſo unjuſt as to infer we deny the Lord's
‘ Chriſt, becauſe we rather chuſe to ſay the Body of Chriſt, than Chriſt; for ſays
‘ *J. Faldo* as well as we elſewhere, *Chriſt is God* manifeſt in Fleſh; See my *Anſwer*, Page 161.

Nothing can be clearer than that I only argued in Oppoſition to his carnal Doctrine, againſt the meer Body's being the Chriſt of God, Now, ſince he makes me hereby to deny the Man Chriſt Jeſus, I muſt conclude, that by the *Man Jeſus* he underſtands no more than the *meer Body of Jeſus*, otherwiſe, how do I deny the Man Jeſus to be the Chriſt of God, in only ſcrupling to call the *meer and only Body of Jeſus the Chriſt of God*. His next Animadverſion was this.

Rep. Pag. 78. *Let us obſerve how* W. P. *abuſes that Scripture*, Acts 5. 30, 31. The Words (ſays he) are thus to be underſtood, The God of our Fathers (who raiſed up (the Body of) Jeſus from the Dead, which ye ſlew, and hung upon a Tree, him (whoſe Body you ſo cruelly uſed) hath God exalted at his Right Hand, &c. *Beſide this Conſtruction, which renders it not to be Chriſt, but only his Body which ſuffered, and ſo Chriſt never ſuffered nor died, nor roſe, he* (W. P.) *puts inſtead of* whom *he ſlew*, which *he ſlew, that it may intend only the Body, and not the Perſon of Chriſt.*

Rejoyn. I appeal to my *Reader*'s Underſtanding and Conſcience, if *J. Faldo* doth not in this Sentence, make the *meer Body of Chriſt to be the Chriſt of God*; for one Reaſon why he denies my Interpretation, is my making the *meer Body* only to have dyed, which not being the *intire Chriſt of God*, it was not *He, but his Body only that dyed*: So that either *J. Faldo* holds the *meer Body to be the Chriſt*, or elſe, *that ſomething more dyed than the meer Body*: But becauſe he acknowledgeth the *Deity* could not dye, nor that the *Soul did dye*, it muſt follow that the *Body* only dyed: And ſince he will ſtrictly have it, *That the Chriſt of God dyed, the meer Body muſt be the Chriſt of God.*

His Second Exception is very trivial, and what in it can be thought to deſerve an Anſwer, is included in what was ſaid before; for *whom* might be attributed to the Body, as it repreſented the whole or intire Chriſt, that is Metonymically ſpoken, the *Thing containing*, for the *Thing contained*, which is very frequent in Scripture; *for many times that is aſcribed to the Body of Jeſus, which belongs to the Whole Chriſt.* This, with abundance more of pertinent Anſwer, he takes no more Notice of than if it had never been written. But a little to give *J. F.* his Humour, and to ſee if the Upſhot riſes higher than *which*. What doth he underſtand by the Perſon ſlain? (according to *J. F*'s own Diſtinctions) Was it the Godhead? That he denies, *Book the Firſt, Part 2, pag.* 73. Was it the Man's Soul? No. Reply, *pag.* 78. *Muſt it not be the Body then?* And if ſo? What corrupting of Scripture is it to ſay, *which ye ſlew*, inſtead of *whom ye ſlew?* 'Tis at this ſlender trifling Rate he hath dealt with us throughout the Controverſie. Two Paſſages more before we conclude this Chapter.

Upon my recollecting the Whole of this Argumentation, and concluding thus, *Since the Divinity could not dye, and the Man's Soul was not Mortal, much leſs could be hanged on a Tree, or put into a Sepulchre*, it follows, *That it was the Viſible Body only that dyed*, &c. and that it is therefore the *Intire Lord and Saviour Jeſus Chriſt*, in *J. F*'s, as well as Blaſphemous L. *Muggleton*'s Senſe; he makes this Reply Word for Word.

Rep. 78. *But if it follows upon my Senſe, it follows upon the Words and Scope of the Scripture, which ſaith the ſame in ſo many Words, and in Senſe an hundred times. But there is no ſuch Abſurdity follows upon either; The Soul can't dye, cannot therefore the Man dye? If not, there is no ſuch Thing, as killing of Men, or Mortal Men.*

Rejoyn. Man cannot properly be ſaid to dye whilſt his Soul lives, but he may be ſaid *to ceaſe to be in this Viſible World, or to depart out of it, and to lay down his Mortal Body*; ſo that the Body dyes but not the Man; I know it is a common Phraſe, but ſynecdochically ſpoken, where that is aſcribed to the whole Man, which only belongeth to the Mortal Part of Man. This brings the Buſineſs no nearer than it was before; for if I underſtand any Thing, *the Compariſon makes the Death of Chriſt to be the Death of his Body only*, and that it is call'd the Death of Chriſt, inſtead of the Death of the Body of Chriſt, from that familiar Uſage in Speech, the *Thing contained*, for the *Thing containing*, that is, *Chriſt*, inſtead of the *Body of Chriſt*. In ſhort, becauſe ſuch Murderers, who are ſaid to kill Men, kill only the Bodies of Men; thoſe *Jews* who crucified Chriſt, properly crucified the Body of Chriſt only, though in a more Myſtical Senſe, they may be alſo ſaid in that very Action, to have murdered the *Prince of Life and Glory*, 1 Cor. 2.

His other Paſſage containeth a Reflection upon my Saying, *That Souls could not be Hanged on a Tree.*

Rep. pag. 79. *I had thought that the Soul being United with the Body till Death, where-ever the Body was diſpoſed, the Soul was alſo; and therefore the Body ſo long as it liveth, hanging on a Tree, the Soul hangs there too; alſo many a poor Wretch can tell him at the Torment of Execution, that his Doctrine is falſe; for were but their Souls ſeparated from their Bodies, they would feel no Pain, nor cry out of their Torment.*

Rejoyn. A very Shuffle, and nothing to the Purpoſe. The Soul is in the Body ſo long as the Body is alive upon the Tree, and yet it ſelf not ſtrictly hanged on the Tree; for if it were, then would it be as impoſſible for the Soul as Body to free it ſelf, whilſt the Soul by his own Allowance is incomparable and impaſſible, becauſe immaterial; whereas *Nails*, *Ropes*, or any other Inſtruments of Cruelty, can only faſten upon Material Things; for if the Soul could be properly hanged, She could as well be burnt, and laid into a Sepulchre. A Man might as well ſay, if *J. Faldo* were hanged on a Tree, his Watch in his Pocket would be hanged; or if he were put in the Stocks, his Underſtanding would be in the Stocks. Nor hath any poor Wretch Reaſon to complain of my Doctrine at his Execution; for I never denied, that Pain was a Sign of the Soul's not being ſeparated, ſince it is an undeniable Reaſon, why it is not ſeparated; however, it is not the Soul, but the Body (through that Senſibility the Soul, while unſeparated, continues in it) which feels that Pain.

But I could tell *J. Faldo* of many Bleſſed Martyrs, that in the midſt of Flames, were carried above the Senſe of Pain; not becauſe their Souls were not in their Bodies at the Stake, but from the exceeding Joy of the Holy Spirit, which by the Way may as well be ſaid to be tied to the Stake, as the Soul, becauſe in the Soul; for that is the Concluſion of *J. F*'s Argument; The Soul is in the Body, therefore the Soul is as well tied as the Body; the Holy Spirit and his Comforts are in the Soul, therefore tied as well to the Stake as either Body or Soul.

In ſhort, Souls may be hanged upon Trees, as Souls in Scripture are ſaid to die, or be ſlain, an *Hebrew* Phraſe; not that Souls really did die or were ſlain, but that Man is called many Times by his nobler Part.

I ſhall conclude this Chapter with a few Reaſons for the Hope that is in us, concerning the Subject Matter of this Chapter, and two or three Teſtimonies in Confirmation of them, which I offer with all Tenderneſs of Conſcience unto my ſerious Reader.

Firſt, This Opinion of our Adverſary's renders Chriſt not to have been the Saviour of the World from *Abel*'s Day, contrary to Scripture, which teacheth us to believe, *That there was never another Name or Power by which Men could be ſaved, than the Name and Power of Jeſus Chriſt*, Acts 4. 12.

Secondly, It makes Chriſt's Words either an *Equivocation* or a Contradiction, when he ſaid unto the *Jews*, *Before* Abraham *was I am*; ſince it makes him that was before *Abraham*, and him that ſaid ſo, not the ſame Perſon or Being rather.

Thirdly, Becauſe χριστὸς, or *Anointed*, hath a Relation to his being King, Prieſt, and Prophet, which are both of a more Spiritual Nature and Dignity, than the Fleſh Chriſt took of the Seed of *Abraham*; for he was made the High Prieſt of the ſecond Covenant, was without beginning of Days or End of Life.

Fourthly, Becauſe Chriſt himſelf magnifieth the *Spirit above the Fleſh*; They look not farther than his Body, or Fleſh as it was viſible to the World, and he appointed them to look farther, yea, to his Fleſh and Blood Spiritually, which is Meat indeed, and Drink indeed, being that living Bread which came down from Heaven, that who eats thereof ſhall live for ever, *John* 6. 48, to 58, and 63. And thoſe that ſee not through and beyond that viſible Body or Fleſh, which was the Vail which the Eternal Word took to tranſact and repreſent as in a common Perſon, that which every Child of God ought meaſurably to witneſs in his own Particular, unto the beholding and partaking of the Divine Wiſdom, Power and Righteouſneſs that dwelt therein, which are Meat indeed and Drink indeed unto every hungry and thirſty Soul, they are not yet come to the Chief *Corner-Stone that is Elect and Precious*, but are carnal, not knowing the Scriptures nor the Power of God, *Matt.* 22. 29.

Fifthly, Chriſt Jeſus laid far more Weight upon the Coming of the Comforter, or himſelf, in his ſecond and ſpiritual Appearance in them, among whom he bodily converſed, than upon the Continuance of his bodily Preſence, *John* 16. 7. intimating that he intended a more ſpiritual Communion with them, *they in him, and he in them, even as he was in his Father, and his Father in him*, Chap. 17. 21, 23, a Fellowſhip beyond what they had already known, how could it otherwiſe have been *expedient* as the Text expreſſeth it, if the Change from his viſible to inviſible Preſence, had not been both more glorious and advantagious: His Diſciples believed him for the Words he ſpoke, Chap. 16. 30. But Ver. 31, 32, Jeſus anſwered them, *Do you now believe? Behold, the Hour cometh, yea, is now come, that*

that ye ſhall be ſcattered every Man to his own; as much as if he had ſaid, You ſhall then know me, and believe in me upon a more clear and certain Ground, when you ſhall have received thus of my Fulneſs, *and Grace for Grace*, John 1. 16. and be ſcattered to it, which is hard to be done while I ſtay in this Capacity among you; therefore it is *expedient* that I go away, as to my bodily Preſence, *John* 16. 7. (on which you have ſuch great Dependence) but I, *(Chriſt)* will not leave you Comfortleſs, *I will come a Comforter unto you*, Chap. 14. 3, 18, 19, 20. *For lo I am with you always, even to the End of the World*, Matt. 28. 20. this is the Chriſt of God.

Sixthly, Becauſe the Apoſtle *Paul* deſired not, thenceforth to know Chriſt after the Fleſh, but ſpiritually, as he was the Son of God revealed in himſelf, 2 *Cor.* 5. 16. *Gal.* 1. 15, 16. And as the Apoſtle counted all other Knowledge Droſs and Dung to that of the Glory of God in the Face of Jeſus Chriſt revealed in him; ſo was he not contented that the *Galatians* ſhould reſt in a fleſhly Knowledge of Jeſus Chriſt, *but travelled in Birth with them* (like a faithful Witneſs of the inward Work of God) *a ſecond Time until Chriſt was formed in them*, Gal. 4. 19. who doubtleſs was the true Chriſt.

Seventhly, Becauſe that Fleſh of Chriſt is called a *Vail*, but he himſelf is *within* the Vail, which is the Holy of Holies, *whereinto* Chriſt Jeſus our High Prieſt hath *entred*, Hebr. 10. 20, 21. And as he deſcended into, and paſs'd through a Suffering State in his fleſhly Appearance, and returned into that State of Immortality and Eternal Life and Glory from whence he humbled himſelf, which was and is the Holy of Holies (then obſcur'd or hid by his Fleſh or Body within the Vail) while in the World) ſo muſt all know a Death to their Fleſhly Ways and Religions, yea their Knowledge of Chriſt himſelf after the Fleſh, or they ſtick in the Vail, and never enter into the Holy of Holies, nor come to know him in any Spiritual Relation, as their High and Holy Prieſt that abides therein.

Eighthly, Becauſe that Chriſt lives and dwells in the Hearts of his Children, *John* 14. 23. Chap. 15. 5. Chap. 17. 21. *Coloſ.* 1. 27. which cannot be ſaid of the Outward Body of Chriſt.

Therefore I cannot by any Means believe that the meer viſible Fleſh and Body conſtitutes Chriſt; though I ſhall confeſs, that reſpecting the Adminiſtration, and the Service of that Holy Body (fitted and qualified of God as an Inſtrument to uſher, introduce and bring it forth into the World) it may very well have attributed to it the Name *Chriſt*, being ſo nearly related; But rather that Divine Nature, Wiſdom, Power, Righteouſneſs, Grace and Truth, of which he is the Fulneſs, (whoſe tranſcending Glory was vailed by that Body of Fleſh he wore, and was only let forth in that Day as any were capable of beholding and receiving it) which dwelt therein. And thoſe who at this Day do feed upon the Hiſtory of the Bodily Appearance (yet honourable in it's Place) and know not a Breaking through the Vail, by witneſſing a Meaſure of the ſame Divine Wiſdom, Power, Righteouſneſs, Grace and Truth revealed and born forth in themſelves, they are but carnal and fleſhly *Chriſtians*, being unacquainted with the Formation of the Chriſt of God in themſelves, which is the opening of the Myſtery of Chriſt, God manifeſted in the Fleſh, and Chriſt abiding the Hope of Glory in the Souls of his People.

This diſtinction, friendly Reader, of *Chriſt* and his *Body*, is very unpleaſant to me; but I am thruſt into it by the loud Clamours of our Adverſary againſt us, and as too ſhort, he wreſts our Words ſo as to rebuke his fond Abſurdities, I hope ſufficiently detected, and which was more in my Eye, and indeed lay hardeſt upon my Spirit, to oppoſe and defeat his Carnal Objections againſt the Glorious Chriſt of God; for, by his vehement Out-cries at us, as Perſons denying the Chriſt of God, becauſe we rather chuſe to call that Body that was prepared of God, the *Body of Chriſt*, than *Chriſt himſelf*, to beat People off at once from hearkening after our Doctrine of the ſpiritual Second Coming of Chriſt into the Souls of Men; for if his Doctrine be true, Chriſt doth not really dwell in his Children; thereby depriving the Children of Men from the moſt Heavenly Enjoyment and Privilege God hath laid up for them that Fear him: For I am bold to affirm, and that in the Name of the only True and Wiſe God, *The True Church is become Chriſt's Body, and he* (the Divine Wiſdom, Power, and Righteouſneſs) *lives, reigns, and puts forth himſelf in and by her; and that all thoſe who come not thus to experience the Chriſt of God to dwell in them, their King, Prophet and High Prieſt,* (who is without Beginning of Days and End of Life) *they are ignorant of God's Chriſt, do ſtick in the Vail, and know not any Entrance into the Holy of Holies, where the*

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Part II.
Chap. IX.

Divine Unction from the High Prieſt is received, and the Bleſſed, Holy, Spiritual Fellowſhip of the Goſpel is witneſſed; for which Glorious Diſpenſation we contend through all Difficulties, making it our Buſineſs to promote it in the World; and though it be now but as a Cloud of a Span long, yet it ſhall ſpread and cover the Heavens, from whence the Inhabitants of the Earth ſhall receive Refreſhment, being bedewed and covered with the Virtue and Righteouſneſs thereof, for want of which the World is as a Wilderneſs, being over-run with all Manner of Impiety under a ſpecious Shew of Religion, making up that Whore of *Babylon* and Mother of Harlots, and City filled with all Sorts of Abomination, againſt which the Wrath of God is now, and will yet be more and more revealed. O! Compaſſion to the Souls of Men, our Brethren in the Fleſh, opens our Mouths with frequent Cries, that they would come out of her, leſt they be Partakers of her Plagues; *for, knowing the Terrors of the Lord, we therefore perſwade them to a diligent Search after the one Thing neceſſary, which ſhall never be taken from them,* I mean, *the Teſtimony of Jeſus in themſelves, that they are his by the Waſhing of Regeneration:* For with great Sorrow I write it, God knows; Unſpeakable and Irreparable is the Loſs Multitudes have ſuſtained by ſuch Carnal Conceits, as their Preachers through Blindneſs have begot a Belief in them of, and a Zeal for, as ſufficient to Salvation, to the ſuſpecting and open decrying under the hateful Names of *Error, Hereſy* and *Blaſphemy*, the very Soul or Subſtance of *True Chriſtian* Religion, which only brings to the Inheritance of it.

For us, our Appeal is to God, and that Impartial Generation he is now bringing forth, who will have an Ear to hear, and a Palate to ſavour and taſte the Truth of this Ancient Myſtery, *Chriſt in them the Hope of Glory,* at what Time theſe Teſtimonies ſhall be of value, however diſ-regarded by the falſe *Jew* and Carnal *Chriſtian* of the preſent Age.

I will end my Part herein with our moſt ſolemn Confeſſion in the Holy Fear of God, *That we believe in no other Lord Jeſus Chriſt than he who appeared to the Fathers of old at ſundry Times and in divers Manners, and in the Fulneſs of Time took Fleſh of the Seed of* Abraham, *and Stock of* David, *became* Immanuel, God manifeſt in Fleſh, *through which he converſed in the World, preached his Everlaſting Goſpel, and by his Divine Power gathered faithful Witneſſes; and when his Hour was come, was taken of cruel Men, his Body* wickedly ſlain, *which Life he gave to proclaim, upon Faith and Repentance, a general Ranſom to the World; the Third Day he roſe again, and afterwards appeared among his Diſciples, in whoſe View he was received up into Glory,* but returned again, *fulfilling thoſe Scriptures,* He that is with you, ſhall be in you; I will not leave you comfortleſs, I will come to you again, and receive you unto my ſelf, *John* 14. 3, 17, 18. and *that he did come and abide as really in them, and doth now in his Children by Meaſure, as without Meaſure in that Body prepared to perform the Will of God in; That he is their King, Prophet and High Prieſt, and intercedes and mediates on their Behalf, bringing in Everlaſting Righteouſneſs, Peace and Aſſurance for ever into all their Hearts and Conſciences; to whom be Everlaſting Honour and Dominion,* Amen.

A few Teſtimonies in Defence of our Senſe.

B. Jewel's *Sermon upon* Joſ. 6. 1, 2, 3.

My firſt Teſtimony is out of that great *Engliſh* Author and worthy Man Bp. *Jewel*, who ſpeaking of what Chriſt was to the Jews in the Wilderneſs, ſays thus; 'Chriſt had not yet taken upon him a Natural Body, *yet they did eat his* '*Body*; He had not yet ſhed his Blood, *yet they drank his Blood.* St. *Paul* ſaith, '*all did eat the ſame Spiritual Meat,* that is, the Body of Chriſt: *All did drink of* '*the ſame Spiritual Drink,* that is, the Blood of Chriſt; and that as *Verily and truly as* '*we do now*; and whoſoever then did ſo eat *lived for ever.* I think a pregnant and apt Teſtimony to Chriſt's being the Chriſt of God before his Coming in the Fleſh. But this being the Language of a Biſhop, though more than an Hundred Years old, perhaps his Stomach will not digeſt it, and therefore let's hear what ſome conſiderable Separatiſts will tell us.

Joſhua Sprig. *Teſt. to an Approaching Glory,* p. 80, 81, 86.

'I beſeech you, therefore, be not offended, when, as we ſay, That Chriſt, ac'cording to the *Hiſtory* of him, only, and according to his Miniſtration in the

'Fleſh, is but a Form, in which God doth appear to us; and in which God doth give us a *Map* of Salvation; Thou knoweſt it not to be thy real Salvation, *except it be revealed in thee by the Spirit* —— *A Map ſerves until a Man knows the Country* —— There is Chriſt in the Fleſh and Chriſt in the Spirit; Chriſt in the Fleſh is the Witneſs, the common Perſon in whom our Salvation is tranſacted as in a Figure; Chriſt in the Spirit, *is the real Truth and Principle of Righteouſneſs, and of Life*; *he is the real Salvation within us*. Again, in his Preface, he ſaith, That in that Degree that the Spiritual Adminiſtration takes Place, *the Fleſhly Adminiſtration gives place*; in that Meaſure that Chriſt's Second Appearance draws on us, *we are drawn from under his firſt Appearance*.

Thus far *Joſhua Sprig*, whoſe Book was licenſed, as we have formerly ſaid, by *Joſeph Caryl*, *a reverend Miniſter among the* Independents.

C. Goad's *Laſt Teſtimony*, p. 76, 77.

'Deſtroy the Vail, and deſtroy Death; the taking away of the Vail is the taking away of Death; Death, upon a true Account, is nothing but a Vail upon God who is our Life, even Chriſt's Fleſh was a Vail. Ordinances are Vails. If God be our Life, *the leſs we are in theſe Things*, *the more we are in Life*.

T. Collier's *Diſcovery of the New Creation*, Page 399.

'We have had very narrow Apprehenſions of Chriſt, and the Manifeſtation of the Glory of Chriſt, *limiting it to the one Man*, when the Truth is, *that Chriſt and all the Saints make up but one Chriſt*, 1 Cor. 12. 12. And God as *truly manifeſteth himſelf in the Fleſh of all his*, *as he did in Chriſt*, although the Meaſure of that Manifeſtation is different.

What ſays *J. Faldo* to theſe Things? Are not we out-done in our Expreſſions by profeſt Miniſters, and thoſe of the *Independent* and *Baptiſt* Way? Shall we be ſtiled Blaſphemers, that more modeſtly utter our Belief, whilſt theſe Men, notwithſtanding, paſs for Orthodox? I hope *J. Faldo* has more Reverence for *J. Caryl*, than to queſtion his Judgment in the Licenſe of the firſt; and not ſo little Reſpect for the two laſt, as to cry out *Hereſy*, *Blaſphemy*, *&c.*

CHAP. X.

Three Scriptures reſcued from the Falſe Gloſſes of our Adverſary; John 1. 9. Rom. 10. 3. 2 Pet. 1. 19.

Chap. X.

OUR Adverſary employs his 19th Chapter in Defence of his Expoſition of three Paſſages in Scripture againſt what I offered in my Anſwer to be the true Scope and Intendment of them; But what ſhall I ſay? So lamely doth he cite me, ſo conſtantly overlook me, that unleſs he had hoped to be believed, write what he would, or that what he writ would paſs for a Reply, whether it deſerved to be called ſo or no: I can ſee no Pretence for continuing the Controverſy; for either he grants what we ſay by contradicting himſelf, or ſays nothing to what we deny, that may ſtrictly merit our Notice. But let him ſpeak for himſelf.

Rep. p. 80. *Upon my Expoſition of* John 1. 9. That was the true Light, &c. W. P. *makes an huge Brag of the Advantage I give his Cauſe*; *and thus he argues from my Words:* If Chriſt made all Things, then Chriſt was before his Appearance, p. 168. and conſequently, Chriſt was and is the Word, which was with God, and is God, and the Light of Men, *&c.*

Rejoyn. If he ſaith nothing, as nothing he ſays to what he cites, blame not me, for I would have reported it: But whether I had any Advantage, or having it, bragged of it, will be beſt ſeen by giving my Anſwer as it lay.

'If Chriſt be that Light, which is that Word which made all Things, and therefore God (as ſaith *J. Faldo*) then Chriſt was before his bodily Appearance, and conſequently our former Chapter is juſtified on our Part againſt his Notions of the Lord's Chriſt; but *J. Faldo* expreſly ſays, p. 84, 85, *as the Word is the Light of Men, ſo, or in that Manner, is Chriſt the Light of Men*; nay, he calls it, *Chriſt appearing in the Fleſh*, conſequently, Chriſt was before he took that Fleſh, or appeared in that Body (not to conſtitute him or make him Chriſt, but to tranſact, work, declare and bring to paſs by and through it, as a peculiar Veſſel,

‘ and prepared holy Inſtrument) therefore Chriſt was and is that Word which was with God, and is God, and the Light of Men.

This was my Argument grounded upon his Conceſſions; What Advantage it is to our Cauſe, let it anſwer for it ſelf; what Brag I made I know not, unleſs it was my calling his Acknowledgments a Juſtification of our foregoing Chapter. I leave the Meaning of his Silence to my Reader, and inſert his Reply to another Part of my Anſwer, which was this: ‘ And leſt we ſhould yet miſtake him, he calls it ‘ *God manifeſted in the Fleſh*; and that he might ſpeak all for us in a little, and ‘ give the Death's Wound to his own Cauſe, he tells us in ſo many Words, That ‘ the *Salvation and Life Eternal of poor Sinners was wrapt up in Chriſt as God.* Mark his Reply.

Rep. p. 80. *Yea, and as Man too; yet as this excludes not his Divinity as neceſſary to our Salvation; neither doth his Divinity exclude his Humanity as neceſſary.*

Rejoyn. Theſe Words, *Yea, and Man too*, are added; but with this woful Impertinency, that they wholly contradict his Saying, *Salvation of poor Sinners was wrapt up in Chriſt as God*; for they imply a Denial of Man's Salvation, being wrapt up in Chriſt as Man; and that this was his Meaning, take his own Words, as they lie in his own Book, *Part* 2, *Pag.* 85.

And this I take to be the Import of the 4*th Ver.* (John 1.) In him was Life and the Life was the Light of Men, *That is, the Salvation and Life Eternal of poor Sinners was wrapt up in Chriſt as God,* who being ſo qualify'd *was capable of working in it.*

I ſay again, and all reaſonable Men muſt acknowledge, I did not wrong his Meaning, but gave his Senſe and not mine: To be ſure, there are no ſuch Words as theſe, *yea and as Man too*, which is juſt as if I ſhould ſay, *The Underſtanding of a Man is wrapt up in him, as he is a reaſonable Creature*, and being charged with a Self-Contradiction, ſhould abſurdly add, *yea, and as an Animal too*, There needs no Pointing at ſo much palpable Weakneſs.

His other Words about the *Divinity's not excluding the Manhood of Chriſt as neceſſary to Salvation*, is no Part of the Queſtion, but a meer Go-by or Slip to the Buſineſs; for all was neceſſary that God thought neceſſary, that is, inſtrumentally: But will it therefore follow that the Salvation and Life-Eternal of poor Sinners was wrapt up in *Inſtruments?*

But let us ſee what he ſays at the Defence I made for my rendring of the Word φωτίζει *enlightned* in my Book entituled, *The Spirit of Truth Vindicated.* Hear him.

Rep. p. 81. *I know not any Cauſe he hath to think me ſtumbled at his rendring* φωτίζει, enlightned, *unleſs for rebuking him for waſting ſo many Pages in quoting Authorities for that which would be granted eaſily.*

Rejoyn. He and his Friend *H. H.* are the more to be blamed that they put me to ſo much Expence, to make good what at leaſt he intended to grant me; but his *eaſy granting* is of thoſe Things that are too hard to be kept; however I accept his Acknowledgment, as alſo of his Silence to what I writ in Defence of our Underſtanding the following Words (ſo much controverted by ſome) *Every Man coming into the World:* However, there is one Paſſage that muſt not ſlip: It is this:

Rep. p. 81. *The laſt Part of my Expoſition,* viz. *That the* That was *the true Light points at Chriſt's Appearance in the Fleſh, I added, in his State of Humiliation,* This ſaith *W. P.* p. 178, ſtints Chriſt to that Appearance, denies Chriſt now to be that true Light that enlightens all, and he might as well infer, that becauſe the Word was with God and was God, therefore he is not now with God or God. *But to blaſt all in a Breath, ſays he,* Is this your *Tertullus? I would have Mr.* Penn *more ſolid and pertinent, or leave his ſcribling Humour, which at this Rate is fit to write to none but thoſe that can find Refreſhment by a* Dutch Woman*'s Babbling, (though underſtanding not one Syllable) upon the Conceit it comes all from the Spirit.*

Chriſt was the Eternal Light before *John* teſtified of him. See a Book called, Annotations of certain learned Divines, in the Year 1645, on Joh. 1. v. 9.

Rejoyn. Whether my *Anſwer* or his *Reply* be *more ſolid and pertinent*, I ſhall leave with my Readers to judge. O how ready are Men to condemn in others what they indulge in themſelves? It is ſtrange to me if my Adverſary be not guilty in cenſuring; But that hurts him more than me. I ſay again that his Drift was to unconcern, *That was the true Light*, in any other Time than Chriſt's Coming in the Fleſh; to which I oppoſed about a Page and an half, of which he hath reported not above four Lines, and thoſe not as they lay. Take it, Reader, briefly thus: ‘ If the Word that made all Things, which was with God and was God, ‘ was that true Light, as ſays *J. Faldo* himſelf, p. 84. then can it never be re

‘ ſtrained to that Appearance as the Beginning or End of it; nay the Evangeliſt ‘ is not yet come ſo much as to mention any thing of his Manifeſtation in Fleſh; ‘ and if we will believe *John Faldo*, the Verſe concerns the Word *Creator* and not ‘ *Redeemer*, which he ſtints to his coming in the Fleſh, ſee Page 89. But by his ‘ Interpretation *that* is not relative to his Appearance in the Fleſh, but to the ‘ *Word*, which was with God and was God, as p. 84. and ſo the *Spaniſh Tranſlation* ‘ hath it, *That* Word *was the true Light*, &c. ſo that either the *Word* was not be‑ ‘ fore that Appearance; or if it were, being that true Light, *that true Light was* ‘ *before that Appearance.* Therefore Mankind may very well be ſaid, to have al‑ ‘ ways been enlighten'd by that Light, for that the Word ſhould be before that ‘ Appearance, and that true Light, which is the very Life of the Word, or Word ‘ it ſelf, ſhould be ſtinted to that Appearance, is as abſurd as any thing well can ‘ be. Now, Reader, comes that Part which he cited, but more regularly; ‘ That ‘ we ſhould take *That was the true Light*, &c. to deny Chriſt now to be the true ‘ Light that enlightens all, becauſe he was ſo, is a ſtrange Impertinency and groſs ‘ Falſhood.

In Reply to all which next to what I have already tranſcribed, he ſays no more than this:

Reply, Page 82. W. P. *ſhould have undertaken to prove that Chriſt was before that Time, and is now* God manifeſt in Fleſh, *as he was then, and to thoſe Ends.*

Rejoyn. I did abundantly prove it in our Senſe, and nothing ſolid hath been offered to invalidate what I alledged; but let it ſuffice that he hath granted my Charge. *Firſt*, In denying Chriſt to have been *either Chriſt or the true Light before that Time*, a manifeſt Contradiction to himſelf, p. 84, 85, 86, 87, 88, 89, of his firſt Book, ſecond Part. *Next*, He therefore denies, that Chriſt is now the true Light, becauſe, *he is not at this Day God manifeſted in Fleſh in the ſame Manner as he was then*, and thus much farther, that he was the true Light before that Appearance (*Socinianiſm* in the Abſtract) I do not ſay ſo in Diſgrace, but becauſe he pretends to diſown it. For his ſaying, I ſhould have undertaken to prove them is abſurd, unleſs I had denied them. This, with me, is Matter enough to impeach my Adverſary of blackeſt Sacrilege. I need add no more, nor no more will I add, than this, The Queſtion was not, whether we affirm Chriſt to be that Light by his viſible and bodily Appearance, Life, Doctrine, Miracles, Death, Reſurrection, *&c.* in this Day, which he was in that. But whether theſe Words *that was the true Light*, did not relate to the Life of the Word which was with God and was God (and conſequently if he did not enlighten Men) before he took Fleſh, in the Fleſh, and after his Reſurrection and Aſcenſion by his Eternal Power and Godhead, as the Great *Sun* of Righteouſneſs and *Spiritual Luminary* of the Inviſible and Intelligible World? Unto which his Words bear no Relation, unleſs it be any to deny the Queſtion.

In ſhort, I told him the very next Words to thoſe he cited, That ſhould we grant the Evangeliſt to refer to that Appearance, *John* 1. 9. yet it would conclude no Denial of Chriſt's being the true Light that enlightens every Man that cometh into the World both before and ſince that Appearance, becauſe it was the moſt eminent breaking forth of the Divine Light; which doubtleſs had been enough to ſatisfy any moderate or modeſt Man, but not ſatisfying him, I muſt infer as before, that his Diſpleaſure is againſt our believing Chriſt to have enlightned before, and ſince that viſible Coming, which if I underſtand any thing, is in ſo many Words to deny his Divinity.

The next Scripture by him expounded and by me reſcued, was *Rom.* 10. 3. *The Word is nigh thee, &c.* he doth but touch upon it, and gives ſo little of my Anſwer, that there is ſcarce Head or Tail to be made of his Paragraph. I will contract my Anſwer, and give his Reply.

He made the *Word* to be the *written Laws, Statutes, and Commandments given by* Moſes, his firſt Book, p. 94. I anſwered, ‘ It could not be ſo underſtood, for ‘ the Queſtion was not about them, but about the Commandment of Command‑ ‘ ments, and Word of Words, which he reſolves thus: *Let none ſay, who ſhall* ‘ *aſcend, deſcend, or go beyond the Seas to fetch the Great Word and Commandment,* ‘ *but the Word is very nigh thee* קרוב of קרב ſignifies the innermoſt Parts of Men, ‘ whereinto the outward Commandments could never come. Beſides, without ‘ the Word nigh in the Heart, there could be no Conviction upon the Conſcience, ‘ *&c.*

Rep.

1673:

Part II.
Chap. X.

Rep. p. 82, 83. W. P. *puts* to fetch the great Word and Commandment, *in the Letter of the Text, as the very Words of* Moſes, *A Crime to be abhorred, yet frequent with him that pretends a ſacred Eſteem of the Scriptures. In few Words to anſwer all*; Moſes *ſaid of this Word*, Verſe 12. It is not in Heaven, *which may be ſaid of the Book of the Law, or written Word, but not of Chriſt the Word —alſo as I told him before, 'tis ſuch a Word as uſes to be in the Mouth, which is the Organ and Inſtrument of ſpeaking — the* Greek *Word for the* Word *is* ῥῆμα, *which is never to be underſtood of Chriſt*; *not* λόγος, *which is ſometimes intended of Chriſt the Word.*

Rejoyn. This looks more like a Reply than any thing we have had a great while, yet that it only looks ſo, will lie on our Part to ſhow. Firſt, He charges me with Forgery; Let's ſee what it was. I ſaid, to fetch the Great Word or Commandment, and the Scripture ſays, to bring the Word or Commandment. Now I know no Difference betwixt fetching and bringing; 'tis true, I added Great, which if God's Word or Commandment be not, I did amiſs; If it be, he is an idle Caviller, fitter to kill Flies all Day with the fooliſh Emperor than to write Books of Religious Controverſie. It is called *Commandment*, Deut. 30. 11. and *Word*, Verſe 14.

But *it is not in Heaven*, therefore it is *not Chriſt*, ſays our Adverſary: I believe *J. Faldo* knew in his own Conſcience, that thoſe Words were ſpoken on Purpoſe to prevent the Excuſe of being without a Commandment, and that ſo nigh as their own Hearts or innermoſt Parts, and not to exclude the Word Heaven, but rather thus: *The Word is not ſo in Heaven as that it is excluded your Conſciences, or that ye need to ſay, who ſhall go up to fetch it down, for it is in your Hearts to inſtruct you that you may do it, and reprove you if you do it not.* God was never the leſs in Heaven for being nigh unto the Conſciences of the *Athenians*, which was *Paul*'s Doctrine, *Acts* 17. 27, 28. for, ſays he, in the Name of one of their own Prophets, *In him we live, move, and have our Being*; for we are alſo of his Offſpring.

Eraſmus, in *Deut.* ſaith, *non* ſupra *te ſed* intra te *eſt ſermo valdè*, i. e. The Word is not *above thee*, but *very within thee.*

The *Samaritan* Copy hath it (not the Word, but) the *Thing is in thee*, according to the *Hebrew* Word דבר which is often ſo tranſlated.

Fagius, upon the Place in *Deuter.* thus: In Corde *dicit, quia Legem cordibus Judæorum inſcripſerat Dominus priuſquam in Tabulis illis lapideis Decalogum inſculpſiſſet*, i. e. In the Heart, ſaith he; becauſe the Lord *had written the Law in the Hearts of the* Jews, before he had graven the Decalogue in the Tables of Stones.

For it's being *ſuch a Word as uſeth to be in the Mouth*, I muſt tell him, that is ſuch a Word *as uſeth to be in the Heart too*; which he takes no Notice of in my Anſwer; and I am ſure it is not ſo impoſſible for the Eternal Word to expreſs it ſelf by the Mouth of a Man, and ſo may be ſaid to be in the Mouth, as it is for the Book of written Laws and Statutes *to be in the Heart.* Beſides, the *Commandments* are mention'd, Verſe 10. but this *Commandment* or *Word*, Verſes 11. 14. which cannot in good Senſe be called the ſame, but rather that *Law, Word*, or *Commandment* mention'd by the Apoſtle, *Rom.* 2. 14, 15. which he acknowledged, the good Gentiles both to have had written in their Hearts, and to have lived up to in good Meaſure; unleſs we can ſuppoſe that God hath been leſs propitious to the *Jews* than the *Gentiles*; I mean, that God gave the *Gentiles* an *inward* and the Jews *only an outward Law.* But ſuppoſe, what our Adverſary ſays of the Word in *Deuteronomy* to be true, he hath confounded himſelf in this, That he makes the Word, *Rom.* 10. 8. the ſame with the Word mentioned, *Deut.* 13, 14. The one is (as ſays *J. F.*) the *Word of* Jewiſh *Statutes*, among whom is the *Hand-writing of Ordinances, the ceremonial and judicial* (as well as moral) *Law*; The other is the *Word of Faith, which blots out the Hand-writing of Ordinances, and ends the Ceremonial and Judicial Law*: But becauſe theſe two Laws or Words cannot be one and the ſame, and yet that the Apoſtle alludes to the Word in *Deuteronomy* to be *Chriſt* himſelf; for if that be one with the Word of Faith the Apoſtle writes of to the *Romans*, then becauſe the Word of Faith, *Rom.* 10. 8. is Chriſt, the *Word* mentioned in *Deuteronomy*, muſt alſo be Chriſt; that they are one and the ſame Word the Apoſtle's Alluſion proves, and *J. F. confeſſeth*, and that the Word of Faith, *Rom.* 10. 8. is Chriſt, let the two foregoing Verſes of the Text be conſulted. *But the Righteouſneſs of Faith ſpeaketh on this wiſe, Say not in thine*

Heart, who ſhall aſcend into Heaven, that is, to bring Chriſt *down from above, or who ſhall deſcend into the deep, that is, to bring up* Chriſt *again from the Dead; but what ſaith it, The Word is nigh thee, even in thy Mouth and in thy Heart, that is the Word of Faith which we preach,* verſe 6, 7, 8. where nothing is more clear, than that the *Word* nigh in the Heart, is *Chriſt the Word*; for the Queſtion here is, how they ſhall get the Word. The Apoſtle anſwers it, though not under the Name of Chriſt, yet under a Name attributed to Chriſt; If our Adverſary count Chriſt and the Word of Faith two differing Things, by the ſame Reaſon may we ſay, that the Word in *Deuteronomy,* concerning which none needeth to aſk who ſhall go up into Heaven to bring it down, and the *Word nigh* are two Words; but if that Queſtion be needleſs, *Who ſhall go up into Heaven to fetch it down unto us,* ver. 12. be anſwered in ver. 14. viz. *but the Word is very nigh unto thee,* and conſequently, that it is but *one Word or Commandment* that is underſtood in the Queſtion and the Anſwer, then may we with good Reaſon conclude that *Chriſt* in the 6th and 7th Verſes, and the *Word of Faith* in the 8th Verſe are one and the ſame Thing under two Names, elſe there can be no Senſe or Coherence in the Apoſtle's Words; for what Anſwer is this? *But what ſays it, The Word is nigh thee in thy Mouth and in thy Heart, that is the Word of Faith which we preach,* to this Queſtion, *Who ſhall aſcend to bring Chriſt down? Who ſhall deſcend to bring Chriſt up.* If Chriſt and the Word of Faith are not Synonymous or equivalent Terms? The Queſtion the Apoſtle makes the Righteouſneſs of Faith to forbid, is about Chriſt's Abſence or Remoteneſs from the Heart; *Say not in thy Heart,* and it is anſwered and reſolved *with the Nearneſs of the Word in the Heart,* which could be no anſwer or Solution in caſe *that Word was not Chriſt, or Chriſt that Word*; for the Reaſon why the Righteouſneſs of Faith ſaith on this wiſe, *Say not in thy Heart, who ſhall aſcend to fetch Chriſt down,* implies, that he is not ſhut up in ſome remote Place, *but that he is nigh,* and needs no fetching; and if nigh, *then not another from the Word nigh,* which is the Anſwer to the Queſtion.

To make it yet plainer and detect my Adverſary, I will parallel the Caſe, *Jacob* being ancient, deſired to ſee *Joſeph* before he died; ſuppoſe him to have aſkt, *how ſhall I do to ſee* Joſeph? And that ſome-body anſwered, *Do not ask how thou ſhalt ſee* Joſeph, *for thou ſeeſt* Reuben; Tell me if this would be thought a fit Anſwer to *Jacob*'s Queſtion; yet this muſt be the Caſe of thoſe who deny *Chriſt* and the *Word* to be *one* in this Place: But if ſome-body ſhould have ſaid to him, *Do not ask who ſhall ſhow thee thy Son* Joſeph, *for the Ruler of all* Egypt *ſtandeth nigh thee*: Gen. 45. 8.
Would not every Body think the Perſon meant *Joſeph* that was ſo. This is ſo plain to our Purpoſe that every common Underſtanding may diſcern the Reaſonableneſs of our Interpretation.

For the Greek being ῥῆμα, and not λόγος, it makes nothing againſt us, in that ῥῆμα hath the ſame Signification with λόγος, as *Scapula* informs us out of *Plato.* Plat. Pol. 1.

Clemens Alexandrinus Admon. ad Gent. on *Iſa.* 2. 3. הדבר־ומוה calls it the Word of the Lord λόγος οὐράνιος, γνήσιος ἀγωνιστὴς, ἐπὶ τοῦ παντὸς κόσμου θεάτρῳ στεφανούμενος i. e. the HEAVENLY WORD, *the true Contender for Maſtery, crowned in the Theater of the whole World*; and in his *Strom. l.* 2. ſpeaking of the ſame Place (*Rom.* 10.) ſaith, ὁ θεῖος λόγος κέκραγεν πάντας συλλέβδην καλῶν. *The* DIVINE WORD *cries, calling all Men without Diſtinction,* which muſt needs be Chriſt the Living Word of God.

Clem. Al. Admo. ad Gent. p. 2.

Strom. l. 2.

Beſides, there is but one Word in the *Hebrew* דבר moſt commonly uſed to ſignify a Word; and though ῥῆμα & λόγος are two Words, yet they both are under this one Word in the Hebrew דבר as in *E. Hutter*'s Tranſlation, *John* 1. 1. *Rom.* 10. 8. 2 *Pet.* 1. 19. But the Weakneſs of our Adverſary in this Particular muſt needs be obvious to all that conſider how poorly he begs the Queſtion, in ſaying that ῥῆμα doth not ſignifie Chriſt the Word, which is the Matter diſputed; he appeals to the uſe of the Word, which helps him not; for ſometimes ῥῆμα ſignifies as well Chriſt as λόγος and ſometimes λόγος doth not ſignify Chriſt as well as ῥῆμα; his Reply confeſſeth the latter, and the Text and Context of this Place, with *J. F*'s Interpretation *Rom* 10. 8. make good the former, I do but herein make uſe of *J. Faldo*'s own Rule, *The Conſtruction of Words of various Significations is to be made as moſt ſuits with the Context,* Rep. pag. 83. and ſo we leave him in this Particular.

The Third Scripture was, 2 *Pet.* 19. καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον. This Scripture was effectually reſcued in my Anſwer from the ill uſe many have made thereof againſt us and the Truth; He ſays little, if any Thing, beſides meer Cavil, leaving the moſt conſiderable Part of the Defence of our Tranſlation of the Text behind him. After four Pages eſcaped, he begins with me thus.

Reply, Pag. 83. W. P. *tells me*, ‘ That though our Tranſlation hath it καὶ *(alſo)* ‘ yet it is commonly underſtood by δὲ *(but)* it ſignifies a Compariſon, Pag. 186. If ‘ *J. F.* hath but *Greek* and *Honeſty* enough, he muſt needs acknowledge that Po‘ſitives, Comparatives and Superlatives are uſed promiſucouſly in the Greek. *This I ſhall ſhew is little to Purpoſe, except his Oſtentation, &c. If* Stephanus, Paſtor, Schrevelius, Scapula *and* Leigh *underſtand* Greek, καὶ *ſignifies* And, Alſo, For *and* If, Although, *and many more, yea, and very often* But, *and is an Adverſative Particle*, καὶ οὐκ ἐγνώκατε αὐτὸν, John 8. 55. *Yet* or *but ye have not known him.*

Rejoyn. Oſtentation belongs (with Emptineſs) to this Reply; firſt, I never ſaid καὶ did ſignifie *but* in no Place, next, I only ſaid, it was commonly by our Adverſaries underſtood ſo here, and conſequently made an Adverſative Particle, contrary to the Nature of the Text, and all Tranſlations that I have ever ſeen or heard of: It had been to his Purpoſe if he had brought *Stephanus*, *Paſtor*, *Schrevelius*, *Scapula* and *Leigh* to prove that καὶ ought to be rendred *But* in this Text in order to make good his Adverſative Particle, thereby quarrelling the Tranſlation, and continuing a Compariſon not well conſiſtent with the Text. Again.

Reply, Pag. 83, 84. *But that* βεβαιότερον *ſhould be rendred in the poſitive Degree, not comparative*, W. P. *produceth ſome Authorities. The* Syriack *and* Ethiopick *Verſions, which give him little* Countenance *by* we have over and above a ſure Word.

Rejoyn. I told our Adverſary in my Anſwer, That if the Tranſlation were *more ſure Word of Prophecy*, we muſt either underſtand it of the Eternal Word, or conclude that the Writings of the Prophets were more ſure to the Apoſtles, *than the Voice they heard from God himſelf in the Mount.* I produced ſeveral Authorities (as he well ſaid) to exclude the Compariſon of *more ſure*; ſome he hath taken Notice of, as the *Syriack* and *Ethiopick* Verſions; but that they give little Countenance to my Attempt is vain and falſe, unleſs there be no difference between ſaying, *We have over and above a ſure Word* (which is but an additional Teſtimony) and *We have a More ſure Word.* The Caſe may be parallelled thus; I have alſo *another* Witneſs, which I deſire may be called and heard: Is there no Difference to be found here? Another ſure Witneſs, another more ſure Witneſs; Is not all Preference ſhut out of the firſt, and brought in by the laſt? *J. Faldo* muſt needs be guilty of great Ignorance or Immodeſty in this Particular.

Reply, Pag. 94. W. P. *tells me*, The *French*, *German*, *Low-Dutch*, *Swediſh*, have it in the poſitive (or ſure Word) *but I not having his* Polyglot *Bible cannot eaſily examine them all, if he doth not wrong them.*

Rejoyn. But if this great Linguiſt had it, he would find none of thoſe Languages in it; I know not what he means by *examining them eaſily in it*, without it; but he ſpoke more Truth than he is aware of; for if he will go to *E. Hutter*, he may find them without the *Polyglot*, though perhaps *not eaſily*, as he well ſays; for I ſcarcely think he maſters Twelve Languages. To conclude, This I will aſſure him, They all ſpeak for me, and I am ready to think they were tranſlated by as able Men as himſelf, at leaſt, let him and them diſpute that.

Reply, Pag. 84. *He adds* Eraſmus'*s Paraphraſe, and* Beza'*s, both of whom he abuſes.* Eraſmus *renders it by* firmiorem, Beza *by* firmiſſimum; *the one a* moſt firm, *the other* more firm; *in the old Latine it is* moſt ſure, *in the new Latine* more ſure, *So* D. Hammond, Arias Montanus, *and* Piſcator.

Rejoyn. This looks like ſomething, ſo do Bubbles; but they eaſily vaniſh. *Eraſmus* I quoted in his Paraphraſe, not in his Tranſlation; but *J. Faldo* after his old wont, obſerves not the Difference, but ſets *Eraſmus* againſt *Eraſmus*; or rather, to put the Trick upon me, would have Folks think, that *Eraſmus*'s rendring it by *firmiorem*, was not in his Tranſlation, but Paraphraſe, which I quoted; for he is ſo far from allowing *firmiorem*, or more ſure to be the Word of the Prophets, according to the common Acceptation, at leaſt, that againſt which we object, that he expreſly ſays, ‘ If ſo be that the Prophets plain Oracles be in great Eſtimation ‘ among you, which Propheſie by Figurative Dark Shadows of Chriſt, *of much* ‘ *more Gravity or Weight ought ſo evident a Declaration by the Father himſelf of* ‘ *the Son be*; which turns the Text upſide down, as to the Vulgar Senſe of it. This I cited out of his Paraphraſe upon this Epiſtle, *J. Faldo* ſhuffles from the Paraphraſe to his bare Tranſlation, which he explains in his Note in *Criticis Sacris* thus; *Verum Græcis mos eſt ſubinde comparativum pro poſitivo uſurpari:* That is, ‘ It is the

Cuſtom of the *Greeks*, *ſometimes to uſe the Comparative for the Poſitive.* And if he underſtands Latine he may know, that *Senior* is alſo uſed for *Senex*.

'Tis true, *Beza* tranſlates it *firmiſſimum* (moſt ſure) or very ſure) which alſo excludes Compariſon, as *Ipſiſſimus* (the very ſame he, not the moſt ſame he) If *J. Faldo* denies this, it will ſhow him ignorant in the *Latine* Tongue; for the Superlative or *firmiſſimum* exceeds the poſitive or *firmum* by *valdè* (very) as well as by *maximè* (moſt) However, had we nothing of this to urge, yet his own uſe of the Compariſon, as his Conceſſion to what I ſaid in my Anſwer, and *Eraſmus* and *Beza* confirmed there at large, gives us all we deſire; for he acknowledges, That *the Writings of the Prophets are not* MORE *true in themſelves than any other Revelation of the Mind of God*; but more certain, with reſpect to the *Jews*, who had a greater Eſteem for, and Teſtimony of the Writings of the Prophets to be of God, and not a Deluſion, than of *Peter*'s Revelation: So that we ſee from *J. Faldo* himſelf the Scripture is not ſet above the Spirit, as the more ſure Word, the Thing promoted of old by our Enemies, and which we only oppoſe; for, I doubt not but the Scriptures were more ſure to the *Jews* than Chriſt himſelf, elſe they would never have thought to find Eternal Life in them, whilſt they neglected, yea, perſecuted him, which whether it was their Perfection or Imperfection ſo to do, I leave with the Judgment of my ſerious Reader; yet doth the poor Man vainly call this his *defending theſe three Paſſages from my Corruption and the* Quakers *Service.* May my Adverſaries always defend themſelves at this rate, and I ſhall never fear any loſs to the Cauſe; For what with his miſrendering of our Writings, unfair Quotations, plain Wreſtings, pitiful Evaſions, and at beſt weak Replies, *never did Cauſe receive more Advantage at the Hand of an Enemy*, than ours hath from *J. Faldo*.

I will give one Proof more before we leave this Chapter.

Rep. pag. 84. *My Expoſition of* Coloſſ. 1. 25. Chriſt in you, &c. *(though the moſt oppoſite to the* Quakers *Chriſt within)* W. P. *hath not one Word of Anſwer to.*

Rejoyn. I know not whether he means the Text, or his Expoſition to be moſt oppoſite to our Chriſt within. The Text is *Coloſſ.* 1. 27. not 25. and is thus, *To whom God would make known what is the Riches of the Glory of the Myſtery among the* Gentiles, *which is Chriſt* IN *you the Hope of Glory:* In which I find not one Word that oppoſeth Chriſt's Dwelling in his People; One would think our Adverſary ſpoke *Ironically*, or by Contraries, if he meant it of the Text; for it ſeems an impoſſible Thing to me, that a Text ſo plainly expreſſing Chriſt to be *in* Men, ſhould notwithſtanding prove *Chriſt not to be in Men.* If he underſtood it of his Expoſition, how can that truly expound the Text, which expounds it quite to another Senſe than it will bear? At leaſt, he ſhould call this a begging of the Queſtion. Let us hear what he offers.

Firſt Book, Part 2. p. 100, 101. *For Chriſt to be in the* Gentiles *(rightly underſtood would be no ſuch hard Matter for the* Gentiles *to believe, as to believe ſuch a Glory to be attained by Faith in and Obedience to the Laws of a Man who dyed as a Malefactor, and that this Death of his ſhould reconcile God to Man with the Addition of ſuch a Purchaſe.*

This Sort of Doctrine well becomes *J. Faldo*; I perceive I have not miſtaken him. What Carnaliſt in the World could have let drop a more pernicious Sentence to the Doctrine and Kingdom of Chriſt, than to render it more difficult to believe, and lay a greater Streſs upon the External, than the Internal Work of Chriſt. We muſt read the moſt weighty Scriptures backwards upon this Man's Principles: He hath helped us to a New Way of rendring the Text; not, *this Myſtery among the* Gentiles *is Chriſt* IN *you the Hope of Glory*; but *this Myſtery among the* Gentiles, *is a Man who dyed as as a Malefactor, by His Death reconciled to God*, &c. Behold your Expoſitor! I dare warrant this Comment will never trouble the next Collection of Criticks. At this Rate, the *Lord-Lord-Cryer is highly privileged*, and the *Galatians* had paſſed the moſt difficult Birth, *before they had known Chriſt to be formed in them*; Regeneration is a ſlight Thing, in Compariſon of the Knowledge of Chriſt after the Fleſh.

This Doctrine brings not Men *to Chriſt in them the Hope of Glory*, but inticeth them into the Vain Hope of the Hypocrite, which periſheth. The Hiſtory is made the greateſt Myſtery, and to believe the one Matter of greater Difficulty, than to experience the other. Beſides, Why ſhould his Dying as a Malefactor, render him unfit to be believed; ſince his Virtue was moſt Exemplary, his Miracles ſtupendious, his Doctrine Spiritual and Powerful, his whole Deportment amongſt the *Jews*

Innocent and Heavenly? Did not *Tiberius* himſelf move to the *Roman Senate* his being *taken into the Number of their Gods*, upon the Report of his mighty Works? 'Tis ſtrange that ſhould be reputed moſt Myſterious, which was the Introduction to the Myſtery; and thoſe Tranſactions counted moſt difficult, that were by the Divine Wiſdom of God ordained as ſo many facile Repreſentations of what was to be accompliſhed in Man. In ſhort, it is to leſſen, if not totally to exclude the True Myſtery of Godlineſs, *which is Chriſt manifeſted in his Children, their Hope of Glory.* But he proceeds thus:

The Man Chriſt that was Nailed on the Croſs, the Quakers *do not believe to be* in *them; for the God-head of Chriſt, that is every-where, and every-where alike — He is in every Thing at all Times, and nothing can be void of his Preſence. So that if this be it you mean, the Saints have no more Privilege than any other Creature whatſoever.*

The ſecond New and Living Man, who is the Lord from Heaven, the Quickening Spirit, the Anointed Saviour, whoſe Body was Nailed to the Croſs, we confeſs before Men to be the Chriſt; and do by Virtue and Authority of Scripture aſſert him to dwell in his Children; and we ſee nothing offered by *J. Faldo*, that can induce the weakeſt of us to deſert this Faith, having with the Teſtimony of Scripture, *that of Chriſt in our ſelves:* But let it be conſidered with what Confidence this Man excludeth Chriſt from the Souls of his People, as well with reſpect to his Godhead as Manhood; but if in any Senſe he may be ſaid to be in them as God, it is no more *than He is in Cats and Dogs:* O Irreverent, O Prophane Man! *Are Beaſts and Birds as properly the Temples of the Living God, as ſanctified Men?* How can God be ſaid *to dwell and walk in his People*, if ſo remote from them as *J. Faldo* repreſents him to be? The Apoſtle is much to be blamed, according to our Adverſary's Doctrine, for letting fall this Paſſage, *I live, yet not I, but Chriſt liveth in me*, Gal. 2. 20. The Upſhot of this Sort of Doctrine is downright *Atheiſm*; for as they that know not God from the Manifeſtation of God Within, are ignorant of him, if *Rom.* 1. 19, ſays true. So thoſe who teach that God is no more in his Saints than in any other Creature, endeavour to invalidate the moſt convincing Teſtimony Man can have of a Deity, and to principle Men for the *Rankeſt Atheiſm* that ever was: Yet ſuch a Sort of a Doctor *J. Faldo* is become, and of all other Texts in the Bible, from which to preach it, hath choſen this, *Col.* 1. 27. *This Myſtery among the* Gentiles, *is Chriſt in you, the Hope of Glory*, which indeed of all other doth moſt oppoſe and ſubvert it. Once more, and he hath done with us upon this Paſſage, for this Time.

— Chriſt is in his People by his Graces, wrought by His Spirit, which is His Image and Likeneſs — by the Manifeſtation of His Love and Glory, His Works and Image in and on the Soul — and do as effectually poſſeſs the Soul for Chriſt His Uſe and Intereſt, as a Faithful Friend can do, according to that Text, That Chriſt may dwell in your Hearts by Faith, *Eph.* 3. 17.

But I would fain know of *J. Faldo, How Chriſt's Graces, Works and Image can be there, and Chriſt the Workman excluded?* If Chriſt be not actually there, they can never actually be wrought there; for none can work them but Chriſt by His Spirit. In ſhort, either they may be wrought without Chriſt's Spirit, which *J. Faldo* diſallows; or Chriſt's Spirit may work them, and yet not be where it works them; or if the Spirit may be where it worketh them, yet Chriſt cannot be where it works them, and conſequently divided from his own Spirit, *though indeed the Lord Chriſt is that Quickening Spirit, which only makes alive again to God, who is the Reſurrection and the Life.* O the dreadful Darkneſs that yet over-ſpreads the Hearts of (called) *Chriſtians!* It may be as truly ſaid of them as it was of the *Jews, The Vail is yet over them, and Chriſt Jeſus, the Anointed Saviour, is unknown to them by that Redemption, which he effectually worketh in all thoſe that hearken to his Voice, and are conformed to His Holy Government. They are Witneſſes of his Graces, Works and Image, through believing in his Appearance, and giving up* (like the Clay in the Hand of the Potter) *to be ordered and diſpoſed by him.* Nor doth the Scripture he quotes, impugn the *Real Preſence of Chriſt in His People*; for, *By Faith Chriſt dwelleth in the Hearts of His Children*; that is, *by believing in Chriſt, he cometh to live and dwell in us, who, through the Unbelief of Men, is ſhut out from being Head and Ruler in them.* Our Adverſary would make *Faith and Chriſt's Real Preſence incomparable or inconſiſtent*, whereas the one cannot poſſibly be enjoyed without the other; Faith being as the opening of the Door of the Heart to receive Chriſt in, to be Lord and King; and if this be not *J. Faldo*'s Faith, he is void of the Faith of God's Elect,

See Rom. 8. 9, 10, 11. where the Spirit of *Chriſt* and *Chriſt* are equivalently taken.

Elect, which purifieth the Heart, and gives to ſee God, according to *Mat.* 5. 8. *Bleſſed are the Pure in Heart, for they ſhall ſee God.* This Doctrine is the Overthrow of *Chriſtianity*, a turning back of the whole Stream of the New Covenant, a cutting off the Spiritual Union; for the *Chriſtian Diſpenſation* is IMMANUEL, *God with us*; the Word is not ſtinted to Chriſt as the Head, but *concerns the Body alſo*; and God is manifeſted meaſurably in his People, as he was in Fulneſs, by and through that Holy Body; nay, ſome Eminent Profeſſors have gone ſo far as to ſay, *They make up but one* χριστὸς, or *Anointed*; *for the Oil runs from the Head to the lowermoſt Part of the Garment*, which takes in all. It gives the Lye to Chriſt's own Words, who ſaid, *He would come and receive them to himſelf, he would not leave them Orphans*; which implies a Real Preſence.

TESTIMONIES.

Good Old *Apoſtolical Ignatius*, was not of *J. Faldo*'s Mind, who in his Epiſtles produced, and endeavoured to be proved Genuine by Biſhop *Uſher*, *Iſaac Voſſius*, and Dr. *Pearſon*, ſays in that to the *Epheſians*, pag. 26. Πάντα οὖν ποιῶμεν ὧς αὐτοῦ εν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοὶ καὶ αὐτὸς ᾖ ἐν ἡμῖν θεὸς ἡμῶν. i. e. *Let us do all Things, he ſo dwelling in us, that we be* His Temples, *and He our* God In us. Οἰκοφθόροι βασιλίαν θεοῦ οὐ κληρονομήσουσιν. *The Corrupters of his Houſe ſhall not inherit the Kingdom of God.*

Juſtin Martyr, Expoſ. Tid. p. 375. Βλέπετε πῶς τὴν οἰκοδομὴν τὴν ἐν χριστῷ διδασκῶν, δι' ἧς ναοὶ χριστοῦ γινόμεθα κατὰ τὸν γεγραμμένον, ήσω ἐν αὐτοις, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός. i. e. *See*, ſaith he, *how he* (Paul) *is teaching the Edification that is in Chriſt, whence we are the Temple of Chriſt, according to what is written*, I will dwell in them, and walk in them, and I will be their God.

The Story of *Richard Woodman* in the Book of *Martyrs*, affordeth thus much to our Purpoſe in Anſwer to the Biſhop of *Wincheſter*: *I believe verily that I have the Spirit of God* —— *No Man can believe aright without the Spirit of God* —— *It is impoſſible to believe in God, unleſs God* Dwell in us.

C. Goad defends our Faith in theſe Words: *The Goſpel is nothing elſe but the bringing forth of Chriſt* In us: *It calls us from Conformity to the World, and from walking as Men unto the Life of God*, Right Spirit of Chriſt, pag. 17.

T. Collier, *God is a Myſtery*, Col. 22. *and it is by the Appearance of God* In Us, *we come to know God, who is a Myſtery. The Truth is, that we have had, and ſtill have low and carnal Thoughts of God, judging him to be a God* Afar off, and not a God nigh at Hand. *This is that* Antichriſt which denies Chriſt to be come in the Fleſh. See his Works, p. 399.—— Again, *God who is in himſelf, and in the Son, not only by Union, but alſo by a Diſpenſation of Grace to Men, is likewiſe* in the Saints, *and that not as in the Creatures, or other Men,* But He is in the Saints as He was in Chriſt. *The Saints are* Truly *made Partakers of His Nature, hence called* Chriſtians, *they are* Chriſted, *and indeed,* Chriſt and Chriſtians make but One Chriſt, One Anointed, One God fills them both. *See his Works, pag.* 241, 242.

J. Sprig in his Preface ſaith thus: *Thoſe that know Chriſt in them only* mediatione virtutis, *not* ſuppoſiti, *know not ſo Full and Glorious a Proportion in him to their End. It is and muſt be confeſſed, that God is, and ſubſiſts otherwiſe in Himſelf than in Men*; but this hinders not the Immediateneſs of his Preſence, and Dwelling in Men —— *If you confine Chriſt's Dwelling to a* Local Heaven, *you are ignorant of that which is the greateſt Joy that can be*; Chriſt dwells in the Heart. *Sprig*'s *Teſtimony*, pag. 87.

Thus *Martin Finch*, who ſtiles himſelf, *Preacher of the Goſpel*, in his Little Treatiſe, entituled, *Animadverſions upon Sir* Henry Vane's Book, pag. 81. *The Word of God abode and dwelt in them* (1 John 2. 14.) *If we take it for Chriſt, they had him* (Chriſt) Abiding in them; *and ſurely, they that abide in Chriſt, and have Chriſt abiding* in them, *they are True Saints*.

Thus, *Reader*, we take Leave of this Chapter, and proceed to examine his next.

CHAP.

Part II. Chap. XI.

CHAP. XI.

That we are not Guilty of Idolatry, as charged by our Adverſary. True Worſhippers. The Charge inverted.

IN his former Book, he charged us with the *Sin of Idolatry*; his Argument lay thus, *Thoſe who own and profeſs that to be God which is not God, are groſs Idolaters*; *But the* Quakers *do ſo, in profeſſing the Light Within, and the Soul of every Man to be God*; *therefore Idolaters.* The Teſtimonies upon which he inſiſted, I faithfully and fully conſidered, in above Seven Pages of Sober Anſwer; he returns me about Three in Defence of his Charge, not giving above a Dozen Lines of what I writ, and thoſe made up of Scraps, rather contracting what he ſaid before, then making any ſubſtantial Reply to them: But however, I will be juſt to him. Thus he begins.

Rep. pag. 84, 85. *To my Charge of Idolatry, he anſwers as one that intended to confirm, not confute it: His very Denials implying a large Grant of the Queſtion*, p. 192, 193. We do for ever renounce any ſuch Principle, as that the Soul of Man, ſimply as ſuch, is the very Eſſence and Being of God. *Then it is with him the very Eſſence or Being of God, though not becauſe it is the Soul of Man.*

Rejoyn. No ſuch Matter; but it is plain how much the Man is upon the Catches. His Argument led me to ſuch an Anſwer, for he calls it, *The Soul or Spirit of a Man, which is a* Conſtitutive *Part of a Man*, pag. 114. I was therefore led by him to write in that *Abſtract Senſe*, which thus far makes for him (in caſe he can maintain his Charge) that the Idolatry would be the groſſer; Beſides, *God is the Soul, or Life of the Soul*, therefore there was a Neceſſity for ſuch a Diſtinction.

Rep. p. 85. W. P. *pag.* 193. We never did, do, nor ſhall aſſert the God that made Heaven or Earth, to be comprehenſible within the Soul of Man — ſo that when we ſay the Light is within any, we do not intend the whole Being of Light. *All that* W. P. *denies here, is but God's being ſo in the Soul of Man, as that He is no where elſe, or nothing elſe, yet allowing the Soul and Light Within to be God Eſſential.*

Rejoyn. It were heartily to be wiſhed, we had nothing but Ignorance to charge him with in this Paſſage; but methinks he would not have us to take him for a Man of ſo little Underſtanding, as he muſt needs have, that writes ſo much Falſhood, and does not know it.

Firſt, He hath dropt the moſt Subſtantial Part of my Anſwer in the Middle.

Secondly, Theſe Paſſages relate not to the Soul, but to the Light, upon Occaſion of a Place he cited out of *G. Fox* the Younger, therefore not applicable to the Soul, yet by him as well applied to the Soul as to the Light.

Thirdly, He ſays, All that I deny in thoſe Words, he quoted out of my Anſwer, *is only God's being ſo in the Soul of Man, as that He is no where or nothing elſe*, which if he had only ſaid it of the Light, it would be no Contradiction to my Principle or the Truth; for the Light is as well on the Earth as in the Heavens, and in my Chamber as in the Firmament, without any Error in Phyſicks, and ſo may God, whom in my Anſwer I called the *Great Sun of Righteouſneſs*, that cauſed his Spiritual Light to ariſe and ſhine into the Souls of Men, be God as well within as without the Soul; for where-ever Divine Light is, God is; and where God is, Divine Light is: Howbeit, we do not call the Manifeſtation of Light, *God*, though the Manifeſtation of God.

Fourthly, His ſaying, That I yet allow the Soul and Light within to be God Eſſential, is a down-right Falſhood, as with Reſpect to the Soul; it is nigh Two Pages before that I conſidered his Charge againſt us about the Soul; What ſhall I call then his thruſting of it in here, which cannot be concerned in the very Nature of the Anſwer? As thus appears, If the Soul be God, God is comprehended within the Soul, and is no where, or nothing elſe but Soul, and where the Soul is; An Abſurdity, yea, a Blaſphemy, never rightly to be inferred from any Thing I ever ſaid or writ, thus ſcandalouſly flung upon my Anſwer by *J. Faldo*, for want of a better Reply; I cannot think that ever Man adventured (under his Pretences of Religion) ſo knowingly to pervert, wreſt, and miſapply Men's Words about Doctrines of the greateſt Importance. This ſhows he values Credit more than Conſcience, who undertakes to faſten a Blaſphemous Conſequence untruly on my Words, leſt he ſhould be thought to have charged us beyond what he could prove; but his Weakneſs

neſs bewrays his Malice: For if the Soul may be God, and yet I deny that God may be nothing elſe (his very Words in my Name) then may the Soul be God, and God the Soul, and yet God ſomething elſe, and that ſomething elſe God. When or where did I ever give Occaſion for ſuch *Blaſphemous Gibberiſh*? Yet this is the Reſult of what he dares tell the World is my Meaning. I may ſay the ſame reſpecting Locality or Place; for what Man not ſtark Mad, would ſay the Soul is God, yet deny not but that God may be elſe-where, which *J. Faldo* alſo makes (though an expreſs Contradiction to his Wreſts) a Piece of my Meaning; for, unleſs God may be divided from God, where-ever he is, the Soul is, if the Soul be God; and ſo one Man is in another, and every Man *Ubiquitary*, or every where at the ſame Time.

Friendly Reader, none of this Blaſphemy and Nonſenſe belongeth to me, therefore I return it to the True Parent, to maintain it as he is able.

But he would have the World believe, that of *Twenty Three Citations* out of acknowledged *Quakers*, *I did but nibble a little at Five of them*. I think him not worth proving a L——, that have already ſo many Times done it upon unqueſtionable Ground in this Diſcourſe; beſides, I ſhould be neceſſitated to tranſcribe my whole Anſwer; but I beſeech this Kindneſs of the *Reader*, that he would not think his Time loſt in peruſing the 20th Chapter of my Anſwer, where he may ſee himſelf if I have only nibled, perhaps he will have a better Opinion of my Endeavours. I ſhall have Occaſion here to touch upon ſome of them, and no more, yet enough to ſhow my Adverſary's unfair Dealing.

Rep. *To* Fox *Junior's, who calls the Light*, The Eternal God which Created all Things. *In his continued Diſcourſe (perſonating the Light) he calls it*, The Light in you, me the Light in them; *which* P. *would evade, by ſaying, I granted that in the Firſt Part* Within Man *was not mentioned.*

Rejoyn. Had I ſaid no more than this, it might have paſt for an Evaſion; but to paſs over a Page and an Half of pertinent Anſwer to his Application of both Paſſages out of *G. F.* and then ſay I evaded them by urging his Grant, that *Within Man* was not mentioned in the firſt Paſſage, is to act the Shifter with a Witneſs; eſpecially when the little Part he quotes, was not ſaid by me concerning the laſt Paſſage, in which lay the Difficulty (to wit, *Me the Light in them*) but the firſt on which he very little inſiſted himſelf, *viz.* That the *Light is the Eternal* God, &c. This tranſpoſing of my Anſwer, and exchanging it, was not ingenuous. This, *Reader*, in ſhort, I offered as the Explanation of G. F's Expreſſion, and the Concluſion of a great deal more, too large to be recited, *viz.* “That He who is the Eternal Fountain of all Life, and Sun of Light, cauſeth His Light to viſit the Heart, and ſhine in the Conſciences of all Mankind, as well of ſuch as rebel againſt it, and ſcorn it, to reprove them, as of thoſe who receive it, and gladly ſubmit to it, to direct and juſtifie them; wherefore we utterly deny that the *Manifeſtation* in Man ſtrictly conſidered, *Is the Moſt High God*, but a Manifeſtation of God, and from God, by the *In-ſhining of His Bleſſed Light*; and we cannot be ſaid to worſhip the Manifeſtation, but that Eternal God (who is Light) that is thereby manifeſted, pag. 194.

The next Teſtimony brought by him, and examined by us, was out of *E. Burrough's True* Faith, &c. for Page he gave us none, neither then nor now; but ſuppoſing True Citation, a Thing moſt unuſual with him, I will ſet down his Words as they lye.

Rep. p. 85. *The next* W. P. *brings off as clearly*: “Every Man hath that which is One in Union with the Spirit of Chriſt, even as Good as the Spirit of Chriſt, according to his Meaſure, *E. Burroughs*. Can any Man, *ſaith W. P.* be ſo ſtupid as to think that *E. B.* ever intended the Soul of Man, that purely and ſimply conſtitutes him ſuch; for he is ſpeaking of that Univerſal Grace, Light, Spirit, which God hath given unto all, *&c.* *His* purely and ſimply conſtitutes, *is pure Learned Nonſenſe. If what every Man hath, be as Good in Kind as the Spirit of Chriſt, which* E. B. *confeſſeth, it muſt be God and Chriſt.*

Rejoyn. He ſhould either have paſt the Manner of my Expreſſion, or have corrected it better; but I had rather be guilty of Nonſenſe than horrible Perverſion, *J. F's* Crime; for he applies that to the *meer Soul* of Man which *E. B.* not only intended, *but expreſſed of the Light of Chriſt Within Man*. I will ſet down ſome of his Words, that it may be an indelible Brand upon *J. F.* a Notorious Abuſer of our Writings.

E. Burroughs in his Anſwer to *J. Bunnion* and this Paſſage [Heathens, Turks, Jews, Atheiſts *have that that doth convince of Sin, yet are ſo far from having the Spirit of Chriſt in them, that they delight to ſerve their Luſt.*] Thus expreſſeth himſelf. ‘ Do they ſerve Sin or Luſts becauſe Chriſt hath not given them Light to diſcover their Sin? or becauſe they *hate the Light that is given them?* Tell me, is not the Light or Spirit of Chriſt the only Thing that doth convince of Sin, *Or doth any Thing convince of Sin contrary, or beſides, or without the Spirit of Chriſt?* If nay, then it muſt needs be that it is from, or by, or *ſomething of the Nature* of the Spirit of Chriſt which is in the *Heathens*, *E. B.* argues and about five or ſix Lines lower thus concludes: ‘ Till thou proveſt the Light of Chriſt, which thou confeſſeſt every Man hath, to be contrary to the Spirit of Chriſt, I ſhall ſay, *Every Man hath that which is one in union with and like the Spirit of Chriſt, even as good as the Spirit of Chriſt, according to it's Meaſure.* Now let *J. Faldo* bluſh if he can. Certainly, Reader, greater Injuſtice could not well have been acted towards any Man's Writings, than he hath acted in this Particular; for what is clearer, than that the Soul is no farther concerned in *E. B*'s Words, than that *it ought to obey the Light and Spirit he writes of.* I told him this before, as that Part of my *Anſwer* he hath tranſcribed into his *Reply* ſhows, to wit, *that* E. B. *was ſpeaking of the Univerſal Grace, Light or Spirit which God hath given unto all, &c.* of which he takes no Notice, but thinks an Epitome of his firſt Book of Accuſation and Wreſting Reply enough to my Anſwer. But which is yet baſer; he hath the Confidence for all this, *to cry out againſt Shifting and Evaſion.* But to make it yet plainer, I will ſet it down more diſtinctly.

E. B. Every Man hath that which is as good and like the Spirit of Chriſt.

J. F. *Then every Man's Soul is as good and like the Spirit of Chriſt, which is God; therefore the Soul is God.*

W. P. anſwers, *E. B.* underſtood it not of the *Soul*, but the *Univerſal Grace, Light or Spirit*, therefore no Proof.

J. F. If what every Man hath be as good in kind as the Spirit of God, which *E. B.* confeſſeth, it muſt be God and Chriſt.

W. P. That which *E. B.* confeſſeth is of the Light or Spirit, and not the Soul, therefore *J. F*'s Charge is falſe.

Now Reader, what ſhall we call this but *Petitio principii*, a begging of the Queſtion, a repeating of his Perverſion, It is ſo, becauſe I will have it ſo, as much as if he ſhould ſay, I have charged them higher than any; more than that, I pretend to bring their own Books for Evidences. If I yield to have perverted them, my Credit is gone, my Books are deſpiſed, and which is worſt of all, my Gain is loſt. But to the next.

Reply, Pag. 86. *That of* Fox *he deals treacherouſly in leaving out the Propoſition to which the Anſwer is made, and thereby it's Senſe alſo.* F. *brings in the Prieſt ſaying*, It is an Expreſſion of a dark Mind to ſay, that God is not diſtinguiſhed from his Saints. *To which he replies*, He is a Reprobate and out of the Apoſtles Doctrine. *What can be better proved? If God be not diſtinct from them, not only their Souls, but the Compoſition of the Saints, Souls and Bodies are God: But if this Paſſage do not prove* P. *a deſigned Deluder, none in the World will.*

Rejoyn. The Subſtance of my Anſwer took in the Prieſt's Aſſertion, but that *J. Faldo* almoſt always takes Care to conceal. *G. F.* writ not like a Philoſopher, but an honeſt, plain, Chriſtian Man; Nor is it any Diſadvantage to our Cauſe, that either willingly or through Unſkilfulneſs he neglects them; for he meant by not being *diſtinct*, that they were not at a Diſtance in Point of Place, by Reaſon of the dwelling of God and Chriſt in his People; It is apparent *G. F.* intended no more by his Anſwer, which our Adverſary in his firſt Book gave in theſe Words. *But God and Chriſt is in the Saints, and dwells in them, and he* (the Prieſt) *is a Reprobate, and out of the Apoſtles Doctrine.* We ſee by this that the Queſtion was not, whether the Soul be God and Chriſt; *but whether God and Chriſt are at a Diſtance from or dwell in the Saints*, yea or nay? I leave it with my Reader's Conſcience, who hath ſhown himſelf the deſigned Deluder of us two.

Reply, W. P. *tells me*, p. 197. *That Fiſher* did not mean the Spirit of Man that is any Part of Man's Nature. *whereas his very Words are*, ‘ The Spirit of Man which concurs to the conſtituting Man in his *primitive* Perfection. *I told him alſo that* Fiſher *allowed no Man in his degenerate Eſtate to have any Spirit at all as Conſtitutive of Man.*

Rejoyn. 'Tis true, if he puts *primitive Perfection* to it; * for nothing can reduce Man to his primitive Perfection, but that *Holy Spirit* which he may be ſaid to have loſt (that is all, Intereſt in) by his Tranſgreſſion; but to ſay *he told me that* S. F. *allowed no Man in his degenerate Eſtate to have any Spirit at all, as conſtitutive of Man* meerly, is to tell his Reader an impious Falſhood twice over, and not to eſſay the enervating of one of thoſe Reaſons by me urged to prove it ſo: *S. Fiſher*'s Words were briefly theſe: 'As to the Spirit of Man, which concurs to the conſtituting of Man in his *Primitive Perfection*, it is the *Breath of Life which God breathed into his Soul*—whereby he became a Soul, *that did partake ſomething of God's own Life.* This is *that living Principle of the Divine Nature*, which Man did before his Degeneration, and ſhall again after his Regeneration, partake of.

'I told him that *S. Fiſher* did never intend it of the *Natural Soul of Man*, but rather of the Divine Life of the Soul, without which the Soul is deſtitute of the Knowledge of the true and Living God, his own Words very plainly ſhow; for if *S. Fiſher* intended that Spirit which is the Divine Principle that Man did partake of before his Degeneration; certain and clear it is, that ſince Man did under that Degeneration partake of his own Soul, or elſe he could not have been a Man, S. Fiſher *never meant the meer Soul of Man, but the Life of that Divine Principle which regenerates and renews the Soul unto a Life of Purity and Bleſſedneſs.* Unto which and much more he affords me no other Reply than what I have already inſerted, to wit, *I told him that* Fiſher *allowed no Man in his degenerate Eſtate to have any Spirit at all as conſtitutive of Man*; as if his meer *tell him* were Convincement enough to his Reader, that *S. Fiſher* held *all ſinful Men to have no Soul*, and he knows the Conſequence; If no Souls, then no Puniſhment; for to be conſtituted a perfect Man to God, and a meer Man, is not one and the ſame Thing; neither can partaking of the Divine Life or Nature be ſo underſtood, *as that the Soul is that Divine Life or Nature it ſelf*; or that ſuch as partake not of it, *have no Souls.* Such Doctrine better becomes *J. Faldo*'s Adventurous Abuſes than the Writings of that honeſt and Chriſtian Man.

He tells us of ſome other Quotations which I medled not with, particularly, that G. Fox in his Book called the *Great Myſtery*, &c: ſhould ſay, *The Soul was Equal with God, that it was without beginning, infinite in it ſelf and a Part of God*; for which he aſſigns us no Page in his Reply, in his firſt Book, the 16th; I have diligently peruſed it and find no ſuch Thing; however ſhould he have ever written theſe Words, I dare ſay for him, he underſtood no more by *Equality than Unity*; for God is greater than all; by *Infinite* no more than ſomething *that is not finite*, or which comes not to an End; *and by the Soul's being without Beginning, and a Part of God*, no other than *that Divine Breath of Life*, which is as the Soul or Life of the Soul, that came out from God, and therefore is of God; that Cauſe is much to be ſuſpected that props it ſelf with ſuch ſhallow Cavils; he obſerves no Nicety of Expreſſion in his Writings, and it is therefore diſingenuouſly done of any to make this ill Uſe of his plain and vulgar Phraſes.

But leſt all this ſhould fail, and he had Reaſon to ſuſpect it, he brings us out a Piece of a Letter, formerly written by *Joſiah Coale* (who lived and died a faithful Servant of God, and is now at Reſt with him) put into his Hands, I ſuppoſe, by his *Gentleman*, Pag. 94. as he received it at the Hand, I ſuppoſe, of ſome *Vagabond-Quaker.*

Firſt, That he ſhould call George Fox *the Father of many Nations*; but what is this more than to ſay, that Men of ſeveral Nations have been begot unto Chriſt through him, Thus Paul *was a Father to the* Romans, Corinthians, &c. 1 Cor. 4. 15. *for though ye have Ten Thouſand Inſtructors, yet ye have not many Fathers*; *for in Chriſt have I begotten you.*

Secondly, *That his Life hath reached through his Children to the Iſles afar off, to the begetting of many again unto a lively Hope.* But what of all this? The Life of God is one in all; *Paul* lived by the Life of Chriſt, and ſo did *Peter*; Paul *was preſent in Spirit, though abſent in Body*, 1 Cor. 5. 3, 4.

Thirdly, *That Generations to come ſhould call him bleſſed*: But is not the Memory of the Juſt bleſſed? *Prov.* 10. 7, and did not God by *Iſaiah* Promiſe concerning

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* *Homo rationabilis factus, irrationabiliter vivens, amiſit rationem; tradidit ſe terreno ſpiritui*, Pſal. 48. 21. vide *Irenæus*, p. 336. i. e. A Man who is made reaſonable, living unreaſonably, hath loſt his Reaſon, having given himſelf up to an Earthly Spirit.

Iſrael, I will make thee an Eternal Excellency, and the Joy of many Generations, Iſa. 60. 37. This belongs to G. *Fox, Joſiah Coale*, and every *Child of God*; yea, and *J. Faldo* too, if he were ſo good as he ſhould be.

4thly, *That his Being and Habitation was in the Power of the Higheſt*: And ſo it ſhould be; for that is the Habitation of every Child of God; for others dwell in the Power of the World. In ſhort, we are exhorted to ſtand faſt in the Power of Godlineſs; and we read that it was the End of the Evangelical Miniſtry *to turn People from the Power of Satan unto the Power of God*, which is the Power of the Higheſt.

5thly, *That he ruled and governed in Righteouſneſs*: This is but what *Paul* exhorts *Timothy* to do in the Church of Chriſt, as both his Epiſtles inform us at large; *Every Elder, Overſeer or Paſtor in the Church of Chriſt is bound to do ſo*; If *J. F.* can prove he doth otherwiſe, he may then charge him with uncomely walking, but not *J. Coal* with Blaſphemy for ſaying, *that a good Man governs in Righteouſneſs.*

Laſtly, *That his Kingdom is eſtabliſhed in Peace, and the Increaſe thereof is without End*: So is the Kingdom of the Saints of God. That they have a Kingdom and Dominion is clear from ſeveral Scriptures: *It is the Father's good Pleaſure to give you a* Kingdom, Luke 12. 23. *Wherefore we have received a* Kingdom *which cannot be ſhaken*, Heb. 12. 28. *The Saints ſhall judge the World*, 1 Cor. 6. 3. The Nature of this Kingdom is declared. Luke 17. 12. *The Kingdom of God is within.* John 18. 36. *My Kingdom is not of this World.* Rom. 14. 17. *For the Kingdom of God is not Meat and Drink, but Righteouſneſs, Peace and Joy in the Holy Ghoſt.* The Durableneſs of this Kingdom is laid down by *Daniel, and the Time came that the Saints poſſeſſed the Kingdom, whoſe Kingdom is an Everlaſting Kingdom*, Dan. 7. 22. 27.

Yet theſe ſo innocent Expreſſions, ſo ſcriptural, and therefore ſo eaſily defenſible, doth this Adverſary of ours call an *Evidence of the blaſphemous unheard of Paſſages and Principles among our Miniſtry conceived, vented and allowed, which did the World know, it would make their Ears tingle, and their Hearts ake.* But we will ſee if theſe Words belong not of more Right to a Paſſage, that fell from the Mouth of a Court-Chaplain, in the Golden Age of *Independency*, not in a private Letter, but a publick Auditory, that we may help him to a clearer Sight of his own Folks, and that his ſevere Exclamation better ſuits them than us.

After the Death of *O. C.* that all due Acknowledgments might be paid to his Memory for the noble Acts he did, *of breaking all Oaths he made to God and Men, to advance his own Family and Intereſt, though to the Scandal of Religion and Loſs of the Cauſe*, a certain Chaplain of his broke forth with this Extatical and Elegiack Aſſertion, *that if that were the Word of God* (meaning the Bible in his Hand) *then as certainly, that bleſſed Spirit* (the Protector) *was with Chriſt at the Right Hand of the Father; and if he be there, what may his Family expect from him? for if he were ſo uſeful and helpful, and ſo much Good influenced from him to them, when he was in a mortal State; how much more Influence will they have from him now he is in Heaven?* The Father, Son and Spirit, through him, beſtowing Gifts and Graces upon them.

I will omit naming the Party, he is dead, I give the Fact, and it ſpeaks ſo much Idolatry, that nothing Ranker can be produced of the moſt Extravagant Votaries of *Rome*.

God, if it pleaſeth him of his Great Mercy, give this poor Man Repentance, before that Hour overtake him in which it will be hid from his Eyes, which ends my Return to theſe hard and Evil Speeches.

I ſhall, as my Manner hath been, produce the Teſtimonies of certain conſiderable Men in defence of what we believe, concerning the Light within; and others relating to the Soul of Man, for their Sakes, whom Tradition hath abuſed, and the frequent Clamours and Invectives of many againſt us blinded, ſo as to think we are the *Sink of Error and Off-ſcouring of all Hereſy*; to the End that they may ſee our ſo much decry'd Doctrine, clearly and abundantly approv'd by ſuch as are of general Reputation among them.

Of the Light ſhining in Man.

Vatablus and *Druſius* upon *Job* 24. 13. They are of thoſe that rebelled againſt the Light, ſay, *that it is the Light of God, and that it is God himſelf.* I ſuppoſe, none will doubt that this Light ſhined in the Conſciences of thoſe that rebelled againſt it, conſequently, the Light that ſhines in the Conſcience is the Light of God, as he is the great Sun of Light.

Munſterius and *Clarius* upon *Job*, Chap. 25. 3. Upon whom doth not his Light ariſe? Aſk, *Who is there in whom the Light of the Divine Wiſdom doth not ſhine?*

Codurcus is of the ſame Mind, ſaying, *he enlightneth all Men*, referring us to *John*'s Teſtimony.

Druſius upon the ſame Place queries, *Who receiveth not his Light, and is not illuminated by his Light?*

Eraſmus and *Vatablus*, on *John* 1. 9. calls it the *Fountain of Light, whence the Light alſo flowed to* John *himſelf.* Now if this Light be in Men, and of the Fountain of Light, which, ſay they, is God, I hope none will deny then the Light that ſhines in Men, is Divine Light, and conſequently God, 1 *John* 1. 5.

Zegerus on *John* 1, *ver.* 4, 5. *In him was Life, and the Life was the Light of Men*, &c. expreſſeth himſelf thus: *That Life by which all Things were made, that which is the Word, yea, which is God the Fountain of all Life, that always was and is the Light of all Men — and it ſhineth in the Darkneſs of our Souls, which the Prince of Darkneſs had darkned.*

Cameron on the Place ſaith, *It is to be underſtood eſpecially of that Light which is unto Salvation, and whereby it comes to paſs that we are freed from the Darkneſs of Sin and Death.*

All which is to ſay, that the Light which ſhineth in Man's Heart is Divine and Saving, therefore God manifeſting himſelf in Man.

Dr. *H. Moor*, in his *Philoſophick Cabal*, Page 27, ſays, *The Light purſu'd* Adam, *and upbraided unto him his Caſe after his Tranſgreſſion, and that it was the* Divine *Light; wherefore he was aſham'd, and hid himſelf at the Approach of the Divine Light, manifeſting himſelf to him to the Reprehenſion and Rebuke of him——And the* Divine *Light charged all this Miſery and Confuſion upon the Eating of the Forbidden Fruit, and Luſcious Dictates of his own Will———And the Divine Light ſpoke in* Adam, *concerning the Woman: What Work hath ſhe made here?*

Thus doth he make the *Light that reproves in the Conſcience* to be the *Divine Light*, and conſequently of the *Nature of God, who is the great Fountain of Divine Light*; Nay, to put it out of Doubt, he reads thoſe Words, which in *Geneſis* ſay, *It was God himſelf that reproved* Adam, after the Manner before expreſſed, to wit, the Divine Light in *Adam* reproved him; thereby making the Divine Light in *Adam* and *GOD* to be ONE and the ſame Being.

Of the SOUL.

Juſtin Martyr brings *Trypbon* queſtioning thus concerning the Soul, and himſelf allowing it.

Ἡ ψυχὴ θεία καὶ ἀθανατὸς ἐστι, καὶ αὐτῆ ἐκείνου βασιλικοῦ μέρος, &c. That is, Is the Soul Divine and Immortal? Is it a Particle of that Commander himſelf, and as it ſeeth God, ſo is it alſo permitted to contain Divinity in our Mind, and thereby even now to be happy? *Yea, altogether, ſaid I.*

Tertullian. de Anima, Pag. 297, aſſerts the Immortality and Divinity of the Soul.

P. Fagius in Gen. 2. 7. Rabbi Nehamanides *hath obſerv'd, That he that breatheth on any, contributes ſomething of his own to it; whence Chriſt our Saviour, when he would communicate the Holy Spirit to his Diſciples, he did it by breathing upon them, ſignifying that he contributed to them ſomething of his own that was* Divine. The Word בשמת *ſignifyeth ſomething* Divine *and* Heavenly; *ſome think* שמים *becauſe the Immortal Soul of Man is a certain* Divine Thing *come from Heaven. And the* Poets *call the Soul of Man a* Particle of Divine Breath בשמת חיים, *a Breath or* Spiritus, Divine, Heavenly, *Vital, Immortal, and enduring for ever. The Soul of Man* Divine *and* Heavenly, *conſiſts in a* Divine *and* Heavenly *Spirit. The Author* Hiſkuni *underſtands it to be an Inſpiration from the Holy Spirit of God.*

Peter Martyr ſpeaks of the Soul thus in Pſalm 94. *We are taught not to withdraw from the Divine Nature thoſe Things that are perfect and abſolute in us*, p. 12. and in p. 122. *They ſay* (ſays he) בשמת *doth chiefly ſignify that which is* Divine *and Reaſonable that God doth give unto us.*

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Part II.
Chap. XI.

H. Bullenger ſaith, *The Soul is a Spiritual Subſtance poured of God into Man's Body*; in his 4th Decad. 10 Serm.

Auguſtine ſaith, *It is felt in the Life——it is unutterable,—breathed into Man's Body by God of his own Eſſence and Nature——from the ſecret Power of God.*

In ſhort, Very various have been the Opinions of the Ancients concerning the Soul: *Plato* divided it into Two Parts; *Zeno* into Three; *Panætius* into Five or Six; *Soranus* into Seven; *Chryſippus* into Eight; *Apollophanes* into Nine; ſome of the *Stoicks* into Ten; *Poſſidonius* into Twelve, as *Tertullian* reports in his Book *de Anima*, p. 273. and *H. Bullenger* tells us, *That hardly two ſay one and the ſame Thing concerning it.*

Seeing then that Men of ſuch excellent Abilities, and niceſt Diſquiſitions both in Nature and Theology, rather prove their own Contradiction and Confuſion, than give us any certain Account of the Soul, what ſhe is; and that the Scripture mentions it ſo rarely and obſcurely, and that *J. Faldo denies all immediate Inſpiration*, (as he calls it) which is the only Way left us to underſtand it, he hath not ſhewn himſelf a *Charitable Divine*, but an *Impious Wrangler* in falling ſo heavily upon us with the opprobrious Name of *Idolaters* for aſſigning ſomething more of Divinity unto the Soul in it's Primitive Perfection, than his Opinion will allow us.

Chap. XII.

CHAP. XII.

Of the Reſurrection of Dead Bodies, and Eternal Recompence. Our Doctrine maintained by Scripture, Reaſon and Authorities.

IN his former Book he charged us with the *Denial of the Reſurrection of the Dead, and Eternal Recompence.* The Teſtimonies he brought for Proof were ſuch as render'd him very weak, or ſomething worſe, I hope they were ſufficiently diſengag'd from his Service, unto which, according to his old Cuſtom, he hath not thought fit to reply: He only takes Notice of two or three ſhort Paſſages out of ſix or ſeven Paſſages of Anſwer, on which he beſtows a few Squibs, and concludes with that Contempt and Rudeneſs no Man pretending to *Religion* or *Humanity* would have vented, eſpecially againſt a Man that he provok'd to anſwer him, by beginning to abuſe his Friends in general, and him in particular; conſidering withal, that his Profeſſion is to ſuffer, not to inſult. Strange! that my *Religion* and *Conſcience* ſhould ſubject me to ſo much Contempt, with a Man that pretends to both. But *W. P.* I dare ſay, had not been thus treated by *J. F.* could he threaten the Law, and Flant and Swagger at the Rate *J. F.* doth. But it is like ſuch Folk, to inſult where they may do it ſafely.

One of his Teſtimonies was this, *Chriſt is the Reſurrection, to raiſe up that which* Adam *loſt, and to deſtroy him who deceiv'd him; So Chriſt is the Reſurrection unto Life of Body, Soul and Spirit, and ſo renews Man*, Princ. pap. call. Quak. p. 34. I will not trouble my ſelf, nor ſpend my Reader's Time in tranſcribing what I ſaid in Defence of this Paſſage, as to the End he deſign'd it; Nothing can be clearer, than that this concerns *Regeneration*, ſo ſays *J. F.* himſelf, pag. 132. conſequently the *Reſurrection of Dead Bodies is not concerned in it.*

His ſecond Teſtimony fell from *G. Whitehead* in theſe Words, if we may believe him; *I do not believe this Body ſhall riſe again after it is Dead.* I told him of this Diſingenuous Catching, and put him in Mind of the Apoſtle's own Expreſſion that juſtifies the Saying, if it was ever ſaid——*Thou Fool—Thou* Soweſt not *that Body that ſhall be.* But unto whatever I urged for the clearing of our Friends Words and Writings from his ill Conſtructions, like an unfair, if not a fearful Adverſary, he makes no Return.

I will now ſet down what he thought fit to give us.

Rep. p. 88. *Take* W. P's *own Words (acknowledging the Truth of my Charge)* Either the Reſurrection of the Body muſt be without the Matter, or it muſt not; If it muſt, then it is not the ſame numerical Body, and ſo their proper and ſtrict Reſurrection they muſt let go; *although this allows my Charge true, and ſo enough to it's Vindication; yet I ſhall anſwer* P's *Arguments againſt the Reſurrection, wherein he oppoſes Philoſophical Concluſions to the expreſs Doctrine of the Scriptures.*

Rejoyn. If I have herein vindicated his Charge, it muſt follow that he charged us with denying the Reſurrection of the Body *without any Allowance of Change as to that Matter and Corruptibility it was buried with*; conſequently, *That* J. Faldo *believes a Reſurrection of the ſame Carnal Bodies that are interred without any Alteration whatever*; for that allowed, *they cannot riſe properly and ſtrictly the ſame Bodies.* If our rejecting this Carnal Dream of his, is that horrid Principle he charged us with denying, we have no Reaſon to be much concerned about the Succeſs. But he proceeds.

Rep. p. 88, 89. *The latter Part of* W. P's Dilemma *is the Horn with which he puſhes at the Reſurrection*, viz. If it muſt not be without that ſame groſs Matter it died with, then I affirm it cannot be incorruptible, becauſe it will carry with it that which will render it corruptible *ad infinitum.*

The Body muſt neceſſarily be the ſame Matter is allowed, but W. P. *calls it in his Aſſumption of the ſecond Part of his* Dilemma, the ſame groſs Matter, *which makes his Argument Fallacious in the Form of it. But to let that paſs, it ſhall be the ſame Matter and numerical, though not of the ſame Groſneſs; and ſhall have the ſame Subſtance and Eſſential Form, though not the ſame Accidents.*

Rejoyn. Is this the Scripture-Doctrine, he ſays, *I oppoſe with Philoſophical Concluſions?* Would he would give us but one Scripture that looks but favourably towards this Reply; I never read one yet *of a Body's having the ſame Matter, and not the ſame Groſneſs, the ſame Subſtance and Eſſence, and not the ſame Accidents.* For Shame; muſt our Denial of *Phyſical Niceties*, or rather *J. Faldo*'s Abſurdities, be branded for *horrid Doctrine.* 'Tis true, in *Philoſophy*, that a *Subſtance* may loſe it's *Accidents* and yet remain the ſame Subſtance. Things may be diſcolour'd, yet the ſame Beings they were before: But that Matter ſhould be ſuch, and not groſs, is incongruous with Scripture and *Philoſophy.* Matter and Groſneſs, or Corruption, are *Synonymous* in *Philoſophy* and common Speech: But that Groſneſs, or the *Subſtantial Part* of any Man's Body ſhould be but an *Accident*, that the *Accidence* teaches all Boys in a *Noun-Subſtantive*, deſerves a Laſh at leaſt. Are Fleſh, Blood and Bones *Accidents*, or that of them which is groſs and corruptible an *Accident?* I wonder what a fearful Sort of a Noun-Subſtantive *J. F.* would be in caſe he were *condens'd* and *rarified* of ſuch *groſs* and *corruptible Accidents*; Indeed one would think his Head, if not all the reſt, had been near akin to them, when he writ this Piece of *New Philoſophy.* But this abundantly proveth upon what Foot his Reſurrection ſtandeth, if it may be ſaid to have any, or ſtand at all.

Fallacious is but one of his hard Words; for if the Body riſeth with the ſame Matter it carried to the Grave, it riſeth with groſs Matter, unleſs it carried no groſs Matter thither. Let him chuſe of the two, which to deny. But is this to Anſwer my Argument, to tell us with ſo much unwarranted Confidence, that the Body ſhall be the ſame Matter, Subſtance, and Eſſence, &c. the very Queſtion? What is this but to ſay, It ſhall be ſo, becauſe it *ſhall be ſo?* If he would have done any thing, *he ſhould have demonſtrated how Matter can be without Groſneſs, and the moſt groſs and material Part of the Body to be but the Accidents.* But he thinks he hath ſaid ſomething to the Point.

Rep. p. 89. *To talk that it* (the Body) *cannot be incorruptible becauſe beyond the Nature of Matter it ſelf, is to talk like an* Atheiſt, *making Nature to be God, and not acknowledging the God of Nature.*

Rejoyn. Did I dare ſport in Religion, ſcarce ever Man gave a fairer Occaſion in his Compaſs; But he practiſes it, and I abhor it. This is ſuch a *riddle me, riddle me*, as I never heard of before.

W. P. ſays, *The Nature of Matter admits not of Incorruptibility*, ergo, W. P. *is an Atheiſt*, ergo, *he makes Nature to be God*, and ergo, *he acknowledges not the God of Nature.*

This is the very Man, that not a Page off, reflects Ignorance upon my Philoſophy: Doubtleſs a Peerleſs Diſputant, one Way or other. May he evermore thus confute me? which is all I will ſay to ſuch ſubtle Reaſoning and lofty Argumentation in this Place. Yet he has not done.

Rep. p. 89. *If God be Omnipotent, (which he is, or he is not God) he is able* (as the Apoſtle ſpeaks) *to ſubdue all Things to himſelf, with which Words he anſwers all Cavils from Impoſſibility in Nature.*

Rejoyn. The Queſtion was not about God's Power; nor was it ſo much as any Part of the Queſtion; But *whether Matter is not by Nature corruptible, and how that which is corruptible by Nature, may be by Nature incorruptible.* This Scripture he urges to prove his Carnal Reſurrection, will as well prove the *Popiſh* Tranſubſtantiation, or any the moſt unreaſonable Conceit in the World; for it is but ſaying, *All Things are poſſible with God, and God is able to ſubdue all things unto himſelf*; and the Buſineſs is done at *J. Faldo*'s Rate of arguing. But the Queſtion is not about what God can do, but what *he hath done, and has declared he will do.*

I know there are Impoſſibilities in Nature, which God's *Omnipotency* makes poſſible; but if *J. Faldo* doth not know that there is a Difference between Impoſſibility in Nature, and *Contrariety to Nature*, I now tell him there is one, and that ſo wide, as though Almighty God frequently ſupplies Nature's Want of Power, yet he rarely, if ever, acts contrary to and inconſiſtent with the Nature of his own Creatures; What is Spiritual, remains *Spiritual*; what is Material, *Material*; and what is Corruptible, *Corruptible*. But let us ſee how much better he acquits himſelf of another Paſſage, which he ventures to cite, and in my Opinion doth no more.

Rep. p. 89. W. P. *proceeds farther in this vain Reaſoning, and wicked too,* p. 202. I ſay, we cannot ſee how that which is of the Duſt ſhould be eternal, whilſt that from whence it came, is by Nature but temporal; and that which is yet moſt of all irreconcileable with Scripture and right Reaſon, is, that the Loſs and Change of Nature from Corruptible to Incorruptible, Natural to Spiritual, ſhould not make it another Body. *That it is according to Scripture I have given large Proofs in my Book, to no one of which he replieth, as alſo how unreaſonable it is to call that a Reſurrection, which is not of the ſame Numerical Body.*

Rejoyn. We may gueſs how well he prov'd it in his firſt Book by the Strength he hath employ'd to maintain it in his ſecond. But let all ſober Men judge if this Reply be pertinent to this Part of my Anſwer; yet he promiſed he would anſwer my Arguments. For the Scripture, it is clear, *That Corruption ſhall not inherit Incorruption; neither can Fleſh and Blood inherit the Kingdom of God*, 1 Cor. 15. 50. Thus *Annota. cert. Div. Anno* 1645, upon the Place; and if he will know the *true Reſurrection*, let him learn to underſtand this weighty Paſſage: *For we know, that if our Earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, an Houſe not made with Hands, Eternal in the Heavens*, 2 Cor. 5. 1. And I cannot but wonder, my Adverſary's Underſtanding ſhould be ſo benighted, as that contrary to expreſs Scripture, he ſhould aſſert a Reſurrection of the ſame Body that is buried, *properly and ſtrictly ſo*; the Apoſtle teaches us to believe that it is not that *ſame Body that is ſown that ſhall be*; for though we ſhall be chang'd from Mortality to Immortality, Corruption to Incorruption, 2 *Cor* 5. 1: and 1 *Cor.* 15. 37, 50. yet (Men's Bodies of) *Fleſh and Blood ſhall not inherit the Kingdom of God:* For the Word *Reſurrection*, Ἀνάστασις doth not ſtrictly imply a taking up of the ſame Numerical Body, as he would have us believe from his new found Relative IT, (firſt Book, 2d Part, p. 103.) for which *Beza* ſhall give him a Releaſe both from the *Latin* and original *(Greek)* there being no Word in either for (his *Relative)* IT, on which he and his factious Brother *Hicks* have ſo *relatively* inſiſted; Indeed as their laſt and beſt Refuge. The Text lyeth thus:

Σπείρεται σῶμα Ψυχικὸν, ἐγείρεται σῶμα πνευματικόν. *Seritur corpus animale, reſuſcitatur corpus ſpirituale*, i. e. *A natural Body is ſown, a ſpiritual Body is raiſed*; that is, *They lay down a natural, and take up a ſpiritual Body, or in Lieu of a Natural, receive a ſpiritual Body*; not that the Natural Body ſhall be *tranſubſtantiated* into a Spiritual Body, or that admitting of ſuch an Exchange, that the Spiritual is the ſame Numerical Body, that was *the Natural*; for ſo the Natural and Spiritual Body would be one and the ſame; but ſuppoſe *J. Faldo*'s *Relative* IT to hold, I do utterly deny that this Text is concerned in the Reſurrection of Man's Carnal Body at all. I will recite it with the five following Verſes as they lie in our *Engliſh* Tranſlation.

It is ſown a Natural Body, it is raiſed a Spiritual Body; There is a Natural Body and there is a Spiritual Body; and ſo it is written, The firſt Man Adam *was made a Living Soul, the laſt* Adam *was made a Quickning Spirit; howbeit, that was not firſt which is Spiritual, but that which is Natural, and afterward, that which is Spiritual; The firſt Man is of the Earth Earthy, the ſecond* Adam *is the Lord from Heaven; As is the Earthy, ſo are they that are Earthy; and as is the Heavenly, ſo are they alſo which are Heavenly; and as we have born the Image of the Earthy, we ſhall alſo bear the Image of the Heavenly*, v. 44, 45, 46, 47, 48, 49. I ſay this doth not concern the Reſurrection of Carnal Bodies, but the *two States* of Men under the firſt and ſecond *Adam*, Men are ſown into the World Naturally, and ſo they are the Sons of the firſt *Adam*; but they are raiſed Spiritually, through him who is the Reſurrection and the Life, and ſo they are the Sons of the *ſecond Adam*, the Lord from Heaven, the Quickning Spirit. The very Words of the Apoſtle undeniably prove this to be the Scope; how elſe could the firſt *Adam*'s being made a *living Soul*, and the ſecond *Adam* a *Quickning Spirit*, be a pertinent Inſtance to prove Natural and Spiritual Bodies; upon which follows, that the Natural was firſt, that is, *the firſt* Adam, *and then that which is* Spiritual, *which is the ſecond Adam*, the Quickning Spirit, the Lord from Heaven, who came to raiſe up the Sons of the firſt *Adam*, from their *Dead* to his *Living*, their *Natural* to his *Spiritual Eſtate*.

But perhaps it will be objected, that the 47th Verſe, *The firſt Man is of the Earth Earthy*, and Part of the 9th Verſe, *We ſhall alſo bear the Image of the Heavenly*, ſeem to imply a bodily Reſurrection; But let the whole Verſes be conſidered, and we ſhall find no ſuch Thing. The firſt Man is of the *Earth Earthy*, *the ſecond Man is the Lord from Heaven*; who ſees not that this is rather ſpoken of the *Earthy-Mindedneſs*, than of the Earthy Body of *Adam*? It was mentioned to ſhew the great Diſparity that is between the Nature and Qualification of the firſt and ſecond *Adam*; the following Verſe puts this Interpretation out of Doubt, *as is the Earthy, ſuch are they that are Earthy*; *and as is the Heavenly, ſuch are they alſo that are Heavenly*.

For thoſe Words, *We ſhall alſo bear the Image of the Heavenly*. I cannot ſee how they ſhould relate to the Reſurrection of the Carnal Bodies of Men; for the *Image of the Heavenly*, is a renewed State to God, through the Operation of the Spirit and Power of Chriſt, the firſt Part of the Verſe clears it; *and as we have born the Image of the Earthy, we ſhall*, (or rather, *let us bear)* the Image of the Heavenly) as *Ambroſe* and *Theophylact* read it, and ſix or ſeven Copies beſides have it) which is as much as to ſay, *That as we have born the Image of the God of this World, by becoming his Children, ſo may we bear the Image of the True and Living God, by being redeemed from a vain Converſation, having our Conſciences ſprinkled from dead Works, and being born again of the incorruptible Seed, by the Word of God, which lives and abides for ever.* * Had this concerned the Reſurrection in our Adverſary's Senſe, the *Image* would be changed wholly, (Accidents would not ſerve his Turn) therefore not the ſame Image, unleſs the *Earthy could be the Heavenly Image*, which were impoſſible; for we ſhould loſe our Earthly Bodies, at what Time we become *the Image of the Heavenly*, in this World, if this Conceit had any Truth in it, and if of the other, they to be ſure muſt never enter; for another takes Place: But as it was never underſtood ſo by any that I know of, but evermore of that *Earthly Image*, which came by Tranſgreſſion, and the *Heavenly Image* that comes in obeying the Truth by the Spirit, according to what the Apoſtle ſaith, Col. 3. 8, 9, 10. *But now you alſo put off all theſe, Anger, Wrath, Blaſphemy, filthy Fornication, out of your Mouths, lye not one to another; ſeeing you have put off the old Man with his Deeds, and have put on the new Man, which is renewed in Knowledge after the Image of him that created him*: So, 'till the Natural Man that is ſown, *comes to die to his own Image, Will and Affections, he can never be quickned into this Glorious Image of the ſecond* Adam, *the quickning Spirit, who is the Lord from Heaven.*

But ſuppoſe it were to be underſtood rather of Bodies than Souls, the Text may be as well tranſlated a *Living* as a *Natural Body is ſown*; yea rather ſo, for the Word is not φυσικὸν but ψυχικὸν, or *Animale*, that imports as much as a *Soul's Body*, and ſuch an one, I dare ſay, *J. Faldo* would not be willing to ſow, except he had a Mind to be buried alive: So *Clarius* both tranſlates it, and interprets it, *Corpus animale accipiendum eſt, cui anima vitam præſtat ne intereat*. i. e. A *Souly* or Living Body is that, to whom the *Soul gives Life that it doth not die*.

Annot. cert. Divin. anno 1645.

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* If it be objected, *that* Adam *is not mentioned as degenerated, but as created, and therefore this Interpretation will not do.* I anſwer; 'tis true, he is ſaid to be made a living Soul; but firſt, this makes not for the Reſurrection of dead Bodies, and ſo far our Adverſary gets no Strength. 2dly, Though the Apoſtle begins with the firſt *Adam*'s Creation, yet he orderly comes to the Earthly Image, that the living Soul put on by Diſobedience, which introduceth the Neceſſity of the Coming of the ſecond *Adam*, and his Quickning Spirit to create anew, and bring into the Image of God. So there is *Adam*, as ſown, and his Poſterity repreſentatively in him, and his and their Lapſe, and then the Reſtoration by him that is the Reſurrection and the Life, the ſecond *Adam*, the Lord from Heaven however.

But to go farther; ſuppoſe the Apoſtle treated of a Natural Change, and not only of the Spiritual State of the Soul in this Life, yet can it be extended no farther than this; when good Men lay down this Earthly Houſe, or Tabernacle of Clay, the Image that came to us from *Adam*'s Loyns, we ſhall be cloathed upon of Immortality, received into the Building that is Eternal, in the Heavens, and be made like unto his Glorious Body, 2 Cor. 5. 1. *Philip.* 2. 21. *We ſow a Natural, we reap a Spiritual, and we ſow not that Body which ſhall be; but God giveth it a Body as pleaſeth him,* 1 Cor. 15. 37. 38.

I alſo parallelled my Adverſary's *Change*, yet *Sameneſs*, of Bodies with the *Popiſh Tranſubſtantiation*, ſhewing, that the Abſurdity *Proteſtants* Charge upon this, is equally chargeable upon that; only with this Diſtinction, that the Papiſts *deny it to continue a Wafer after Conſecration*; but *John Faldo* aſſerts, *the Spiritual Body to be the ſame Carnal Body after Mutation*, which is a Kind of *Conſubſtantiation*, and far more ridiculous: But of this he took no Notice, and his Silence is prudent: Things unanſwerable are better unmedled with, than cited and not confuted; He knows who paſs'd for wiſe Men by holding their Tongues; I wiſh that were his greateſt Fault.

I will conclude this Head with a few Teſtimonies in Defence of what we have ſaid againſt *J. Faldo*'s *Carnal Reſurrection*, referring my *Reader* to my Chapters of the Reſurrection both againſt him in my Anſwer, and my Book againſt *T. Hicks*, entituled, *Reaſon againſt Railing*; and particularly the ſecond Part of a Diſcourſe (that we hope will ſuddenly be publiſh'd) call'd, *The Chriſtian Quaker*, for his fuller Satisfaction of our Scriptural Judgment, and our *Adverſary's fleſhly Apprehenſion* concerning the *Reſurrection*.

H. More, *Myſt. God.* Page 221, 224, 225.

Dr. *H. More*, the *Cantabrigian Philoſopher*, begins his Diſcourſe of the *Reſurrection* with this Cenſure of *J. Faldo*'s. “We come now to the ſecond Particular
“ propounded, the *Reſurrection of the Dead*, which I dare ſay the *Atheiſt* will
“ liſten to, with more than ordinary Attention, *and greedily ſuck in the Doctrine,*
“ *provided it be ſtated with the moſt curious Circumſtances that the* RIGIDEST
“ OF THEOLOGERS *will deſcribe it by, that we ſhall have the ſame* NUMERICAL
“ *Bodies, in which we lived here on Earth, and that thoſe very Bodies* (the
“ Mould being turned aſide) *ſhall ſtart out of the Grave.* This Doctrine the
“ *Atheiſt very dearly hugs as a Pledge* in his bold Conceit of the *Falſneſs and*
“ *Vanity of all the other Articles of Religion*; wherefore he fancying the Upſhot
“ of *Chriſtianity* to be ſo groundleſs and incredible, he fairly quits himſelf of the
“ Trouble of all, and yields himſelf up wholly to the Pleaſures of this preſent
“ World.

To the Objection of *Atheiſts*, who play hard upon *J. Faldo*'s Carnal Reſurrection.

“ Firſt, *In that* Canibals *proper Bodies are made up of the Fleſh of other Men,*
“ *ſo as if every one had his own, he would have never a Body in the Reſurrection.*
“ Secondly, *That it implies that all Men are buried, when as* Myriads *are drown'd*
“ *in the Sea, and eaten by Fiſhes.*
“ Thirdly, *That Men's Bodies are paſſing like Rivers, conſequently no more the*
“ *ſame* Numerical *Bodies, than the Water that runs away is the ſame River*; *and*
“ *upon this Score the Body of an Old Man muſt pay for the Sins of a Young Man,*
“ *whoſe youthful Body felt the Pleaſure, and is gone.*

‘ He thus anſwers out of the beſt Sort of Philoſophers, That the Soul of every
‘ Man is his individual Perſon, and that She alone it is that *ſees, hears, enjoys*
‘ *Pleaſures, and undergoes Pain, and that the Body is not ſenſible of any Thing, no*
‘ *more then a Man's Doublet, when he is well Baſtinado'd*; and this Anſwer (ſays he)
‘ *Takes away all the firſt and laſt Cavil* (he goes on) *and why do Men plead for the*
‘ *Conſociation of the Soul's numerical Body in Reward or Puniſhment, but that they*
‘ *fancy the Body capable of Pleaſure and Pain; but they err, not knowing the Nature*
‘ *of Things; the Body being utterly incapable of all Senſe and Cogitation, as not only*
‘ *the* Beſt Platoniſts, *but alſo that excellent Philoſopher* Des-Cartes *hath determined,*
‘ *and is abundantly demonſtrated in my Treatiſe of the* Immortality of the Soul. See
‘ Book 2. Chap. 2. 4, 5, 6. To the ſecond Cavil I anſwer, *That the Univerſal*
‘ *Expreſſion of Men's Riſing out of the Grave, is but a Prophetical Scheme of Speech,*

‘ *the more ſtrongly to ſtrike our Senſes, as I have already intimated, in my* Expoſition on 1 Cor. 15. againſt the *Pſychopannachites.* See Book 1. c. 6. §. 3. *This Succour,* ſaith he, we have againſt the *Atheiſts* out of Philoſophy; but I anſwer farther as concerning the Scripture it ſelf, *That I dare challenge him to produce any Place of Scripture, out of which he can make it appear, that the Myſtery of the Reſurrection implies the Reſuſcitation* (or raiſing up) *of the ſame Numerical Body:* The moſt Pregnant of all is, * *Job* 19. which late Interpreters are now ſo Wiſe, *as not to underſtand at all of the Reſurrection:* And for 1 *Cor.* 15, that Chapter is ſo far from aſſerting this Curioſity, *that it plainly ſays, it is not the ſame Body.* But the *Atheiſt* will ſtill hang on, and object farther, *That the very Term* Reſurrectio *implies, that the ſame Body ſhall riſe again; for that only that falls, can be ſaid properly to riſe again.* (Where let the Reader take Notice, that D. *More* calls *John Faldo, Atheiſt,* for it his Objection againſt me, *Rep. p.* 89.) But ſays D. *More, The Anſwer will be eaſie, the Objection being grounded meerly upon a Miſtake of the Senſe of the Word, which is to be interpreted out of thoſe* Higher Originals, *the* Greek *and* Hebrew, *and not out of the* Latin, *though the Word in* Latin *doth not always imply an individual Reſtitution of what is gone or fallen; as in that Verſe in* Ovid.

Victa tamen vinces ſubverſaq; Troja reſurges.

‘ But this, ſaith he, is not ſo near to our Purpoſe *(yet it excludes the ſame Numerical Troja)* Let us rather conſider the *Greek* Word ἀνάστασις, which *Reſurrectio* ſupplies in *Latin,* and therefore muſt be made to be of as large a Senſe as it. Now ἀνάστασις is ſo far from ſignifying (in ſome Places) the *Reproduction,* or *Recovery of the ſame Thing that was before,* that it bears no Senſe at all of *Reiteration in it,* as Mat. 22. 24. Καὶ ἀναστάσει σπέρμα τῷ ἀδελφῷ αὐτοῦ; *and ſhall raiſe up Seed unto his Brother.* Alſo *Gen* 7. 4. there ἐξαναστάσει, and ἀνάστημα ſignifies meerly a *Living Subſtance,* and therefore ἀναστασις in an Active Signification, according to this Senſe, will be nothing elſe *but a giving or continuing Life and Subſtance to a Thing.* The Word in the *Hebrew,* that anſwers to ἀνάστημα, is יקום which Tranſlators tranſlate a *Living Subſtance;* whence תקימה according to this Analogy, may very well bear the ſame Latitude of Senſe that תחיה they being both Words that are rendred *Reſurrectio,* but ſimply of themſelves only *Vevification,* or *Erection unto Life.*

Thus far *D. H. More,* againſt *J. Faldo*'s *Carnal Reſurrection,* of whoſe Philoſophy, Scripture-Challenge, and Criticiſms, let him clear himſelf if he can. I ſhall alſo produce a Teſtimony out of *T. Collier.*

T. Collier's Works, Pag. 169.

‘ This Doctrine of the Reſurrection of this Body, is by ſome denied, and by others *too Carnally looked upon;* ſome thinking, *that our Bodies of Fleſh ſhall be raiſed in the ſame Form in which they dyed;* others, that they ſhall be Spiritual, yet queſtion, Whether they ſhall be of the ſame Subſtance; therefore it will be neceſſary to conſider Two Particulars for the clearing of it: *Firſt,* By what Power we ſhall be raiſed. *Secondly,* With what Bodies.

1. *By what Power.*

Anſw. ‘ Firſt, By the ſame Power by which Jeſus Chriſt was raiſed, which was by the Power and Spirit of God. *Secondly,* By the ſame Power and Spirit that the Saints are raiſed from the Spiritual Death of Sin and Self, *Phil.* 3. 10. *Rom.* 8. 11. This being a Truth, that they ſhall be raiſed by the ſame Power, it may ſomewhat direct us to the Form in which they ſhall be raiſed, which is the Second Particular; that is, *In a Spiritual Form, not in a Fleſhly;* for as the Spirit of Chriſt raiſeth us up in the Spirit, while we are here, *ſo ſhall it raiſe up our Spirit in the Laſt Day:* It is ſown a Natural Body, it is raiſed a Spiritual Body; *Our vile Bodies ſhall be changed, and made like His Glorious Body.*

D. H. Hammond alſo denies *a proper and ſtrict Reſurrection of Bodies,* and conſequently is guilty of that horrid Principle, as *J. Faldo* calls it, which may be ſeen at large in his Comment, 1 *Cor.* 15. Among other Things, he tells us of one *Syneſius* out of *Voſſius*, who was made Biſhop, *notwithſtanding he refuſed to Subſcribe the Article of the Reſurrection of the Body*, which ſhows how much greater Charity they had for Diſſenters, *than our rigid Adverſary*, whilſt a *Diſſenter*; for indeed *it was very diverſly thought on, and very obſcurely laid down in the Beginning of the Third Century*, ſays P. D. Huetius in Origenianis, p. 132.

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* Note, Reader, that our Tranſlation is erroneous, *Job* 19. 32, *whom mine Eyes* ſhall *behold.* In the *Hebrew* thus, ועיני ראו ולא זר, i. e. *mine Eyes* have *ſeen;* the Septuagint ἑώρακε, videt, *doth ſee,* as *Druſius* and *Cadurem* obſerve.

Farrellus, *Calvin*'s Predeceſſor at *Geneva*, and one to whom that Eminent Reformer writ many *Loving and Reſpectful Epiſtles*, uſually beginning with *Clariſſime*, *Chariſſime*, and ſuch like, did both deny the Reſurrection of the ſame Numerical Body, but defended his Opinion, and diſputed ſtrenuouſly againſt the Vulgar Notion, which plainly oppoſeth *J. Faldo*'s, but more eſpecially * *Thomas Vincent*'s groſs Notion of the Reſurrection, who hath taken upon him in a large Diſcourſe, called, *Chriſt*'s *Certain and Sudden Appearance to Judgment*, pag. 48, 49, to write the *Hiſtory of it*, wherein he is ſo punctual, that he doth not only tell them what Bodies they ſhall have, but what Encounters and Dialogues are like to paſs, even to Scolding, Railing, Scratching, and I know not what beſides; ſo Vain and Ridiculous is that Author.

I will wrap up theſe Teſtimonies with two Paſſages out of [*Origen* in *Jerom*, *Non eaſdem Carnes nec in ijs formis reſtituent quæ fuerunt Semina*, i. e. The Seed ſhall not reſtore the *ſame Fleſh*, nor in the *ſame Form* ——— Again, *Non oculis videbimus*, &c. We ſhall not *ſee with Eyes*, *hear with Ears*, *act with Hands*, *walk with Feet*, in that Spiritual and Æthereal Body that is promiſed, that is, not *ſubject to be toucht or ſeen with Eyes*, &c. This, and much more, is urgedby *Jerome*, againſt *John of Jeruſalem*, Epiſt. cap. 8.

Theſe Teſtimonies I have produced, to ſhew the Arrogancy and Uncharitableneſs of *John Faldo*, *in counting it an horrid Thing to reject his Carnal Notion of the Reſurrection of the Dead*, and that to ſuch a Degree *deſtroys* (if you will believe him) *all Hope of Immortality*; moſt abſurdly placing Eternal Felicity therein.

The *Reſurrection* we own, and for the Manner of it, we are not inquiſitive; and as I told him before, ſo again, 'Becauſe theſe Things run Men into unprofitable 'Queſtions, and a Philoſophical Way of Diſcourſing, no Ways tending to God's 'Honour, nor the Soul's Profit and Comfort; I ſhall decline any farther or nicer 'Diſquiſition, and content our ſelves with this, *That if we Live Holily, we ſhall Dye 'Happily; and if we walk in His Fear, we ſhall Depart in His Favour; and at being 'Unclothed of Mortality, we ſhall be Clothed on with Immortality and Eternal Life*: 'For God will raiſe ſuch into Immortal Life and Glory, who truly *Dye in the 'Lord*. But we cannot but take Notice of the Subtilty of God's Enemy, who, by 'caſting Curious, Intricate, and Unprofitable Queſtions, about what Bodies the 'Dead ſhall riſe with, and bringing us under Vulgar Reflections by not conſenting 'thereto, endeavours to divert the Minds of People *from our moſt frequent and 'fervent preſſing a Part in the Firſt Reſurrection, that only Saves from the Power 'of the Second Eternal Death*; of which let my Reader receive this Friendly Warn'ing; for beſides that it is a *Satanical Decoy*, *Thou Fool* belongs to none more, *than 'him, who acquieſces not with all humble and contented Submiſſion in the Good Will 'of God, whoſe Will be done in Earth as it is in Heaven.*

To the Second Part of his Chapter, which concerneth *our Denial of Eternal Rewards*; although it deſerves not our Notice, for the Folly and Falſhood it contains; yet that he may not make my Silence to yield his Charge, and to ſhow that in every Point he behaves himſelf diſhoneſtly towards us, I ſhall conſider that Little he ſays.

Rep. p. 89. *Concerning a Reward in the World to come, which I affirm they did not profeſs*, W. P. *oppoſes, rather becauſe he would not be thought to ſubſcribe to me, than that he believes not what I ſay to be True.*

Rejoyn. This Man pretends to judge Hearts, not only without Words, but alſo contrary to Words. I did moſt expreſly tell him, *That though we own the Beginning of Heaven and Hell to be in this World* (who charged us with the Denial of them any where elſe) *yet that they were but Earneſts of that Compleat Joy or Torment that Men ſhould receive as their Eternal Reward or Recompence hereafter*: But this paſſes for Hypocriſie with *J. Faldo*'s preſent Sort of Conſcience: And he proceeds,

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* O the Angry Countenance the Wicked will have on that Day!——O the Angry Speeches!—— It may be, from Words they fall to Blows, and tear one anothers Hair, and ſpurn at one anothers Bellies, bite one anothers Fleſh, and even claw out one anothers Eyes.

Rep. p. 89. W. P. *tells me*, pag. 203. None ever read ſo; *J. Faldo* quotes no ſuch Thing; Nay, he ſays he hath ſearcht, but to no Purpoſe. *My Charge was not, that they deny a Reward in another World, but that they profeſs no ſuch Thing; yet being Silent to it, hath a full Conſequence that it is none of their Belief.*

Rejoyn. How could his Charge imply no ſuch Thing, who makes our *Silence* (upon which he grounded it) to have this full Conſequence, *That a future Heaven and Hell are none of their Belief*, and if not believed, denyed. However, it makes not a little for us, that he not only never read ſo, quotes no ſuch Thing, and ſays, *He hath ſearcht to no Purpoſe*, but that he hath made no *Reply* to theſe Words, he recites out of my Anſwer, which hath this full Conſequence, *That for* J. Faldo *to charge what he has never read, what he hath ſearcht for and could not find* (p. 141, 142,) and therefore could not quote upon us to our Scandal) *is unworthy of any Man pretending to Common Honeſty.*

But what doth he mean by our not profeſſing Eternal Rewards? Our not daring to enter into the Secret of the Almighty? What, how and by whom they are to be diſtributed? What other End have our Meetings, Writings and Sufferings? Muſt I always deny Eternal Recompence, where I do not expreſly declare I own it? How many Times in Religious Diſcourſes will *J. Faldo* come under the like Imputation? he cannot ſhow me one Book that was ever writ by any of us, in which it is not abundantly implied, if not moſt plainly expreſſed: Were there no ſuch Thing, it would belong to us, above all other People, to uſe the Apoſtles Words, *We are of all Men moſt miſerable*; but God hath fixed that Hope of Immortality and Eternal Life in our Souls, which all *J. Faldo*'s Clamours will be too weak to ſhake. But were we darker in this Point (than whom none are clearer) we and our Books have *Moſes*, the *Prophets* and their Writings to keep us Company, who mention it but obſcurely, and not ſo frequently and unqueſtionably as we do. *J. Faldo* loves to hear talk of Heaven, but deſpiſes and ſhuns the Way which leads to it; and becauſe our greateſt Pains are imployed in bringing People into that ſtreight and narrow Way that leads thither, rather than by *delicious Fables* to preach them into an Hope of Heaven, whilſt in a State of Diſobedience to God's Holy Spirit, therefore is it that he concludes us not to believe Eternal Rewards, that is, to deny them. Never did Man catch at ſuch broken Reeds to ſave himſelf from the juſt Abhorrence of all ſober People. We deny his *Carnal Reſurrection*, therefore we muſt *needs deny Eternal Rewards*. Again, We do not believe Eternal Rewards (if he may be credited) *yet he never read ſo, much leſs found* it ſo by his own Confeſſion; and therefore could never quote it ſo. If we ſpeak of Salvation, unleſs we put *future* or *eternal* to it, he confines it to this World; he deals ſo with *Heaven* and *Hell*; boldly concluding, from what we ſay Men feel and know of thoſe Things here, our diſ-belief of any ſuch Thing hereafter. I told him of *B. Hall* and *T. Brooks*, their Books entituled, *Heaven upon Earth*, but he ſays nothing to that. In ſhort, he ſeems to have made it his Buſineſs to render us but as odious, as his Wits and worſe would let him, but let him go with this Character, no Man *having charged ſo home, proved ſo weakly, and abuſed ſo groſly*, as this Adverſary hath done.

Becauſe I concluded my Anſwer to the two firſt Parts of his former Book, tho' contrarily to what he did, yet in the ſame Method, he is pleaſed thus to treat me.

Rep. pag, 90, 91. *See how good* W. P. *is at Aping my Logick.* If *Quakeriſm (ſo called) ſays he*, be not another Diſpenſation than that of Chriſt preached and ſetled by the Apoſtles; If it deny not the Scriptures; if it deny not all nor any of the Ordinances of the Goſpel, &c. *And ſo he goes on with his Negatives; by the ſame good Logick I will prove Geometry, Logick or Philoſophy to be Chriſtianity. If Geometry, &c. deny none of theſe Things, Geometry is Chriſtianity; but it doth not, therefore Chriſtianity; yea, if we will paſs to the Concrete, you may prove an* Horſe *or a* Gooſe *a Chriſtian by the ſame Argument; for they deny none of theſe Things.*

Rejoyn. Take away his idle Carps and Cavils, and he would have nothing to ſay, and he rarely ſays any thing, but ſomething is againſt himſelf. Who any whit intelligent or candid, conſidering that I reſumed the Argument in oppoſite Terms, could think I intended it not to oppoſite Ends? That is, when *J. Faldo* tells us *that we deny the Scriptures and all the Ordinances of the Goſpel*, and we anſwer, that we do not deny the Scriptures or any Ordinance of the Goſpel, that we thereby do not mean, or theſe Words do not imply, *an Acknowledging the Scriptures and every Ordinance of the Goſpel*; for Inſtance: Suppoſe any Man charges

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J. Faldo with a Denial of the Scriptures to be the Word of God, and Baptiſm and the Supper to be Ordinances of the Goſpel, and he ſhall anſwer, *I do not deny the Scriptures to be the Word of God, nor Baptiſm nor the Supper to be Ordinances of the Goſpel:* Are we to conclude, *that* J. Faldo *acknowledged the Scriptures to be the Word of God, and thoſe Ordinances to be Goſpel, no more than an Horſe or Gooſe?* I will form it into an Argument for his Sake.

He that denies the Scriptures and Ordinances of the Goſpel, is no true Chriſtian; But *W. P.* (ſays *J. Faldo*) *denies the Scriptures and Goſpel Ordinances*; Therefore *W. P. is no true Chriſtian.*

I deny the *Minor*, or ſecond Propoſition; I query then, if I ought not to be underſtood, *to own the Scripture and Goſpel Ordinances?* If not, there is no Diſputation: If I ought to be ſo underſtood, was it ingenuous or juſt in him ſo to cavil? But that his Honeſty and Logick may yet more clearly appear, I will give his Reply in this plain Argument, wherein I wrong him not one Title. *Whoſoever denies not the Scriptures and Goſpel Ordinances is a true Chriſtian:* But *an* Horſe *or a* Gooſe *doth not deny the Scriptutes and Goſpel Ordinances*; Therefore *an* Horſe *or a* Gooſe, *according to* J. Faldo, *is a true* Chriſtian. I know he would fling this Abſurdity upon me; but he right well deſerves it himſelf, who would extend the *Major* Propoſition beyond it's Bounds; for it was not *Who* or *Whatſoever* did not deny Chriſtianity, thereby including *all Sorts of Beings and Things* (which made a Gap for his *Horſe* and his *Gooſe*) but if *Quakers* or *Quakeriſm*, ſo called, (of whom was the Controverſy, and who muſt either deny or own) *do not deny the Scriptures*, &c. *it follows, they own the Scriptures*, &c. for by the ſame Rule that his owning the Scriptures includes no Denial of the Scriptures, it holds *è contra* that our not denying of the Scriptures, *includes an owning of the Scriptures*, or elſe his Argument proves nothing; for if it ſtands not upon the Rule of Contraries, it will follow, *that we may deny them, and yet own them*; for not denying them (though there be no *Medium*) is with him no owning them. But what Part is not that Man fitted to act, who can argue againſt his Adverſary at ſuch a Rate as this.

W. P. denies not the Scriptures, yet for all that, *he owns them no more than an Horſe or a Gooſe*; and why? becauſe they do not deny them.

Next to this Injuſtice, his *Logick* in theſe Attempts excels. But, above all the reſt, that the firſt Piece of my Argument, as formal as any Thing can be, ſhould not eſcape this Man's Abuſe, *viz. If Quakeriſm* (ſo called) *be not another Diſpenſation than that of Chriſt, preached and ſettled by the Apoſtles, then the ſame*, ſaid I; *though not another, yet not the ſame*, ſays he; Let the Reader judge in this Caſe: My Adverſary, in his firſt Book, 2d Part, Page 144, begins thus: *If Quakeriſm be another Diſpenſation than that of Chriſt, ſettled and preached by the Apoſtles:* Now what is plainer, than that this is a *Negative*, as well as mine; *for another Diſpenſation is not the ſame.* Next doth it not imply, *that Quakeriſm* (ſo call'd) *is not Chriſtianity, if another Diſpenſation?* And why may it not follow, If it be not another Diſpenſation, *that it is the ſame with that of Chriſtianity?* Is not this implied as ſtrongly and clearly as his Conſequence in the contrary Propoſition? Why ſhould his *Negative* paſs, and mine be ſtopt; or his Conſequence hold, and not mine? He will have, That if Quakeriſm be another Diſpenſation, *then not the ſame*; but I muſt not be allow'd to infer, If Quakeriſm (ſo call'd) be not another Diſpenſation, *it is the ſame*; as if it were not alike to ſay, *If Quakeriſm* (ſo called) *be not another Diſpenſation, then the ſame:* Or thus; *If Quakeriſm* (ſo called) *be the ſame Diſpenſation, then not another.* Our Controverſy lay upon *abſolute Contraries*, not upon Things *only indifferent*, as *Geometry, &c.* for they are neither for, nor againſt Chriſtianity, neither do they own or deny them. But if *J. Faldo* will be underſtood of his Saying, The Quakers deny the Scriptures, *that the Quakers do not own the Scriptures*; Why ſhould not we be underſtood, when we ſay, we do not deny the Scriptures, *to mean that we do own the Scriptures.* His Objection is, we run upon Negatives, whoſe firſt Propoſition, of Nine Parts, *hath Eight Negatives in it*; unleſs, *If the Quakers deny Scriptures, Ordinances, Chriſt, &c. and affect not a future Bleſſedneſs, &c.* are no Negatives; or that we muſt not thereby underſtand, *They do not own them*; for if he ſets it not in Contradiction, but at the Diſtance of Geometry only, how can he conclude, *The Quakers deny the Scriptures*; yet ſo he concludes *per fas, per nefas?* What can be ſaid to a Man of this hardy Stamp? whom neither *Logick, Reaſon*, nor *Modeſty* can bound, yet a pretended Maſter of them all. Had I uſed him at this *toyiſh, gibing and*

and illogical Rate, I had been an *airy Sophiſter*, of no more ſerious Conſcience or Religion than *Punchanello*; but being his Adverſary, I muſt be a *Dunce*, an *Ignoramus*, and *ſomething elſe* (he was ſo wiſe as to hide from us) which are the Epithets he is pleaſed out of his great Store-houſe of Ill Language to beſtow upon me at Parting. But, which is ſtranger, if any thing be ſtrange that he doth, after all the *Perverſion*, *Addition*, *Diminution*, *Wreſting*, *Miſquotation*, *Evaſion*, and *School-Boy Puns and Gibes*, he hath the Confidence thus to end this Chapter, and his Defence of the firſt and ſecond Part of his Book:

Thus I have honeſtly and clearly vindicated every Charge in that Part of my Book which intends the Proof of Quakeriſm to be no Chriſtianity.

How honeſtly and how clearly he hath vindicated his Charges belongs not to either of us to judge, whatever we think; but is left with every impartial Reader to determine; though, if it be as he ſaith, I am yet to learn what an *Honeſt and clear Vindication* meaneth; for, according to that Senſe, I have had of him through this whole Controverſy, and the moſt upright Obſervation I could make of his Management, it ſeems to me a moral Impoſſibility that he ſhould not be conſcious to himſelf, of exhibiting Charges he hath not prov'd; of abuſing our Writings to endeavour it; of declining the Strength of our Anſwers, and vilifying of our Perſons for writing them. To the Righteous God I recommend the whole, and according to our Truth and Honeſty in this Matter, may we receive the Sentence of Well or Ill done, &c. I hope my Conſcience will abide the Search; for God, that knoweth all Hearts, is Witneſs, I have not the leaſt Guilt upon me for my Concern and Carriage in this Affair, having done to him, as I would all Men ſhould do unto me, and therein fulfilled the Royal Law.

CHAP. XIII.

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My Adverſary declines meddling with my Appendix. *His Diſingenuity great. His Perverſions and Wreſtings about his* Key, *pretending to open our Words, Detected.*

WE are now come to his Two and Twentieth and laſt Chapter, which for his Truth, Reaſon, Language and Carriage towards me, is an exact Repreſentation of his intire *Reply*, which will not be hard for any ſerious Reader to obſerve, and make that uſe of it which may for ever diſcard *J. Faldo* in his Opinion from any future Pretence to honeſty in Writing, till he hath publickly recanted this; but becauſe I always deſire he ſhould ſpeak for himſelf, be pleaſed to hear him this.

Reply, Pag. 91. *In* W. P*'s Anſwer to the third Part of my Book, he ſays nothing to the Chapter of the Characters of Apoſtolical Perſons and Inſpirations, wherein (it conſiſting of Twenty four Pages) I agitated at large theſe Points, to the Overthrow of their pretended Apoſtolical Miniſtry, and Inſpirations of the ſame kind with theirs, common to all Believers, on which* Quakeriſm *is founded.*

Rejoyn. This Complaint might have been very allowable in caſe I had not already ſufficiently conſidered and anſwered whatſoever was of Moment in thoſe Twenty Four Pages under the Head of *Inſpiration*; and that himſelf had not been ſo ſhamefully unjuſt, as after having attackt the firſt Part of my Book, entituled, *The Spirit of Truth Vindicated*, with Thirty Four Pages, and I replied in an intire *Appendix* of Thirty Pages, he had not willfully neglected to give us one Word of Rejoynder: I beſeech my Reader to take Notice of this one great Piece of Diſingenuity; for if I muſt be chid, becauſe I did not unneceſſarily repeat Controverſy, having already defended our Doctrine in this Point, under the Head of *Inſpiration* and *Goſpel-Miniſtry*, What ſhall be ſaid to him, that unprovokedly fell foul of my fore-named Book, and after I had replied in it's Defence takes no more Notice, than if he were wholly unconcerned in any ſuch Attempts? He muſt either think what he writ irrefutable or indefenſible; If the firſt, then he need not have replied at all, ſince I am perſwaded he believes one Part of what he writ to be as irrefutable as the other: if becauſe indefenſible, he is to be excuſed, *yet deſervedly to be blamed for finding that Fault with others which he is much more guilty of himſelf.* To ſay nothing of his Pretence of Anſwering Two Hundred Fifty Four Pages within the Compaſs of Ninety Six, and that *Skip* he makes over my whole Key, conſiſting of *about half a ſcore Pages*, added for the Opening our true Meaning from that perverted Senſe, ignorant and malicious Perſons have put upon our

Principles: And laſtly, his Vindication of his Key in not a page and an half againſt Six or Seven Pages of my Anſwer, wherein, I hope, it was proved abundantly defective. But let us hear what he ſays to remedy thoſe defects I therein charged upon it.

Reply, Pag. 92. *In my Key of Two Hundred and Fifty Particulars, he excepts againſt Ten; Five of which he farther explains, the other Five he oppoſes.*

Rejoyn. This looks unfair on my Part, till my Reader be informed, that not one of theſe Two Hundred and Fifty Particulars had ſo much as the Name of Man or Book, conſequently no Page, how to find and read any of thoſe Things he affirms to be our Senſe or Meaning, which is enough to diſcredit an Honeſter Writer than *J. Faldo*; ſo that what I did, was more than could be juſtly expected, much leſs challenged from me: However, I took Ten of the moſt ſuſpicious. If he be diſproved in thoſe, there is great Reaſon to ſuſpect him about the Reſt, till he hath produced more unqueſtionable Evidence. Of theſe he tells us, I explain one Five, and oppoſe the other, Let us hear how he gives my Oppoſition, and what is his Replication.

Reply. *The firſt of theſe is in* pag. 247. The Will of the Fleſh, i. e. *All that is choſen by Man, though he be thereto diſpoſed by the Will of God revealed in the Scriptures. This* W. P. *calls* Falſe, and an Abominable and Notorious Untruth. *I have proved at large their calling all Things of a Religious Nature by that Name which are not by Immediate Inſpiration: Although the Scriptures have Precepts and Examples, commanding and preſcribing them.*

Rejoyn. If this be not to beg the Queſtion, no Man ever did it ſince the World was. He ſays, he hath proved it at large: And I ſay, I have refuted it at large; and what ſays he to that? No more than this, *I have proved it at large*, &c. Doth this Man look like an able Diſputant? That he is not an honeſt one, take my Anſwer, by him omitted, with his own Words faithfully cited.

J. F. Page 69. The Will of the Fleſh, i. e. *All that is choſen by Man, though he be thereto diſpoſed by the Will of God revealed in the Scripture.*

'*W. P.* This is Falſe; *Many* things may be and are *daily choſen by Man*, that is 'not in the Will of the Fleſh, nor by his own Will, much leſs when any ſhould 'be diſpoſed thereto by the Will of God revealed in the Scripture: An Abominable Untruth, and ſo Notorious, that I need ſay no more; only challenge him 'to produce any of us (that is, any of our Sayings or Writings) in Proof of his 'Expoſition, if he can; otherwiſe he hath ſlandered Us and Our Principles: For 'the *Will of the Fleſh*, is that which is quite contrary to God, and inconſiſtent with 'the Good of the Creature.

How well he hath acquitted himſelf in Point of Honeſty, as well as Ability, firſt, in ſo maiming my Anſwer; and next, in ſaying nothing to it, is ſtill referred to my Reader's Judgment, and ſo we proceed.

Reply, Pag. 92. *The ſecond is*, Pag. 249. Chriſt the Offering, i. e. *the Light within.* W. P. *calls this* no Quakers Expreſſion; *that it is, take this Proof.* We believe that Chriſt in us doth offer himſelf up a Living Sacrifice to God for us, *Smith. Cat*. Page 64.

Rejoyn. I ſtill ſay, it is no *Quaker's* Expreſſion; Though the Light that ſhineth in our Hearts be Chriſt the true Light: But that which I moſt inſiſted on, he hath (as he uſeth to do) quite left out; viz. *for he would by this inſinuate, that we deny Chriſt to be an Offering as in the Fleſh, and that Body then offered up to be concerned in our Belief of the Offering; but I do declare it to have been an Holy Offering, and ſuch an one too, as was to be once for all; therefore let none receive his Abuſe of us for our Faith.*

He that hath half an Eye may ſee, how poorly and meanly he hath ſhifted off the Weight of my Anſwer. Again,

Reply, pag. 92. *The third*, Men-Pleaſers. *Senſe. They who comply with Men though in Things not only Lawful, but alſo to Edification. This* W. P. *calls* an arrant Lye; but the ground is, provided *J. F.* meaneth by Lawful, unto Edification, what we do. *I am not ſo ſilly to put ſuch Bonds on the Truth.*

Indeed I never took him to be ſo Silly as Miſchievous in the Matter, not to uſe his own Phraſe more—— than *Ignoramus*; for inſtead of putting Bonds on the Truth, he hath broken all Bonds of Truth; he pretends to give our Senſe of *Men-Pleaſers*, and ſubſtitutes his own in the room of it; and when we tell him that if he means by Lawful and to Edification, what we do, he belies us; he confidently replies, *I am not ſo ſilly to put ſuch Bonds on the Truth*; as if in rendring our Senſe of Words, *he were not bound to keep to our Senſe of them*; how is it our Senſe, *if it be his, and not ours*; and how truly ours, *if it be putting Bonds on the Truth to render ours truly?* But the Man's preſent Hardineſs is beyond wondring at. To the next.

Reply, page 92. Traditions of Men, i. e. *The Scriptures or written Word*, pag. 250. *To this* W. P. *adds*; But to ſay, they are the Traditions of Men, in the ſenſe Chriſt forbad the Phariſaical Religion, God forbid: I had rather my Tongue were cut out of my Head. O baſe Man, to abuſe an Innocent People thus groſly. *I have already proved the Phraſe to be the* Quakers, *viz.* Smith's *and* Naylor's.

Rejoyn. This anſwers it ſelf: If he had taken off the Force of my Words, I might have beſtowed a Rejoynder upon him; in the mean Time, I have diſproved his pretended Proof, where I met with it; and what I find here, is but a meer begging of the Queſtion. The fifth and laſt Particular he thus endeavours to vindicate, is this.

Reply, page 93. The Vail is over them, pag. 251. *Their Senſe I give of this, he preſents the greater half of* (which explains the other) *by an &c. to blind the Reader, and make the* Quakers *believe, I deſerve the Imputations of* Malice *and* wicked Man, *which it ſeems he is reſolved aforehand to beſtow on me.*

Rejoyn. The Man is weary of his Work, as we may ſee, by the great haſte he makes over every Particular. No Man living that hath not read both our Books can make any Senſe of this Hodge-Podge Section; that ever any Man ſhould touch with Religious Controverſy, that is ſo viſibly defective in it! My Anſwer ſhall be my Rejoynder: for, ſure I am, he hath overlookt it, and therefore yet to be replied to.

J. F. pag. 89. The vail is over them, *that is* ſays J. Faldo, *the Belief of the Man Chriſt Jeſus, which was of our Nature to be the Chriſt, &c.* pag. 251, 252.

‘ *W. P.* Let this be the laſt (though ſeveral more might be obſerved) which at
‘ this Time ſhall be conſidered, in which we ſhall ſee that *J. Faldo* has done like
‘ himſelf, and the Man we have all along taken him to be. *The Vail is over them,*
‘ it is a Scripture-Phraſe, 2 *Cor.* 3. 15. uſed by the Apoſtle to expreſs the Dark-
‘ neſs and Ignorance that to that Time remained over the Underſtandings of the
‘ *Jews* in reading the Law; and this Vail he makes us to interpret after this groſs
‘ and abſurd Manner; namely, *that the Vail is the Man Chriſt.* Wicked Man!
‘ Did ever *Quaker* ſo irreverently expreſs himſelf? Give us his *Name*, or tell us in
‘ what Book we may find it. What greater Malice couldſt thou have ſhown, than
‘ thus unjuſtly to pervert the Scripture in our Name? abuſing both, As if, becauſe
‘ *Chriſt's Fleſh* is called a Vail, and the Ignorance of the *Jews* a *Vail*, that there-
‘ fore the *Quakers* muſt of Neceſſity mean by *Vail* in the firſt Senſe, *Vail in the*
‘ *ſecond Senſe*; as if the Way to have the Vail rent, *were to deny the Man Chriſt*
‘ *Jeſus.*

All this my Adverſary thought fit to conceal, leſt his tranſcribing it unto his Reply, would have made that Diſcovery of his Baſeneſs, which he ſhould never have been able by all his Shifts to palliate. I think I did not *nick-name* this Chapter, when I called it a Repreſentation of his whole Reply: He ends as he began, *with Squibs, Puns, Evaſions and Ill Language*; for unleſs the Goodneſs of a Book be to be meaſured by the Paint of a Title-Page, or *bare Writing* reputed *Replying*, he might with more Senſe and Reaſon have called it *Froth, Folly and Fiction*, than *a Religious Vindication*, &c. No Man I ever read of hath exceeded the Bounds of Truth by obtruding Falſhoods, and wandred from the *Decorum* of a fair Adverſary, by unfair Citations and obvious Wreſtings, or betaken himſelf for Sanctuary to ſuch ſilly Shifts, and School-boy Jeers, at the rate this Adverſary hath done: And I have no Reaſon to Doubt of others being of the ſame Mind, ſince the World is not ſo deſtitute of Underſtanding, as to be cheated with his *hocus-pocus Tricks*, to take *Tin* for *Silver*, or *Copper* for *Gold*, or *Froth* for *Subſtance*, or *Inventions* for *Texts*, or *Wreſtings* for *Meanings*, or *Gibes* and *Taunts* for *pertinent Replies*. I have hitherto abundantly ſatisfied my ſelf concerning him, and I hope all that read me, both of him and his *Eſſays* againſt the People called *Quakers*: If not, it ought not to be charged upon me as wanting good Will to do it: I was never more ſedulous, and I think never more faithful in any ſuch Affair. And to the End my frequent Complaint of his *unfair Dealing* may be farther juſtified and confirmed, and his Deportment in the whole Controverſy more exactly related, I intreat my Reader to conſider what I have now to tell him.

1673.
Part II.
Chap. XIV.

CHAP. XIV.

Of Reflections on Perſons and Things.

IF we will believe *J. Faldo* in his own behalf, he abhors that ſordid Way of Writing, which ſome Practiſe, of *Reflecting*, *Nick-Naming*, *giving Ill-Language*, *&c.* either to his Adverſary or his Doctrine. But as it fares with moſt Men, they condemn in others what they indnlge in themſelves; ſo truly, No Adverſary in the midſt of all his ſevere Cenſures of that unchriſtian Way of procedure, hath made more bold with his Reader, nor fallen more fouly upon his Adverſary, yea, *Perſons unconcerned*, than *J. Faldo* hath done.

We were as quiet, as Men that had ſcarcely known there was ſuch a Perſon in the World, when our Peace was diſturbed by a great Book, entituled with no more Modeſty nor Mercy, than in plain Terms, *Quakeriſm no Chriſtianity.* In this he chargeth us at once with whatever all our Adverſaries put together had from Time to Time inſiſted upon to render us *Odious*; almoſt every Charge as ſcandalous and impious as rankeſt Blaſphemy; and both rendred and called ſo (for ought I know) more than Twenty Times in that Diſcourſe. This Book I thought I anſwered with more Moderation than either it deſerved, or the Law of Retaliation would have granted: At the latter-end of it, I ran up a few of his many unworthy Reflections, Jeers and Scoffs together, that I might the better help my Reader to a true Reliſh of our Adverſary's Spirit. He ſays nothing to them, which makes me conclude, I have not injured him, nor in one Word done him wrong; for had I, without doubt he had not paſt over my Collection with ſo deep Silence. I think it fit to tranſcribe them, that my Reader may ſee what Provocations I met with to draw Rebukes from me.

'*Horrid Impoſture*; Ditch of Groſſeſt Deluſion; Subverting *Chriſtianity*; Their 'Feigned Chriſt; Folly, Madneſs; it began in Blaſphemies againſt Chriſt; Gratifying *Pride*, *Idleneſs*, *Giddineſs*; In Profeſſors Prophane, Vanity, Folly, Nonſenſe, Error: Whether it ſmell more of the *Fox* or the *Gooſe*; Impoſture; Babble, Blockiſh Perſon; *Quakeriſm entered the World as if Satan broke Looſe*, and '*Poſſeſſions by Satan were to make way and fit Souls for the* Quakers *Spirit*; O the 'Hell Dark Expreſſions of the *Quakers* Teachers! What bitter Curſes and Execrations! *Diſmal Howling*; *Horrible Roaring*; Blaſphemy; Wretch; Vain Fictions; *Quakers* Glow-worm; Deck their Idol; Real Non-ſenſe; *But 'tis Pity* '*not to laſh a little*; *Idiots*, Stark Blind, Steel Hard; Your Crooked, Unholy 'Principles; Their Light grows Wiſer and Wiſer; Opium of *Quakeriſm*; The '*Quakers* Divine Spirit Dumb; Refreſhments at *Quakers* Meetings, ſo there is at '*Puppet-Plays*; Impudent Fore-heads; Non-ſuch Ignorance; Proud, Dreaming, 'Intolerable Notions; Ignorance and Deluſion; Out-ſtrip all in the Crooked 'Way; Blaſphemers of the Lord of Life and Glory; Surely God has given them 'up for their *Pride*, *Giddineſs*, or *Idle Ignorance*, and that in Juſtice; And the Devil hath blinded their Minds with a Witneſs; Horrible Abomination; Groſs 'and Dark Conceits; The Rankneſs of *Quakeriſm*.

And though I have carefully avoided his ill Example, yet ſuch is my Unhappineſs, that my Reproofs are ſtiled *Railing*; and Religious Cenſures, given forth from a grieved Spirit, counted *Ill-Language*. But what ſeems yet moſt inſufferable, this very Man, that calls every ſober Reprehenſion by an Hard Name, is moſt profuſe in his black Epithets upon us; as if notwithſtanding the Circumſtances he moſtly confeſſeth he is under in the World, as his Complaints tell us (which is no Fault laid to his Charge) he thinks it more intolerable that we ſhould cenſure his Domineering, Scoffing Strain, againſt an intire People, be they what they will in Reputation, Merit, Honeſty or Acceptance among Men, than that he ſhould uſe it. What Blindneſs hath ſeized him, that he ſhould not ſee this a Fault in himſelf? Is he fit to reprove, who out-does the Reproved in that for which the Reproof is given?

But before I reflect his Miſcarriages of this Nature upon him, he hath ſomething to ſay to me. It ſeems I have not behav'd my ſelf towards him with that Subjection to his unprovok'd Abuſes, which he thought became me to a Man of his Quality. Let us hear what hath ſtumbled him, and how patiently this pretended Enemy to Perſonal Reflections takes it. The firſt is this.

I happened to let fall in my Anſwer, not material to the Point, this, but as a *paſſant* Expreſſion, and ſo intended: *I find him more in Words than Matter, and I ſuppoſe more are of that Mind; or elſe what means his Pains to be made waſt Paper of already;* Quakeriſm no Chriſtianity *hath exchanged the Bookſellers Stall for the Tobacco-Shops.*

This ſo harmleſs and true Saying hath given him great Offence, at leaſt he hath taken it; what had become of me, had I been either as *petulant* or *vain-glorious?* I will give his Words, that my Reader may judge if the Man have any Vanity. After this Debate of ſerious Matter; *Now, Reader* (ſays he) *I am come to a Paſſage which makes me conclude it's Author deſperate.*

As if all the Error and Blaſphemy he laid at my Door in his foregoing five Chapters had been Toys and Trifles, but dark Conjectures and meer Gueſſes to this great *Diſcrimen* of my deſperate Condition. O monſtrous Vanity of Vanities! But he goes on.

A Paſſage (ſays he) *that renders* W. P. *careleſs how juſtly odious he becomes with Thouſands, ſo he may but leſſen the Reputation of my Book,*

Better and better, or worſe and worſe, which my Reader will. Doth my Reputation depend upon the Good-liking of *J. Faldo*'s Ungodly Charges, propt with falſe Citations, Perverſions, &c? I am miſerable then. No Head, not empty, would make ſo great a Sound. It ſeems his Books have *Thouſands of Votaries:* Hundreds are a Number *too diminutive* to vow Maintenance to his Labours. Theſe Words ſhow the great Vanity of the Author, *or the Debility of his Cauſe, that muſt have whole Regiments of Auxiliaries to his Protection,* chuſe him whether. But that he may leave no part of his *Picture* undrawn by his own Hand; for who can (or will) do it ſo well? hear him yet farther.

The Acceptation my Book hath had in the World becomes not me to expreſs.

A clever Way to tell us both his Book's Acceptance, and his own Modeſty: Yet he ſo loves the *Theme* he can't give over.

The ſecond Impreſſion of above 1250 *may be abroad e're this comes to Hand.*

And how ſhould they chuſe, ſince the *New Cabal,* contriv'd to over-throw the *Quakers,* have taken a way of packing ſuch Books into the Country as a new ſort of *Manufacture,* where long before the ſecond Impreſſion came out, in ſeveral Parts of *England,* they lay ſo heavy upon hand by the peaceable Diſpoſition of both Preachers and Hearers, that (as I have been credibly informed) ſome better affected to ſuch Work than ordinary, have gone from Houſe to Houſe, offering, yea, preſſing them upon the People, as if it had been an Alms to buy them. Yet he goes on ſtill.

I cannot yet find by enquiring that any of W. P's *Anſwers to my Book have come to the Preferment to adventure that Paſſage.*

It ſeems he hath enquired; Strange Vanity! But what then? Therefore unworthy? So was *W. Tindal*'s then in *Henry* the Eighth's Days; *H. Barrow* in Q. *Elizabeth*'s; from whom deſcended thoſe that are undeſervedly called his Followers; I mean, *ſuch* Independents *as* J. Faldo *is become.* Had it been a good Argument againſt *Luther*'s Books, that they were not ſold at *Rome?* Or *what Preferment had it been to deſpiſed Truth to lie upon the ſame Stall by Error and Impoſture?* It's well our Books eſcape Burning, and our ſelves too, amidſt ſuch ill Neighbours as *J. F.* Conveniency to diſpoſe of our Defences we like, and ſometimes want. *His Attempt is a Licenſe to lye upon any Stall without fearing a Search:* But he ſhould not inſult over that low Condition God is pleaſed to exerciſe us in: Though we think it no Preferment to our Books to keep Company with *J. Faldo*'s at any Time; nor ſhould we deſire it, but to diſprove their black Charges.

But as if I had committed the moſt enormous of all Crimes, in ſaying, That his Book had exchanged the Book-ſeller's Stall for the Tobacco-ſhops, he cautions me, *not to paſs yet a while by the Book-ſellers Shops, for fear they ſhould point at me, and do ſomething elſe for a Non-ſuch.*

I know not what, unleſs he had ſome private Intelligence, that they intended to break my Head with ſome of his Books, to prove to me by the Experience of *Battery,* that they had not left the Book-ſeller's Stall.

But this is not all; he tells me on this only Occaſion, *I have not the Fear of God before mine Eyes; The Words of my Mouth are Iniquity and Deceit; That I left off to be wiſe and to do good; that I ſet my ſelf in a Way that is not good, and abhor not Evil,* Pſal. 36. 2, 3, 4.

Upon this Text he preaches my Infamy and Diſgrace, but with an Abuſe to the Text as well as to me, and all for that only Paſſage. Nay, the Book-ſellers, *J. Robinſon* at the Sign of the *Golden Lyon* in *Paul's-Yard*, and *R. Boulter* at the Sign of the *Turks-Head* in *Cornhill*, are brought forth with a *Fearful Whereas* againſt *W. P.* upon no other ſcore then to buoy up the Book's Sale and the Author's Credit; And by this pair of Book-ſellers, whom I know not (and I ſcarcely think ever heard of, eſpecially the latter) much leſs had I ever harmed them, am I call'd all to naught, *unleſs Notorious, Falſe, Diſhoneſt, Impudent, Brazen-faced Detractor* are no ſuch Thing, and this in one Page, and that in a *Certificate* too, as if they had not been giving meer Teſtimony but *Sentence*, and that after a municipal Procedure of a *Billingſ-gate* Judicature. But I forgive them; beſides, the Words call neither of them Author.

Two Things I ſhall obſerve: Firſt, *That his Book has had general Acceptance by Learned Divines, both of Conformiſts and Non-conformiſts.* Secondly, *That we have endeavoured to prevent the Sale of* J. F's *Book.*

To the firſt I anſwer, *their Learned Divines* I know not; and how ſhould I, their Names are concealed? But granting what theſe Men ſay, it proves nothing: I could produce the Letters of Men, of known Honour, Learning and Quality, not only in *England*, but abroad in the World, to Balance the Scale, *who condemned his Enterprize of Weakneſs, Uncharitableneſs and Wickedneſs*; heartily embracing the Anſwer as a Check but due to his Exorbitances. But let it be as it will in the Eſteem of Men; we the poor traduced *Quakers* have a farther Appeal and expect an higher Judgment: In the mean Time, we reſt in good Providence, and deſire to purſue our Chriſtian Duty.

In the ſecond Paſſage I do aver, they have wronged us; *for we never endeavoured any ſuch Thing as to prevent the Sale of our Adverſaries Book, therefore in ſo many Words they have certified an abſolute Untruth*; which ill becomes Men pretending to Conſcience, as the latter of them doth, going under the Name (as I take it) of an *Anabaptiſt*, but I ſuppoſe ſomewhat *Becalmed*.

This I thought to have prefixt in Form of a *Certificate* under ſeveral Hands, after their Example; but I had more Regard to the Weight and Gravity of my Diſcourſe, than to ſeem ſo concerned for my Reputation about a very *Trifle*, wherein, had they what they deſire, *J. F*'s Book would appear never the leſs impious, nor my Anſwer one Jot leſs formidable; and ſo I end with him upon this Score.

His next Diſturbance at me, is in pag. 43, 44, 45. of his Reply; on this Occaſion: He would needs turn *Hangman* to us in his former Book, ſaying, *That now he was come to the higheſt Round of the Ladder*, I preſume, in order to execute us: But I was ſo modeſt, as to uſe no Word ſo groſs to him, only inverted the Alluſion, and turned his Simile back upon him, thus: *I will not ſay for what an Army-Chaplain might deſerve to be ſo highly exalted; but ſince his eager Purſuit after an innocent People, hath brought him actually thither, and it falls to my Share to be his Executioner, I ſhall take all the Care I can, to acquit my ſelf well of my Employment.* At this he rages beyond meaſure, though he be only entangled in a Rope of his own providing. He muſt needs be medling with *Ladders*, and *truſſing* up the poor *Quakers* and their Principles, without all Civility, Mercy or Juſtice; and becauſe I improved his own Similitude to the Diſpatch of his Cauſe, that he had deſigned to illuſtrate the Execution of us and ours by; He, as one beſide himſelf, calls me *Hangman, Bungler, infallible Stager*, and in plain Terms *Fool*. But this is little to what is behind; for it ſeems, I am not enough for him to wreak his Diſpleaſure upon, and therefore of all others my *deceaſed Father*, whoſe Grave with *Heathens* had been a Guard from all Reflections (eſpecially, when as unconcerned as what was never born, in the Controverſy) muſt be fetcht up to anſwer for his Sons Miſcarriage (if ſuch had been) his Words are theſe.

But why an Army-Chaplain deſerves that Preferment more than a military Sea-Captain, his Father's Character.

Inſolence and Pride! for ſhame, *John Faldo*, ſhall the moſt barbarous Nations make it a ſtanding Axiom, *De Mortuis nil niſi bonum*; And doth *J. Faldo*, a *Nonconforming Miniſter*, that ſhould be more humble from his Profeſſion and Meanneſs, break that laudable Saying by *De mortuis nil niſi malum*. Strange! But why my Father of all others? Did he ever wrong him? But had he; where is *J. Faldo*'s Chriſtianity in the Point? *Is this the Way to prove Quakeriſm none?* One would have thought I had been enough to ſatiate the revengeful Stomach of this *Canibal*,

bal, without haling him out of his Grave, whom Death hath freed from the Concerns of the Living, and the Earth intombed out of their Sight.

What kind of *Sea-Captain* he was, becomes not me to tell, nor need I; the World knows it: Neither ſhall I ſtomach his Compariſon or diminutive Epithets. His Queſtion I therefore refuſe to anſwer, becauſe every obſerving Perſon may eaſily ſatisfy himſelf, as to the vaſt Diſparity that is between the Station and Service of *every ſuch one* and an *Army-Chaplain*; for it is but to diſtinguiſh between the Preſervation of a Man's Country from the Rapes and Spoils of Foreigners, *and the ruining it by turning Incendiary, kindling Animoſities, and blowing them into Domeſtick Wars*, and the Queſtion is fully anſwered. However, I would have *J. F.* be more careful how he meddles with the Men of that Element; for if they ſhould know of his *baſe Reflections and Compariſons*, they would, I aſſure him, do more than point at him, as he ſaid of *his Bookſellers* to me.

The next Paſſages in my Anſwer which trouble him not a little, are theſe two, that I ſhould ſay to theſe Words, *poor Non-Conformiſts*; 'but why poor Nonconformiſts, after all their preach'd up Battles, Spoils, Plunders, Sacrileges, Decimations, &c. as Rich and Covetous as ever. Again, Upon the Deſcription of the *True Miniſtry*, I ſaid, 'No, they are true Goſpel-Miniſters, and their Feet truly beautiful, whoſe Goſpel is Peace on Earth, and Good-will towards Men; and not Garments rolled in the Blood of Kings and Princes, Rulers and People. No Worldly Armies, Battles, Spoils, Sequeſtrations, Decimations, &c. in which *J. Faldo* and his poor Non-conforming Miniſters have had their Hands, &c. *p.* 52, 53, 62.

This may perhaps ſound harſh; but I ſhall eaſily take that off by declaring the Occaſion. My Adverſary muſt needs reflect upon me, and ſome other of my Friends, for our *Eſtates, Houſes, and plentiful Subſiſtences*; and having firſt abuſed us by making it neceſſary to a True Miniſter after our Principle, *to have no Houſe*, jeers at our Poverty, and envies our Proſperity; bidding ſuch as had no dwelling Places, *to repair to* William Penn, *and ſuch other* Quakers, *for an Anſwer, who have large Poſſeſſions and brave Habitations, ſuch as few Miniſters, eſpecially the poor* Non-conformiſts *enjoy*. Upon this I depainted what ſome of their Miniſtry had been, and what it is; not varying one Tittle from the true Character of them, ſo far as I know it. *What had he to do with our Livings? What with our Miniſtry? Shall he rant uncontroulably? Has he a Privilege to make us Fools and Knaves at Pleaſure without Contradiction? Is there no* Superſedeas *to ſuch* Unchriſtian *Procedure? We muſt be abuſed if Poor, and jeered or envied if Rich*; and that by a Man, who is one of that Tribe which hath given the ſignalleſt Proof of a falſe Miniſtry, by the great Degeneracy of the late Times, whereinto they were not only fallen, but have been the Ring-leaders unto others corrupted by it. But I beſeech my Reader to conſider his *Reply* to what he thus drew upon his own Head.

1. *That my Accuſations are falſe*, which is ſooner ſaid than prov'd; twenty Years have made them good.

2. That I have, like an *accurſed* Ham, *diſcover'd by Father's Nakedneſs*. No ſuch Matter, *J. Faldo*, That *Fig-leaf* will not cover thine. My Father was no Domeſtick Incendiary, much leſs an *Army-Chaplain* or *Parſon*; of ſuch I ſpoke. *He complotted none of thoſe Tragedies*, nor was his Eſtate advanc'd by any of the conſequential Gains: *His Family never ſaw Two-pence of any Sequeſtration or Decimation-Money, nor poſſeſt one Foot of King's, Queen's, or Church-Lands*, though perhaps ſome honeſt Men did. Accuſe that can, provided he will prove, or elſe he had better hold his Tongue. I can ſay, and that with Sincerity to God and Man, that *after twenty five Years of publick and very eminent* Sea *and* Land Employs *(requiring much Time, Prudence, Care, Faithfulneſs, Government) and the many great Opportunities he had to ſwell his Eſtate to a very conſiderable Bulk, and that as laudably as any publick Officers raiſe themſelves, he departed this World with a moſt clear Conſcience in all thoſe Reſpects, leaving not half that which many* London Shop-keepers *arrive at by their private Acquiſitions*. Baſe then, and unworthy with a Witneſs, to bring him or me into your Society; We are unconcern'd in thoſe Enormities, for which I juſtly made the Reflection.

3. But he ſays, that *I ſpit Defiance againſt the King's Gracious Laws, and Act of Oblivion; that if I be diſpleaſed, I will call for Fire from Heaven to devour the whole Stock and Kindred of one that offends me.*

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God forbid, and forgive him. I would rather die my ſelf than bring any ſuch Damage upon any of you: But you are to be put in Mind of old Times, *to humble you; Some of you perk up ſo high, as if none were fit Guides for Heaven but your ſelves; would ſit Inquiſitors upon other Men's Religion without Contradiction, and yet have given ſuch eminent Proofs of your Degeneracy, freſh in our Memory.* I have not ſaid half ſo much as *John Cann*, the old *Independent Paſtor*, left behind him in his little Treatiſe, called, *The Time of finding*, which is an entire Teſtimony againſt your *Apoſtacy*, for ſo the old Man calls it, and the *ſecond* ſince his Day, preferring *the worſt of the former Biſhops* before you. See his *Epiſt. Dedicat.* Moſt ſharp are his *Reprehenſions* of you in the *Diſcourſe* it ſelf.

To talk of the *Act of Oblivion*, is not ſo pertinent, as to live that humble Life your former Miſcarriages ſhould in very Prudence engage you to. This were a better Uſe of the King's Clemency, than to trouble the World with ſuch unneceſſary Conteſts, eſpecially when they expoſe other more harmleſs Diſſenters to the Severity of the miſinformed Magiſtrate, and rude Vulgar, and prejudice the Minds of ſober Inquirers againſt them: This is to be as bad out of Power, as you were in it.

Neither would I be underſtood to have ſpoken of all Sorts of *Non-conformiſts*, (having always been one my ſelf and a true Lover of the Honeſt of them) which *J. Faldo* takes great Pains to inſinuate; No: Nor of all called *Miniſters*, neither. I aim'd at ſuch only *who remain in their Partial, Narrow, Bitter Spirit*, unfit for God and Men. 'Tis notorious to all inquiſitive Minds, what Miſery theſe Nations have been reduc'd to, through the pernicious Councils, horrid Flatteries, and moſt partial and ambitious Practices of many of the *Non-conforming* Clergy when Time was; They always ſtood in the Way of whatever tended to the true Freedom of this Mighty Nation from greateſt Thraldom. I could particularize in twenty great Inſtances, and bring the Complaint of many conſiderable Perſons againſt them. Many *Pamphlets* are extant that loudly ſpeak the ſame, eſpecially two, call'd, *The firſt and ſecond Narrative of the late Parliament's Proceedings*, &c. Printed *Anno* 1658 and 1659, as I take it, in which the greateſt *Hypocriſy*, the moſt deteſtable *Falſeneſs* to God and Men, and a Sort of *Flattery* to their New *Monarchy*, exceeding all modern *Idolatry*, yea, *Blaſphemy* it ſelf, are brought to Light, and laid at the Doors chiefly of the Prieſthood among all Perſwaſions, in any Power, at that Time; Out of which and ſeveral others, I have extracted about one Sheet, which I intended for the Preſs, but pure Tenderneſs to thoſe that acted with Integrity and Conſcience, ſtopt it's Publication: I was careful not to give any Occaſion for them to be born hard upon by ſuch as knew not well how to diſtinguiſh between Perſons and Things that differ; though ſuch as I meant, well deſerve it from us, that when in Power perſecuted us, contrary to their own Engagements, and now out of Power, malign and abuſe us by ſlanderous Reports and invective Libels: Nor is it wholly laid aſide, though *pro tempore* ſuſpended; New Provocations may give Occaſion for their Hiſtory to come Abroad to the Nation more compendiouſly than ever. A Work I take no Pleaſure in, but am heartily ſorry, that ſuch as have given that juſt Occaſion for Rebuke, ſhould (as not having their Fill of us before) fall ſo ſeverely on us now about Religion, who have ſo eminently prov'd themſelves falſe to God, Religion and the Kingdom; and thereby neceſſitated us to rip them up and ſhew how nauſeous this Officiouſneſs of theirs is; as if they thought to expiate old Crimes and prove themſelves zealous for Religion, by perverting, abuſing and gainſaying ours.

This is the preſent Plague that infects the Families of but too many, through the ſecret Inſtigations of their Miniſters, yet too inward with them: And I know, that the moſt honourable left among the Diſſenters, lament at this Day the Stingineſs of their Clergy, whoſe Fierceneſs is rather encreaſed (than leſſen'd) with their Loſs of Power. But ſuch generous Perſons, as have acted truly upon Conſcience, according to the beſt of their Underſtandings, and have ever continu'd immoveable for General and National Good, no Man holds in greater Value than my ſelf; I wiſh for every ſuch one, the King and Kingdom had a Thouſand. It is an Abuſe therefore in my Adverſary to extend my Words to *all Non-conformiſts*, which only relate to the *Narrow-Spirited*, *Angry* and *Imperious among their Teachers*. And if it be for my plain Dealing with them, he (like himſelf and his Cauſe) threatens me *with the Puniſhment of the Judge*, Law, and I know not what beſide, unleſs I repent me of my Saying (at what Time he pleads the King's Oblivion (ſhowing himſelf more below him in Mercy, than he is in Dignity) Let him begin when he will, it will never leſſen my Credit, nor greaten his. But that he ſhould, after ſo much Provocation, ſuch Scurrilous Replies, Hard Names and Black Characters, given by him, ſay, I am turned Cavalier *and* Prelate *too, to ſatisfy my Luſt of Anger*; adding, *We ſee what a Change the* Quakers *Light can make when it acts the Part of Fire*, are Words very Indiſcreet and Ungrateful, as well as Scoffing and Prophane; for they fling ſuch Scurvy Reflections upon *Cavaliers* and *Prelates*, as become not one who got his *Oblivion* by the *former*, and his *preſent Liberty of Preaching and Licenſe for Printing* by the *latter*: For it is as much as to ſay, that both *Cavaliers* and *Prelates are a Sort of Revengeful, Angry and Fiery Perſons* (to be ſure bad enough, or he would not have rendred me either, when he went about to character me to Diſgrace) So unthankful is he for his Oblivion and all other Benefits that he now enjoys at the Hands, and by the Moderation of either Cavaliers, that is, *Royaliſts*; or Prelates, that is, *Epiſcopal Proteſtants*; whom notwithſtanding, he pretended to be no farther concerned in his Eſſays againſt us, than vindicated, as I have frequently obſerved.

But laſtly he excepts againſt my Mention of one of his new *Benefactors*.

There is a Gentleman, Mr. T. F. *againſt whom Mr.* Penn *hath ſuch a Spleen, that to my great Wonder I find him in all his Writings (I have read) attempting his Diſgrace, who never wrote againſt him; and if my Information fail me not,* P. *hath been engaged by him to another Kind of Deportment.*

How black am I with *J. Faldo*'s Dirt? but none of it will ſtick. *Spleen* I never had to the Man; but once a Friendſhip, that had never been broken by me; but as it came, it went. At the Time of our Diſputation with *T. D. T. V. T. D.* and *W. M.* at the *Spittle*, being engaged in the Negative concerning the common Doctrine of *diſtinct and ſeparate Perſonality*, he and ſome others fell into great Intimacy with us; Who but we in his and their Thoughts? at what Time they were not quite diſcovered by us; But pulling off their Maſks, at leaſt we found them to have been the Followers of *J. Biddle*, in that which is commonly call'd the *Socinian* Way; and that their peculiar Regard to us came from an implicit Vindication of one of their Principles, for which we came under the Scandal and Odium of *Socinians*: Pulpits rang how the *Quakers* had unmaſk'd themſelves on that Occaſion; and their warm Diſputes, in our Defence, did not a little ſtrengthen the common Reports that went of us, and me in particular. When my Book intituled, *The Sandy Foundation Shaken*, came out, it being a farther Detection of what we call Errors, and it happening that *Socinians* did the ſame, as if I was a rank *Socinian* (who had never read any one *Socinian* Book in all my Life, if look't into one at that Time) ſo theſe Men, at leaſt *T. F.* was ready to believe me nearer akin to them, than, God knows, I was; that is to ſay, *in Denying the Divinity of Chriſt*, At this Time, what would he not have done for me, if I might have believ'd him, and in Reality the Man was wonderfully taken; but, which was grievous, he was ſhamefully miſtaken; and when he came to read my Confeſſion to Chriſt's Eternal Godhead, in my little Book, intituled, *Innocency with her open Face*, (though he had another, call'd, *The Guide Miſtaken*, that p. 28, abundantly doth the ſame, which was writ and read by him before the *Sandy Foundation* was thought of) he deſerted me, broke all Bonds of Friendſhip and Rules of Civility, and his extreme Shews of Kindneſs, turned to continual exceſſive Reflections; he would have it a *Retraction*, rather than be thought to have been miſtaken; He had built his Hopes too high for the Foundation, and then became Wrathful, that they fell. And though I ſought his Friendly Behaviour, having no Thought in my Heart but Love and Friendſhip to him; yet ſo invincible was his Diſpleaſure, that there was no Holding for me of his Good-will, *and believing Chriſt to be God*; They were with him as inconſiſtent, as Light and Darkneſs; I know no other Reaſon (if this be any) for his Sharpneſs to me; And God knows, this is the very Truth. I leave it with my Reader to ſatisfy his own Conſcience concerning this Matter.

But *he never wrote againſt me*; Truly he needed not, who hath another Inſtrument ſo nimble, and ſo idle a Scribe as *J. Faldo* for the Purpoſe. But if calling me the baſeſt Names, undervaluing, detracting and traducing me in almoſt all Companies behind my Back; and in a Garden at *Hoxton*, where I went to accompany ſome of my Relations, to affront me with opprobrious Names, as many can witneſs, who demean'd my ſelf with all Gentleneſs towards him; and to act in the Quality of an inceſſant Agent againſt us by Informations, Reports, Books, *&c.* (*Who once did all theſe Things for us* (and we are no worſe than we were) If theſe Things be no juſt Provocations to mention two Letters, I am to blame: Yet that I

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name him in almoſt all my Writings, or all that he hath read, is falſe; for in the *Spirit of* Alexander *the Copperſmith, &c.* which *J. F.* quotes, he is not nam'd, and of above Twelve Books, he has mention'd but in Three, and that obſcurely; this makes the Fourth againſt my Will. The Occaſion, beſides what hath been already touch'd upon, was this; *H. H.* one of his Friends, writes a Book againſt us, or rather to us, againſt G. F. *J. Faldo*'s Maſter *T. F.* was the Promoter and Scatterer of theſe Pamphlets, eſpecially upon the *Exchange*, where (and not in private Converſe, as *J. F.* ſays, and makes to be the only Reaſon of my taking Notice of him, that he may render me Baſe to his Neighbours) before ſeveral, and thoſe of divers Perſwaſions, he called *G. Fox Knave, Puppy, Loggarhead*, with ſuch like unhandſome Terms, unworthy of a Man of *T. F*'s Conſideration in the World. This I would never have repeated, had not *J. Faldo* drawn, yea, compelled it from me, by ſuggeſting an Untruth, and ſubſtituting it in the Room of the True Reaſon.

Well, *But if his Information fail him not, I have been engaged by* T. F. *to another Kind of Deportment*. And ſuppoſe all this, hath he not diſingaged me ſufficiently? I owe no Man any thing beyond Truth, nor will be fettered from my Teſtimony by any Obligations. But I never was engaged to him beyond what I have faithfully related, except it was his lending me (as he thought) by one that was my Servant at that Time of my Tower-Impriſonment, about Forty Pounds (he coming in my Name, counterfeiting both Meſſages and Letters, as I made appear to him afterwards) which, though mine Eyes never ſaw one Penny of it, nor was there a Penny employed in my Service, or to my Uſe, I did, when God enabled me, having then no Eſtate in my Hands, faithfully repay, as if I had really had every Penny; believing then, and ſtill, that it was Kindneſs in him to me that was abuſed by a knaviſh Servant; and I would never let him ſuffer for it: If herein I have wrong'd him, he may forgive me.

But becauſe in my Anſwer to *J. Faldo*, and what he ſaid in his Behalf againſt us, I told him, that ſome thought it a Shame, that *ſo ill a Tongue ſhould go unrebuk'd of thoſe whoſe Principles and Intereſt give them the Liberty of doing it in a Way that might be more effectual than all the Moderation and Reaſon that can eaſily be ſhewn to him*; J. Faldo, exactly like himſelf, ſtrains theſe Words, *all the Moderation and Reaſon*, which I intended, *of our bearing his Abuſes, only ſhewing their Unreaſonableneſs by Writing*, to nothing below ſome *Unjuſt and Violent Courſe to rid him out of the Way*; which are but ſofter Words for down-right *Murder*; and to countenance this Comment of his, I was told, I think, by one that had it at T. F's Mouth, *that he was adviſed to take the Law of me for his Security.*

But to put all this out of Doubt, thoſe that thought it a Shame, he ſhould ſo frequently, violently and publickly revile honeſt Men, bringing their Common Credit into Queſtion by ſcurvy Names, meant by the Way that might be taken, only the Law, which was what ſome counſelled him to uſe to ſecure himſelf againſt me. Theſe Men had need have good Conſciences, *that are thus afraid before they are hurt.*

Thus have I vindicated thoſe Reflections *J. Faldo* laid ſuch Foundation for; and if *T. F.* be troubled at this, I muſt tell him, ſo am I, but I cannot help it; Let him better adviſe his Scribe next Time; for I have nothing but hearty Love and good Wiſhes for him; nor have I ſaid any Thing harſh or diſgraceful in this Defence of my ſelf, imputing much of what hath happened more to his Natural Haſte, and ſometimes ungoverned Speech, than a Premeditated Injuſtice; He knows how often I have caution'd him in thoſe Reſpects, while we converſed together; Nor hath it been my only Obſervation and Admonition, but a great many others, and ſome of his own Friends too. Thus I leave *T. F.* in perfect Good-will, to ſee what Leave it is that *J. Faldo* is taking of us.

His *Epilogue* degenerates not one Jot from the Book it ſelf; And as if he would do me a great deal of Miſchief in a little Compaſs, and ſay whatever is rude and unjuſt, once for all, he tells his Reader, *That I have egregiouſly play'd the Forger; that I am a Cheat; that all Men underſtanding Controverſy, will judge me worthy to be made a Proverb of, and when they would expreſs an impudent Forger, to ſay no more than* W. PENN, *Rep.* pag. 95.

And that he may add Prophaneneſs to his Railing, he proceeds, *A Great Poet of their own hath theſe Words, worthy to begin all Mr.* Penn's *Books on that Subject as it ends this of mine.*

If a meer Scoff in Scripture-Phraſe be prophaning Scripture, then I have not over-charg'd him in calling this Paraſe, wherein he uſeth *Paul*'s Words to the *Athe-*

nians (but with Scorn and Levity) againſt us, *Prophaneneſs.* But let us hear theſe ſo much derided Words.

‘ And they that would be ſatisfy'd concerning us any Way, they muſt find us
‘ and know us *in the Principle of Life*, where we are, and not in their own Reaſon,
‘ where we are not; and ſo let none Reaſon about us, for there they can never
‘ know us, nor come unto us, *W. Smith's Cat.* p. 94.

But why ſo much Contempt upon this Paſſage, unleſs it be to ſhew us, that he can ſtill Scoff at that *Principle of Life*, which is the Strength and Habitation of God's Children, as he hath done already throughout both his Books. Did the Diſciples of the Phariſees find out Chriſt's Meaning by their Reaſoning about it, *John* 6, or would not either have reliſh'd the true Meaning of his Words, had they dwelt in the Divine Principle of Life? Why did Chriſt ſay, *I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe Things from the Wiſe and Prudent, and revealed them unto Babes*, if they were diſcoverable by human Reaſoning? for *Babes* are ignorant of that Art; yet out of the *Mouth of Babes and Sucklings, &c.* The Apoſtle's Queſtion, 1 *Cor.* 1. 20, was very impertinent, if *J. Faldo* may be of Authority, who ſaid, *Where is the Wiſe? Where is the Scribe? Where is the Diſputer, &c.* for this implies an Excluſion of all thoſe Arts, Sciences, and natural Gifts from any Capacity to reveal the deep Things of God, ſhut up in the Divine Principle of Life. Beſides, *W. S's* Words imply a *Clouded* Underſtanding and *degenerated*, and therefore Uncapable. *J. F.* muſt either intend by his *Deriſion*, that he thinks *W. S.* deſerves to be hiſs'd for denying the Knowledge of Divine Things to be attainable, by the Degenerated Underſtanding of Man, or ſanctified: If the firſt, All may have Cauſe to abhor his Falſe Doctrine: If the latter, I would know which Way that can be, without the Divine Principle of Life? * This abundantly manifeſts *J. Faldo's* unſavory Spirit, and proves him to be ignorant of the Way, Method and Work of God in his Children. When the Natural Man by his Reaſon can know Chriſt, he may know his Sheep, the Scriptures and the Power of God, and not before; but becauſe it is impoſſible in Reaſoning or Arguing, *pro* and *con*, by the utmoſt Strength and Search of Natural Abilities, to know Chriſt, but by the Revelation of the Spirit of God alone, as hath been abundantly prov'd; therefore *William Smith's* Words are ſound and weighty, and *J. Faldo's* carnal and Prophane; ſhewing himſelf to be a Mocker of the Privileges and Myſteries of the Goſpel; but what elſe may we expect from one that walks after the Luſts of his own vain Mind, having not the Spirit, *Jude* 18, 19. Yet that we may manifeſt how inconſiſtent he is with himſelf, as that he can't write againſt us, but he muſt write for us, take this Paſſage out of *Quakeriſm no Chriſtianity* (which ought always to begin his Books againſt us upon this Subject, as it ends this Chapter of mine.)

‘ Thoſe Goſpel-Illuminations are beyond the utmoſt Reach of our Natural Fa-
‘ culties of the Mind (though ſanctified) and therefore it is ſaid to be 2 *Tim.* 3.
‘ 16. Divinely inſpired; It is not produced in the Exerciſe of the Rational Facul-
‘ ties; the Soul is purely paſſive or receptive therein; and is to thoſe Illuminations
‘ as the Wax is to the Seal.

Book 1. Pt. 3, p. 50.

CHAP. XV.

Chap. XV.

His ſeveral Groſs Miſcarriages ſumm'd and farther obſerved.

I. *Of his over-looking my Anſwer and Arguments.*

OF Twenty Two Chapters in his Reply, there is not one of them, in which he hath not wilfully declined inſerting my Anſwer and Arguments, and only flutters about, pecks and ſcratches at ſome Part that is of leaſt Moment to the Reaſon of the Point; perhaps ſome Rebuke or Reflection upon the ill Uſe he makes of our Friends Writings; particularly Pag. 9, 22, 23, 24, 30, 31, 35, 53, 56, 57, 71, 73, 82, 83, 85, 86, 90, 92, 93. How is it poſſible my Arguments ſhould be conquered, when they were never encounter'd ? I was never yet ſo unjuſtly dealt withal in this Particular by any Adverſary of his Pretences.

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* Dr. *Barnes*, *J. Bradford*, *J. Calvin*, Bp. *Jewel*, *W. Perkins*, *W. Green*, *J. Caryl*, Dr. *Owen*, with an Hundred more of this Mind, admir'd by ſuch as *J. F.* yet that Doctrine derided by him in us, particularly *J. de Weſtphalia*, *No* Man can know the Mind of Chriſt, which he holds forth in his Words, but *he* alone. *Paradox in Faſc. Rer.* p. 163.

II. *Of his drawing Falſe Inferences.*

Where he ventures at any Time to inſert any conſiderable Part of my Anſwer, he is ſure to draw ſome Inference that may bring an Odium my Words never deſerved. I could particularize at large, Pag. 6, 13, 17, 18, 31, 35, 41, 42, 47, 49,71, 72, 73, 74, 75, 85, 86, 87, 88, 89, 90, 91, but take theſe following for the reſt.

1. From *Edw. Burroughs* Reflecting upon People's imagining God to be confined to ſome Place beyond the Stars, he implies, *they deny Chriſt's Manhood*, Vindic. Page 6.

2. From our not ſtiling the Scriptures the Word (but Words) of God, he infers, *that we deny the Scriptures*, Firſt Book, p. 18, 19.

3. From our Aſſerting the Doctrine of Inſpiration, and Certainty of what we are inſpired either to write or ſpeak, he infers, *not only our Equalling with, but preferring what we ſpeak and write before the Scriptures*, Firſt Book, p. 40, Vind. p. 17.

4. From our condemning the Imitation of any of the Holy Men of God of former Ages in particular Caſes, without they are thereunto required by the Spirit of the Lord, he infers, *that Commands of God in Scriptures are no Commands unleſs we think ſo*; *and that it is no Sin to break all Commands in the Bible, if our Conſciences can but be ſo blinded as to tell us it is no Sin*, Vind. p. 34, 35.

5. From our aſſerting that there is no knowing of God but by the Spirit; and that Men's Apprehenſions of God, and his Work in the Souls of his People, are but the Endeavours and Effects of the Wiſdom of the Fleſh, he infers, *that we oppoſe the Spirit and the Scriptures*; nay, *that we reject and ſcorn them*, Vind. p. 41, 42, 47.

6. From our denying a Carnal, Worldly, Mercenary Miniſtry, Lifeleſs Prayers, a meer formal Church, Preaching, and not by the Spirit; and *W. Smith*'s ſaying, that the preſent Uſe of Bread and Wine, and Water, called *Baptiſm* and the *Supper*, (as they are uſed at this Day) are no other than *Popiſh* and Human; he infers, *that the* Quakers *deny the Goſpel-Miniſtry*, *Goſpel-Prayer*, *Goſpel-Church*, *Goſpel-Preaching*; *and that we call* Baptiſm *and the* Lord's Supper, *as* Preached in the firſt Age after Chriſt, *the Pope's Inventions*, &c. Vind. from p. 49 to p. 71. O Injurious!

7. From our reproving People for feeding in an Unconverted State upon the meer Report of what Chriſt hath done without them and depending thereon, and from our aſſerting that Juſtification (taken for Remiſſion) goes not before Repentance, which is an inward Work, much leſs that Men can be compleatly juſtified, or made inwardly *juſt*, but by the *waſhing of the Word of Regeneration and Sanctification of the Eternal Spirit*, this Man dares to infer *Our Denial*, yea *our Undervaluing*, and that to the Degree *of Blaſphemous Contempt of the Tranſactions of Chriſt at* Jeruſalem, Vind. p. 71, 72, 73, 74.

8. From *J. Pennington*, aſking, *If outward Blood would cleanſe the Conſcience from Indwelling Sin*, he infers, *that we deny all Benefit by the Blood of Chriſt ſhed upon the Croſs, for the declaring of Remiſſion of Sins*, Rom. 3. 25. Firſt Book, 2d Part, p. 46, 47. Vind. 77.

9. From our chuſing to call that Body God prepared in which to do his Will, the Body of Chriſt, rather than the Chriſt of God; And from our aſſerting, God to be that Light which enlightens every Man; and that the Soul of Man had ſomething of the Life of God in it's Primitive Perfection, he makes no more ado, but concludes, Firſt, *That we deny the Chriſt of God*; 2dly, *That we make the Meaſure of Light in every Man the Eternal God, thereby confining him to Man's Soul*: And, laſtly, *That the Soul of Man is God himſelf, and ſo God ſaves God, and God worſhips God*. This my Reader may find in his Vind. from p. 75 to 87, particularly this following of *E. B.* about the Soul.

10. From *E. Burroughs*'s affirming the Light of Chriſt in every Man to be one with the Spirit, and as good as the Spirit of Chriſt, (in order to prove it the ſame) *J. Faldo* infers, *he made the Soul of Man God*; *becouſe that which is as good as the Spirit of God is God*, Book 1, Part 2, p. 122. Vind. p. 85, 86. As if *E. B.* had ſpoken it of the Soul of Man, and not the Light of Chriſt ſhining in the Soul of Man, as his Words expreſs it.

11. Laſtly, from our Denial of his carnal Reſurrection, as inconſiſtent with Scripture and Reaſon, he takes Heart to tell all People, *that* W. P. *and all the through* Quakers, *deny the Reſurrection of the Dead, and are guilty of not believing a future Reward in another World*, with a Train of ill Language, too long to bring in, Vind. p. 88, 89, 91.

This, Friendly Reader, hath been the Entertainment we have received at *J. Faldo's* Hands; but all Things ſhall work together for good.

III. *Of his evading my Anſwer and Arguments.*

It is very frequent with him, next to leaving out what I ſay, or faſtning falſe Conſequences upon what he tranſcribes, to evade the Strength of mine Anſwer, either by pretending *to have ſaid enough in his firſt Book*, (as if that had foreſeen my Anſwer, and anticipated his Reply with a Refutation) *or by ſome one Word which will ſerve him to play at*; *or by being in haſte*; *or elſe my Anſwer deſerves no Reply at all, &c.* An Evidence of this Sort of Carriage, my Reader may find in his Reply, p. 5, 17, 18, 38, 51, 57, 58, 59, 69, 71, 76, 91, 93. One at large for all.

To my ſeveral Arguments in Defence of Immediate Revelation, Inſpiration (as he terms it) he returns three or four Lines.

This W. P. *is ſo far from denying, that he pleads for it*; *but after ſuch a Rude, Impertinent Manner, that I ſhould but injure you, and ſhew my ſelf idle to animadvert upon it*, p. 17. The cheapeſt Way that ever Man took to confute his Adverſary. Doth this become any Man of his Pretence to either Scholarſhip or *Chriſtianity.*

IV. *Of his Forgery or Perverſion.*

I am ſorry I have ſuch reiterated Occaſion to charge him with Forging, that is, foiſting in Words into our Writings and Sayings, that are wholly inconſiſtent with them, or perverting thoſe he delivers, to the End he may make them pronounce his Mind the more plainly. A few of many Places I have obſerv'd, as in Page 22, 25, 41, 42, 50, 51, 92, 93. Of which I ſhall give four Inſtances more particularly.

1. *I. Pennington* ſpeaking of Knowledge according to the Fleſh: By Fleſh, ſays, he, *The* Quakers *underſtand the Uſe of our Underſtanding* (though) *ſanctified*, Firſt Book, Pag. 41. Vind. Pag. 24, 25.

2. His ſecond is, *making* W. Smith *to call the Scriptures, Traditions of Men, Earthly Root, Darkneſs, Confuſion, Corruption, Rotten, Deceitful, the Whore's Cup, the Mark of the Beaſt, all out of the Life and Power of God*; and not that he meant them of thoſe *who had degenerated from the Power of Godlineſs, and had ſet up their own Imaginations in the Stead of God's Inſtitutions, teaching for Doctrine the Traditions of Men*, firſt Book, Pag. 117, 119. Vind. 41, 45.

3. The Third is, his making *I. Pennington* to call viſible Worſhip *the City of Abomination*, Vind. Pag. 50.

4. Laſtly, That he gives, in our Name, this Interpretation, of the Vail is over them; i. e. *the Belief of the Man Chriſt Jeſus, which was of our Nature to be the Chriſt, &c.* Vind. p. 93.

V. *Of his Grand Improbabilities and downright Untruths.*

This Charge, I know, muſt needs be very unpleaſant to a Man as Vain Glorious as many Places of his Book declare him to be, but I cannot help it; 'Tis Truth, if there be any Truth in the World, that he hath writ a great many unlikely and abſolute untrue Things. Let my Reader take the Pains to look over theſe following Pages of his Reply, and I am well aſſured, if impartial, he will not think that I have in a *Tittle* wrong'd him, Pag. 6, 7, 18, 21, 33, 35, 38, 39, 42, 46, 47, 48, 49, 55, 56, 65, 70, 72, 73, 89, 93. Of which I will only inſtance four.

1. Firſt he affirms, *that he quoted forty Places out of our Friends Books, that would prove the Light within* (as within us) *to be the only Lord, and Saviour, and very God*, p. 6, whereas he brought not any one that either proved the Terms or the Matter.

2. Secondly, *He confidently* accus'd us, *of charging the Miſcarriage of Men's Souls on the Knowledge the Letter of the Scriptures, by God's Bleſſing, doth convey*, Pag. 21.

3. Thirdly, Whereas I ſaid that *W. Smith*'s Words reflected not in the leaſt upon the Scriptures, nor thoſe Doctrines truly received thence; neither that any ſuch Words can be produced by our Adverſary, he boldly tells his Reader; *I intended no other but that* Smith *doth not accuſe himſelf in ſo many Words of Blaſpheming the Spirit of God in the Scriptures, and the Doctrines from thence received*; *as much as to ſay, We both knew it to be Blaſphemy, but* W. Smith *did not call it ſo*, p. 4. There is no ingenuous Man that will not abhor the Falſeneſs of this Paſſage.

4. Laſtly, I oppoſing his Affirmation, that we did not profeſs or believe Eternal Rewards, thus pretends to confute me: W. P. *oppoſes me rather becauſe he would not be thought to ſubſcribe to me, than that he believes not what I ſay to be true*, p. 69. But if this be true, ſure I am, there is no Truth in the World.

And indeed, there is no giving this Sort of Carriage at large, but by tranſcribing far the greateſt Part of his Book.

VI. *Of his Idle Jeers and Frothy Expreſſions.*

I have not met with any Man writing upon ſo ſerious a Subject as Religion is, that gives himſelf the Liberty of ſo many vain Expreſſions, as if he had intended his Diſcourſe for vulgar Merriment, and not for Chriſtian Information. If my Reader pleaſe to trouble himſelf with the Peruſal of theſe following Pages, he ſhall find enough to nauſeate, p. 6, 22, 23, 26, 27, 29, 30, 34, 37, 40, 47, 50, 51, 53, 58, 60, 69, 71, 72, 95. Take two Inſtances: *He cackles like an Hen, when he has laid a* worſe Thing *than an Egg*, p. 47.

Again, Becauſe we ſaid, God ſpoke once by *Balaam's Aſs*, thereby proving that he did not always ſpeak by the Scriptures, he thus reflects, *I wonder not that they leave the Teachings of God by the Scriptures, to attend on the Miniſtry of Aſſes*, thereby calling us Aſſes, p. 27. Which, how witty ſoever he thinks ſuch Sort of Sayings, to be ſure, they are more Frothy and Irreligious, than becomes a Man profeſſing Religion, much leſs writing of the weightieſt Points of it.

VIII. *Of his Vain Glory and Self-Praiſe.*

At this he is exceſſive; So conceited is he of his own Abilities, and impatient after Praiſe, (the greateſt Diſcovery of Pride and Weakneſs that any Man can make) which my Reader may find, p. 28, 32, 33, 34, 50, 52, 61, 63, 65, 84. I will give one Proof for all.

My Charge and Argument in this Chapter (ſays he) *is ſuch an Argument, and ſo proved by me, as a* Thouſand Penns *can never invalidate it*, p. 34.

The Truth of which, as alſo the Vanity of it, may be ſeen both in my Anſwer and Rejoynder; however, he ſtops his Reader's Mouth, and counts him *ſenſeleſs and deſperate that is not of the ſame Mind*, p. 36.

VIII. *Of Railing and Ill Names.*

No Man pretends to diſlike, yet no Man practiſes theſe ill-bred, as well as unchriſtian Courſes more than *J. Faldo*, where he wants Reaſon he impoſes an hard Name; and if he be rebuk'd, he calls it Railing, reflecting that upon us for reprehending it in him. If I call his Compariſon baſe, that is ſo, and that he manages it maliciouſly againſt us, he replies, *that more genteel Railing may be learned under a Hedge, and that thoſe Words are ſlovenly impoſed* upon Him; as if he were too great to be reproved, or licenſed to rail without Controul, at leaſt againſt the *Quakers*; for if I tell him, he is unmannerly, he counts our own Practice a Diſpenſation; inferring from our Diſlike of vain and fruitleſs Complements, *a Liberty to treat us with what unſeemly Language pleaſes him beſt*; This my Reader may ſee at large, if it pleaſe him to look into theſe Pages of our Adverſary's Reply, p. 5, 8, 16, 20, 27, 29, 33, 35, 45, 49, 50, 52, 54, 58, 62, 63, 64, 69, 72, 73, 77, 82, 87, 91, 95.

But to omit whole Sentences, and yet to give ſome Inſtances more at large than by bare Figures, my Adverſary hath liberally beſtowed out of his great Store of ill Language theſe following Epithets, as well upon our Religion and Friends, as my ſelf for defending them. That *our Light is the ſecond Anti-chriſt, the* Quakers *Idol, Pernicious Guide and Saviour, Fanciful Teacher*; in fine, *a ſordid, ſinful, corrupt and ridiculous Thing*; and our Religion and Practice *Blaſphemy and Idolatry*,

p. 47, 85, 87. Our Friends (*Quakers*, ſo called) *benighted with palpable Knavery and Impudence*; *Abſurd and Blaſphemous Idiots*; *Out of their Knowledge and Wits alſo*; *prodigiouſly wicked*; *Speak the amazing Deluſions of* Satan. And that I am a *preſumptuous and blind Accuſer, a Sophiſter, an* Haman, *an accurſed* Ham, *a treacherous and wilful Deluder, a Mad-man, an Hangman, an infallible Stager, a Fool, an Ape, a Dunce, an impudent Forger*, and what not, that his Rage and Folly can foam out, p. 4, 53, 54, 59, 61, 63, 65, 90, 91, 95.

I deſire my Reader would alſo take Notice, that beſides his exceſſive ill-uſing of us, and reputing our Rebukes for doing ſo, Railing (which ſhows the *Beam to be in his own Eye*, and that his Nature is as proud to reject Reproof, as it is foul and rough to occaſion it) he gave us the On-ſet; Had he not begun with us, we know not that ever we ſhould have meddled with him; but having begun, and withal ſo miſerably abuſed us by *foul Charges*, *falſe Citations* and *vilifying Language*, that it ſhould be more unreaſonable in us to cenſure him, than in him to deſerve it, no impartial Man can ever think, What is *J. Faldo* for a Man, of what *Rank*, what *Quality*, what *eminent Office or Dignity* in the World, that we muſt be *kick'd* by him up and down four or five Hundred Pages, for whatever he pleaſeth to count us, and not be told, *he wrongs us?* Is the Quality of this diminutive Prieſt ſo much above the whole Body of the People, called *Quakers*, that to ſtop him in his Career of Scoff, Jeer, Taunt, foul Names and Reflection is to deſerve them? But over and above, that this ſhews his Diſpoſition to be Imperious and Impatient, as well as Rude and Frothy, and therefore very inconſiſtent with his Pretences to Meekneſs and good Manners, but moſt of all with his Reprehenſion of others in Caſes leſs offenſive; it will neither confute my Arguments or damnify my Perſon, which makes me the leſs ſolicitous of making any other Rejoynder. I ſhould here bring in my Concluſion to this whole Diſcourſe, but leſt any may yet doubt of the Truth of theſe Things, as believing me to have made an ill Uſe and partial Relation of them, I ſhall yet offer for farther Confirmation of my Senſe of the Man, and his Undertaking againſt us, this undeniable Evidence, to wit, that he hath dealt imperfectly and falſly with the World in his Account of our Writings, which he makes the Foundation on which every Charge is built, that he exhibits and aggravates againſt us. I have here and there, in my Book, touch'd already upon this great Failure; But I ſhall more particularly inform my Reader of it in this Place.

Of Imperfect and Falſe Citations.

Foraſmuch as *J. Faldo* would have all People believe, that he hath charged the People, called *Quakers*, with nothing that their own Books do not clearly and plentifully prove, (inſomuch, as he counts thoſe that think ſo, *ſenſeleſs and deſperate)* and that many who read him, may be ready to credit him, becauſe they ſee Books, Names and Paſſages frequently cited, eſpecially thoſe who have not the Books by them, to examine how honeſtly he deals with us, I thought it requiſite to end this Book with this farther Unanſwerable Diſcovery of his Defective Foundation, that in many Places we find *Names without Book*, *Books without Parts, Chapters and Pages*, yea, *without Names*; *and Pages without Number or Figure*; *many falſly cited*; *ſome added to, others diminiſhed from in the Beginning, middle, or End of Sentences*, thereby robbing them of their own Explanation, that he might the better fit them for his Purpoſe. Take theſe few Inſtances.

I. Names without Books.

G. Fox,	Book 1, Part 1. Pag. 47	*C. A.*	45
G. Fox,	48	*R. Farnſworth,*	46
J. Nailer,	90	*G. Fox,* jun.	83, 119
C. A.	Pt. 2. p. 7	*R. Farnſworth,*	142
W. Dewſbury	11	*E. Burroughs,*	143

Thus far of Names without Book, which is not fair in any Adverſary: Now of Books without Pages, and Page without Number.

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II. Books without Parts, Chapters, and Pages.

Morning Watch,	Book 1, Pt. 1, p. 37	*W. P. Spir. of Truth,*	32
Light out of Darkneſs	37	*Love to the Loſt,*	39
Shield of Truth,	45	*True Faith,*	122
Love to the Loſt,	45	*F. H. Teſtimony,*	123
Life of E. B.	45	*Great Myſt.*	124, 125
Epiſtle of W. Dewſbury	47	*Velata quædam revelata,*	133
Velata quædam revelata,	53	*Great Myſt.*	142
Morning Watch,	92	*Some Principles of the Elect People,*	142
Morning Watch,	Pt. 2, p. 19	*Great Myſt.*	Vind. p. 86.

III. Books Falſly Cited.

G. F's *Great Myſt.*	Book 1, Pt. 1, p. 41	*J. Parnel's Shield of Truth,*	22, 23
W. S's Primmer,	44	*W. Smith's Cat.*	27
Great Myſt.	52	*W. Smith's Prim.*	37
Great Myſt.	57	*Love to the Loſt,*	40
Love to the Loſt	118	*W. Smith's Prim.*	42
G. Fox's *Great Myſt.*	Pt. 2, p. 10	*W. Smith's Prim.*	Pt. 3, p. 94
G. Fox's *Great Myſt.*	12	*W. Smith's Prim.*	Vind. p. 8, 70

Thus much at preſent of Falſe Citation, which, to ſay no more, makes any Book uncapable of being anſwered.

IV. Several Paſſages Clipt and Maim'd.

J. St. Short Diſc.	Book 1, Pt. p. 42	*J. N. Love to the Loſt,*	Pt. 2, p. 6
Short Diſcovery,	80	*I. Pennington's Queſt.*	19, 23
W. Smith's Prim.	88	*W. Smith's Cat.*	26
J. N. Love to the Loſt,	89	*W. Smith's Prim.*	37
E. B. *Anſw. to Choice Experience,*	89	*G. Fox's Gr. Myſt.*	40
J. Story's Short Diſcov.	89	*J. N. Love to the Loſt,*	43
W. Smith's Prim.	114	*W. Smith's Cat.*	69
J. N. Love to the Loſt,	120	*Love to the Loſt,*	103

Reader, Theſe are but a very few of what we could offer; for indeed there is ſcarcely one Paſſage that he hath not mangled on Purpoſe to make it ſpeak the better on his Behalf, which given at Length, would have cleared it ſelf.

V. Certain Places more particularly Perverted, by adding or Miſ-applying.

I. Pennington's Queſt.	B. 1, Pt. 1, p. 41	*W. Smith's Prim.*	42
E. B's Anſw. to Choice Exper.	89	*I. Peningt. Queſt.*	46, 47
I. Peningt. Queſt.	109	*W. Smith's Morning Watch*	48, 49
W. Smith's Morning Watch,	119	*I. Peningt. Queſt*	70, 71
W. Smith's Morning Watch,	126	*I. Peningt. Queſt.*	81
Love to the Loſt	25	*I. Peningt Queſt.*	126
J. N. Love to the Loſt,	27	*I. P. Queſt.*	129

Theſe, *Reader*, are but ſome Hints I was willing to give thee of our Adverſary's Diſingenuous Carriage towards us, either in letting drop that which may be moſt material, at leaſt might be more explanatory of our Friend's Intentions, foiſting in Words wholly inconſiſtent with the Scope of our Paſſages, or miſ-applying them in Favour of his black Charges, all which may clearly be ſeen by a Compariſon of his Books with our Friends Writings, a great Part of which, I muſt confeſs, it will be difficult to procure, ſince to prove his Miſcarriage in Citations, I have not been able to compaſs above one half of the Books he names; but that carries this woful Reflection with it, if his Uſe of 15 Books in Thirty affords us ſo many groſs Inſtances of his unfair Dealing with us, what might we have expected upon our Examination of the reſt? In the mean Time we ſhall without Leave ſuſpect him, having ſo much Reaſon for it.

To compleat what I have done in this Particular, let me tell thee, Reader, that in his Compariſon of us with the *Papiſts*, he ſets down Twenty ſeveral Paſſages as our Doctrines and Opinions, *not producing ſo much as Perſon, Book or Page to avouch them*; a Piece of Juſtice he denies not to the *Papiſts* themſelves at what Time he refuſeth it to us, though not they, but we were the People againſt whom the Diſcourſe was writ: which, though groſs enough, yet nothing compared with his Diſingenuity at the End of his Firſt Book, where, under the Pretence of furniſhing his Reader with a Key to underſtand the *Quakers* Meanings by, he ſets down no leſs than about Two Hundred and Fifty Particulars in our Name, *without ſo much as the bare Mention of one Author, Book or Page, to countenance his Attempt.* Yet, after all this, he cannot bear to be told of his unfair Carriage, and his unjuſt Dealing towards us; His Quality, or his Pride, is ſo great, it will not bear a Reprehenſion; I never met with a Man of ſo much Falſeneſs and Stomach together. He thinks it ſo great a Puniſhment to be told of his Miſcarriages, that if we will not let him paſs for *a Faithful, Sober, Meek, and Chriſtian Author*, however he hath prov'd himſelf the Contrary, *we muſt expect all that his Scorn and Anger will caſt upon us:* But ſuch Vindications of his *Eſſays*, will be Hand-writing enough againſt themſelves and their Author, who ought not to flatter himſelf after theſe great Evils, with the Hopes of Impunity; *for ſuch as he hath ſown againſt us, ſuch ſhall he reap at the Hand of God, the Righteous Judge of all, who will reward every Man according to his Works.* But I deſire with all my Soul, that God may ſhew him Mercy, that Repentance may yet over-take him, and this Iniquity be blotted out before he departs this World, and is no more ſeen. I would beſeech him, in the Love of God, to fight no longer againſt the Truth, and for a Cauſe, his Conſcience (might it ſpeak) would tell him, is not the only true God's, *but the Honour and Intereſt of the God of this World*, whom the formal *Chriſtian* is led and ordered by, that is ſo ſharp againſt us. Let him not be afraid to take Shame for that which is ſhameful, leſt vain Credit, brings Sorrow hereafter. I cannot be otherwiſe perſwaded, but that *Reputation* prevailed more with him than *Conſcience* in this Controverſy; he tugs ſo hard to prop the one, and there is ſo little Savour of the other: God could never be in that Deſign, nor amidſt thoſe Thoughts, that were laid with ſo great Miſtake, and which have been vented with ſo much Fury. I muſt needs ſay, There was neither Truth to inform us, nor Charity to gain us: It ſtumbled the Weak, grieved the Tender, and offended the Peaceable among thoſe Profeſſions he pretended to vindicate, gratifying only ſuch as are of a *Litigious* and *Contentious* Nature, whoſe unreaſonable Heat it had been his Duty rather to abate by ſweet Perſwaſion and a meek Example. *I have this Comfort in my Concluſion of this Controverſy, that I moſt heartily forgive him all the Injuſtice and Unkindneſs he hath ſhewn, at leaſt ſo far as I am therein concerned, and that I think is more than any Man; And with the ſame Love that God hath loved me, I do with all my Soul fervently wiſh his ſolid and unfeigned Repentance, that he may receive the Love and Mercies of God in the Remiſſion of his Sins, and Reconciliation of him by the Power and Spirit of Jeſus Chriſt our Lord, that he may know the Excellency and Glory of the Truth in the inward Parts, and what are thoſe good Things, no Carnal Eye, Ear, or Heart hath ever ſeen, heard or underſtood, that God hath laid up for them that truly fear him, and which he daily reveals unto all ſuch by his Eternal Spirit.*

The CONCLUSION.

THUS, *Friendly Reader*, are we come to the End of our Taſk, wherein, I hope, the Doctrines of that deſpiſed People, in Deriſion, called *Quakers*, their Worſhip and Church-Practice, are evidently and firmly vindicated againſt vulgar Miſtakes and Reports, and more eſpecially thoſe many black Charges, ſo confidently exhibited by *J. Faldo*, in his Firſt and Second Books, both by a fair Reſcue of our Words from his groſs Perverſions, and indirect and unnatural Meanings, and the Confirmation of our real Senſe, with Plenty of plain Scripture, many Reaſons, and the unqueſtionable Teſtimonies of ſeveral Ancient and Modern conſiderable Authors. My Deſign hath not been Conqueſt, but Information, that by theſe Religious Wars we may at laſt arrive at Peace; And theſe Weapons be all beaten into Plough-ſhares, ſo as to learn War no more: That to fear God and work Righteouſneſs (the Life of Jeſus Chriſt our Lord, who hath left us his moſt Holy Exam-

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Example, that we ſhould follow his Steps) may be the very Bent of our Hearts, the Reſolution of our Minds, and conſtant Practice of our Lives, which bring the Soul to the Inheritance of Subſtance, and eſtabliſh the Heart for ever.

O that all who read this Diſcourſe, may with me wind up their Spirits, and lodge their Souls, not in the Love of Controverſy, but of that Divine Life, which ſtills, reſolves, and fixes all, and gives ſuch Heavenly Waiters to feel and enjoy Immortality! To ſee and poſſeſs ſomething that is beyond Time, and theſe painful Exerciſes that are within it. O! this makes Men Weighty, Serious, Loving, Meek, Holy, Forbearing, and Conſtant, the Image and Delight of God! Such become Livers of *Pure and Undefiled Religion,* who have been hitherto but ſo many vain and verbal Contenders for Religion; ſo ſhall this Scripture be fulfilled to our un-utterable Rejoycing: Pſal. 85, 9, 10. *Surely his Salvation is nigh them that fear him, that Glory may dwell in our Land; Mercy and Truth are met together; Righteouſneſs and Peace have kiſſed one another.*

The God of Everlaſting Strength bleſs and proſper this Glorious Work in the Earth, to the Praiſe of his Holy and Bleſſed Name, *Amen.*

WILLIAM PENN.

Wiſdom Juſtified of her Children,

From the

Ignorance and Calumny of H. Hallywell,

In his BOOK, Called,

An Account of FAMILISM, *as it is Revived and Propagated by the* QUAKERS.

By WILLIAM PENN.

But all theſe Things will they do unto you for my Name's Sake: Yea, the Time cometh, that whoſoever killeth you, ſhall think he doth God Service. But be of good Cheer, I have overcome the World. John xv. 21. *and* xvi. Ver. 2. 33.

TO THE

Juſtices of the Peace in the County of *Suſſex.*

A Certain Perſon in your Parts hath lately troubled himſelf and the World with a Book, entituled, An Account of Familiſm, as it is reviv'd and propagated by the Quakers; *and this dedicated to Sir* J. Covert, *Knight and Baronet, &c. How ill he ſpent his Time in Writing it, and how unadviſed he was in publiſhing it, an impartial Peruſal of this ſmall* Diſcourſe *will briefly yet abundantly manifeſt.*

I come not to you for Protection (a Thing he and his Cauſe wanted) *but for Impartiality and Juſtice*; Truth *is ſufficient to patronize and defend her own Cauſe from the Laſh of* Envy, *without the weak* Auxiliaries *of Human Force*; *She gives* Sanctuary *to all that take to her for Refuge, but is all-ſufficient to her own Relief from the deepeſt Preſſure, and moſt inveterate Proſecutions of her implacable Enemies.*

And though the Evil Diſpoſition of the World to receive her Apologies, *ſeems to conſpire with the Indefatigable Endeavours of Her* Adverſaries *to traduce Her*; *yet her own pureſt Innocency and Unwearied Patience hath ever in the End broke forth to that clear Conviction of it's Oppoſers, as hath prov'd at once both their Confutation and their Shame.*

And let it ſeem no Riddle to you, that I write ſo aſſured of Truth on our Side, There is no Objection our Adverſary *has made to the contrary, we ſhall not eaſily remove. Our* Meanneſs in Quality, Breeding, Literature and Fortunes in the World *(badges of Reproach with him) will receive an ample Parallel from the beſt Perſons and Times, and is ſo far from making to Overthrow, that if the Scripture and other Story be to be credited, they tell us,* that not many Wiſe, Learned or Noble; *Not that they are excluded, but as Perſons* ſtumbled at the Croſs of Chriſt, and the Simplicity of the Goſpel, *through the Power that Greatneſs and Pleaſure have with them, they exclude themſelves.*

But ſince Great and Rich Men have Souls to be ſaved as well as Poor, it is equally their Concern to inform themſelves of that Way which moſt aſſuredly leads to the reſt that is Eternal. I confeſs the Variety of Sects in the World to be a great Diſcouragement, eſpecially when we conſider with what Confidence each Party pleads the Truth and Divine Original of his own Perſwaſion; But Men are not to be ſatisfied with Pretence *but* Evidence: Education *is too ſhort, nor will Tradition reach far enough, to aſcertain any Man of the Verity of his Perſwaſion.*

Could the two firſt have done, there had been no Need of Relinquiſhing the Roman Church, *who was neither wanting in Pretences, nor an Education prejudic'd enough againſt all Reformation; And if Tradition had been all-ſufficient, the Direction of* God's *Unerring Grace, and the neceſſary Conviction of Men's Reaſons, might have been ſpared.*

For if Men are to believe what is recommended for true, becauſe Recommended, and not becauſe True, *we are to believe we know not what, and ſhall be to ſeek ſo far for a Reaſon for the Hope that is in us, that in Reality we can have no other Anſwer to give,* than that ſuch or ſuch told us ſo, and therefore we believe it: *But if the Ground of our* Faith *ought to be more ſure and better founded, it will ſtand us greatly upon to examine, What is the Reaſon we have to render for our Faith and Hope in God, and that Belief we have of Holy Scripture? If we err here our Building is inſecure; and the Danger is, that we ſhall not only one Day loſe our Faith, but, which is worſe,* our Souls too. *This neceſſarily brings a Man to a more Inward Search and Teſtimony, ſome* Divine Principle *in Man, planted by God himſelf, which gives to believe* that God is, and that he is a Rewarder of them that fear him.

This the beſt Heathens, *as well as* Jews *and* Chriſtians, *have highly venerated, and many are the Teſtimonies they have left upon Record, to the Divine Original, and excellent Uſe of it, both to know God, and our ſelves; And truly it was this Holy* Principle *in all Ages that hath attended Mankind with thoſe* Checks, Reproofs *and* Directions, *by which he hath had any Diſcerning of what ſhould, from what ſhould not be done. This is that which has given him the certain Sound and true Reliſh of what God has ever required at his Hand, as ſaid the* Prophet Micah, God hath ſhewed thee, O Man, what is Good, and what he requires from thee; to do Juſtice, love Mercy, and walk humbly with thy God, *Mic. 6. 8. In the* Pſalms *thus,* Thou giveſt thy Mouth to Evil, and thy Tongue frameth Deceit: Thou ſitteſt and ſpeakeſt againſt thy Brother; Theſe Things haſt thou done, and I kept Silence; Thou thoughteſt I was altogether ſuch an one as thy ſelf, but I will Reprove thee, and ſet them in order before thine Eyes, ſaith the Lord. *And the Apoſtle* Paul *tells us,* Whatever may be known of God is manifeſted within. *And what can that be by which God ſo manifeſteth himſelf, but what* Moſes *called the* Word nigh, in the Heart, that the Children of *Iſrael* were to obey; *That* Job *calls* Light, which the Wicked rebel againſt, not loving the Ways thereof: *The like doth Chriſt in* John, *when he complained,* that Men would not bring their Deeds to be examined by it. *In all Ages hath the Almighty more or leſs pleaded his own Cauſe in the Conſciences of all People by this* Divine Principle *of Light, however variouſly denominated; And whatever* Faith *or* Hope *Man has, not grounded upon the Diſcoveries, Convictions and Directions of* This, *it is a* by-rote Faith, Hope, and Religion.

Therefore I beſeech you to whom this Diſcourſe *is more particularly dedicated, to conſider of us, not by* Tradition, Education, Religions eſtabliſht by Humane Laws, or Imperial Decrees, *but by that Underſtanding this* Immortal Law and

Ever-

1673. Everlaſting Foundation of Virtue (*as Heathen* Plutarch *calls it) will afford you to judge us by.*

It has been Man's Venturing to wade into the Holy Scriptures without this Divine Principle, that has cauſed ſo many fearful Miſcarriages about Religion. Something in Man prompts him to Religion, *but Man being not wholly guided by that which ſo inſpires him with Religious* Deſires, *haſtily ſpoils all with the Intermixture of his own Fancies and Conceits; and becauſe He is aſſured that What firſt inclined him was Right, he ſticks not to ſtile his own* Inventions Orthodox; *and then impatient of Contradiction, with a Fury, as great as his Ignorance, endeavours the Overthrow of whatever ſtands in his Way, and refuſes to receive his Mark in his Forehead, or in his Right Hand. This has occaſioned ſo much Trumpery in Religion;* Ceremonies, Shew, and meer Formality have ſwallowed up the greateſt part of it: *Now were Men brought to God's Heavenly* Gift in themſelves, it would reclaim and leaven the Mind, chain the Affections, and bring Religion into Holy and Self-denying Living, and erect an Holy Regiment *in the Heart and Soul, by which the Heavenly* Image *would be renewed, and Man become as one born again, without which Tranſlation, there can be no entring into God's Heavenly Kingdom.*

This the firſt Proteſtants *made to be their Reaſon of their Revolt from* Rome: *For though 'tis true, that they charged the* Papiſts *with making God's* Tradition *(the Holy Scriptures)* void by their numerous dark Traditions; *yet That which begot that Holy Loathing of* Rome's *Superſtitions, Idolatries and Will-Worſhip, was God's* Grace *in the Hearts; and their beſt Argument againſt* Rome's *Aſſaults was this,* **The Scripture which I believe from the Teſtimony of the Spirit of God in me, and which I can only underſtand from the Illumination thereof, owns no ſuch Thing, and therefore I reject it.**

Such as converſe with Luther *and his Followers,* Zuinglius *and his Followers, will find this to have been the Foundation of their whole Work. And our own* Martyrology *is full to our Purpoſe, particularly* Tindal, Tims *and* Philpot.

I omit to mention a whole Cloud of Witneſſes, becauſe I intend not to dwell here; only this I would be at, and I intreat you all to weigh it, If any Thing can give to underſtand aright, and enable to practiſe thoſe Things of God, which it is neceſſary for Man both to know and do, but God's Light, Grace *or* Word in the Heart; *What elſe can give us to reliſh the Divine Authority of the Scriptures themſelves, or to believe the Things therein treated of to be undeniable Truths? Indeed, the Want of This has been a great Occaſion of* Atheiſm; *Man making, practiſing and enacting That for Religion, of which People have had no Aſſurance in themſelves: But if they ſhould ſpeak their Hearts, 'tis more probable, They do not believe it, but inſtead thereof deride it, and ſo under a Shew of Religion, live as Men without God in the World.*

To prevent which, and to bring Men to the true Underſtanding *of what God expects from them, in order to that great* Account *they are to give unto Him at the Revelation of his Righteous Judgments (when he will judge the Secrets of all Men by Jeſus Chriſt) we do exhort all to Chriſt's* Pure, Unerring Light in the Conſcience, (John 8. 12. 1 John 1. 5, 6, 7.) *which is ſufficient to daily Underſtanding and Duty, that what they believe and profeſs in Matters of ſo high Importance, They may be convinced in their very Conſcience, by the good Underſtanding* the Inſpiration of the Almighty gives, *of the Truth and Neceſſity thereof; and not ſuffer themſelves to be carried away with the Torrent of* Fathers, Councils, Synods, Doctors, Scholars, National Conſtitutions, &c. *(big and moſt Times untrue, and too often empty Words)* without that inward Conviction and Teſtimony of God's Good Spirit in Your Own Conſciences, the old Proteſtant, and only primitive Ground of True Faith and Obedience.

I know, and ſhall always acknowledge, that in the Time of Ignorance the Almighty winked, and that in every Age he has expreſſed his Regard to thoſe under the various Forms of Religion ever in the World, who have been Sincere-hearted and of Sober and Conſcientious Converſation; But I muſt alſo tell you, that by how much the more, needleſs and unwarrantable Cuſtoms, Will-Worſhip and Human Religion built upon the dark and uncertain Conjectures of Men, are receded from, *and the Minds of People engaged in a diligent Attendance upon that* Divine Principle which only can clear up their Underſtandings, and give them an experimental Knowledge of the True God, and that Way of Worſhip and Service which may be moſt acceptable with him, *by ſo much more certain will they be of the Truth of their Religion, in as much as they have over and above all external Record, the Aſſurance of* Unqueſtionable Convictions *in their own* Conſciences.

Thus God, that made Heaven and Earth, knows, we came to receive that Knowledge of him, Which we now expoſe our ſelves to all Hardſhips, to maintain.

We profeſt God; but like our Neighbours, in Works we denied him. We worſhipp'd him after Man's Conceivings, inſomuch that I may ſay, we worſhipp'd the Unknown God in a Falſe Way. No doubt but we were ſtockt with the Common Talk of Religion, but the Croſs of Chriſt we were Strangers to. *His Blood we extolled,* whilſt by Wicked Works, we trod it under Foot; *And believed our ſelves ſaved by it,* Who were uncleanſed from Sin. *The whole End of his Coming we eſteemed the Top of all Love*; but never knew enough of it, truly kindled in our Hearts, whereby to work ſuch Faith and Reſignation, as could give us Victory over the World. *Thus were we* Jews-*like Children of God* whilſt we crucified the Son of God; *and of the Seed of* Abraham, whilſt the Serpents Seed reign'd; *Heirs of the Kingdom,* yet not born again; *Free,* yet the Bondſlaves of Vanity. *O! at this Time of Day it was that God found us out, and broke in upon our Souls with his Righteous Judgments for Sin,* and laid Judgment to the Line, and Righteouſneſs to the Plummet, within us; the Book of Conſcience was opened, and great Fear ſurpriſed us, and deep Sorrow fell upon us; *which brought that ſudden and Strange Change, that made us both the Deriſion of Prophane, and Wonder of Sober Men.*

The Author *of the Account of* Familiſm, *for want of more Skill, and Serioûſneſs, calls it the* Hypochondria, *as if it had been only a* Flux of Melancholy *overpowering the Strength of Reaſon, and carrying the Underſtanding captive at the Impetuoſity of it's Fancies. But having been thus made ſenſible of the Terrors of the Lord for Sin, and being brought into a True Underſtanding of that Religion and Worſhip which moſt pleaſe God, ſome of us were conſtrained, and in Conſcience bound, to go forth into the World, and publiſh theſe* Tidings of Judgment for Sin, and Converſion through Righteouſneſs, wrought by the mighty Power of God in the Conſcience, *that all might be awakened to try their* Works, Faiths, Worſhips *and* whole Religions, whether they were of God or Men; or they had been doing their own Wills, or the Will of God; that ſo they might be brought to experience God to be a God nigh at hand, reconciled in Chriſt, blotting out Sin, and renewing a Right Spirit within, by which their Religion might not longer ſtand in the Traditions of Men, or on the Education of Parents, but upon the Convictions and Operations of God's Grace in the Conſcience. *And thus is all that Chriſt did without brought nigh and home to the very Soul. The Seed of the Woman is known to Bruiſe the Head of the Serpent; Chriſt, the Light, and Lamb that taketh away the Sins of the World, not only to take away Sins paſt through Remiſſion, but Cleanſe from the Nature, Root and Ground of Sin, by His Holy Blood,* which ſprinkles all Conſciences that wait and walk in the Light *(the Juſt Man's Path)* from Dead Works, to ſerve the Living Lord God in Uprightneſs for ever.

For this Cauſe are We brought out into the World; and behold the Veſſel *we are embark'd in, our* Lading *and the* Country *we make for! The Veſſel,* Truth; *the Lading,* Faith and Good Works; *Our Souls, the* Paſſengers; *and the Country,* the Land of Everlaſting Reſt.

This I could not but preſent you with, that no Endeavours of our Enemies may be able to lodge a falſe Character *of us and our Principles with you; Though I muſt faithfully tell you, that I ſhould wrong my own Reaſon, as well as your Judgment, and ſpeak againſt my Conſcience too, if I ſhould let in one Thought of this Man's Ability to do us any great Miſchief with you: for, out of no Inſult, but in Real Truth, I take Him for a very Unskilful Pilot on our Coaſt, a Man unacquainted with our Concerns; and a moſt Incompetent Perſon for an Antagoniſt.*

Accept (for I can aſk no Excuſe for) my Plainneſs, I have not fawned, I never could, and now much leſs: Theſe Matters not only deſerve, but require greateſt Plainneſs. And Men that believe they ſhall have to do with God, after they have left having to do with Men, ought to act with greateſt Circumſpection and Sincerity. Remember your Original; remember your End; and know aſſuredly that but Breath is in your Noſtrils; and for every Deed done in this Mortal Body, whether it be good or whether it be evil, will God, the Righteous Judge, require an Account from You before his great Tribunal, *where may you all be able to anſwer with Joy,*

I am Your Faithful Friend,

William Penn.

Wiſdom Juſtified of her Children, from the *Ignorance* and *Calumny* of *H. Hallywell.*

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Chap. I.

CHAP. I.

His EPISTLE *Conſidered.*

THE *Adverſary* we have to do withal begins his Dedicatory Epiſtle thus, *The daily and Numerous Encreaſe of the Heretical Generation of* Quakers *in theſe Parts made me a little more then ordinarily inquiſitive into their Doctrines and Perſwaſions; which I found not only Deſtructive of Civil Government, but of Religion it ſelf.*

'Tis natural with Ignorance to be Proud, and Envy to ſlander. His Enquiry has been at our *Adverſaries* Doors, not ours. They that read him, and thoſe Books that lately came out, may know his Informers without farther Coſt: But *Book-Robbery*, though to Untruth, is an old *Prieſt-trick*.

If his Sort of rendring us inconſiſtent with Government could incenſe the Civil Magiſtrate to our Deſtruction, we know very well Traducers would not be wanting. *Truth* has never been perſecuted under it's own Name: *Hereſy* is an old *Blot* the *Devil* has caſt upon it, that it may become ſuſpected with the Simple; And *Chriſtians* were of old worried in Beaſt-Skins: Such Coverings the preſent *Heathen* Spirit has provided for us. But as we cannot but bleſs the Name of Al- Jer. 31. 33, 34. Heb. 8. 10. mighty God, that he has brought us to the Knowledge of his *good old Way of Truth in the Inward Parts*; So do we affirm it to be neither averſe from Government, nor deſtructive of Religion; right *Government* being according to it; and Jam. 1. 27. pure *Religion* being to keep our ſelves *Unſpotted from the World*, and to do or ſuffer, which we have ever done: and God knows, to that is the Tendency of our Holy Principle, to wit, *Moderation, Juſtice, Induſtry, Temperance and Upright Converſation.* But the true *Engliſh* of this wicked Suggeſtion is no more than this; The *Quakers* and their Perſwaſion are inconſiſtent with *Will-Worſhippers, Hirelings, Men-Pleaſers, Perſecutors* and *Oppreſſors*; They give the World an *Alarm* for theſe Things, and Round their Ears with the Neceſſity of walking in ſo ſtreight and narrow a Way, *as gives great Diſquiet to the Libertine, and brings the Prieſts Qualification into great Queſtion, and his Trade into abſolute Danger.*

No wonder then, ſo many hard Names are caſt upon us, to deter ſuch as are unacquainted with us; and beget Scruples in them that are Well-diſpoſed to us. However, this Contentment this Paragraph gives, that notwithſtanding all this Oppoſition, *we daily and numerouſly encreaſe*, for which my Soul is greatly glad, and my Knees bow to the God and Father of our Lord Jeſus Chriſt, that he would continue to proſper and ſpeed his own great Work of Redemption in the Earth. But he goes on.

For what elſe can be expected from them who deny the Scripture to be the Word of God, and Rule and Guide in Matters of Salvation.

Anſw. We do not deny the Scriptures to be the Word of God, and Rule and Guide in Matters of Salvation, out of any Undervalue of them, but from that reverent Regard we have to Chriſt the Great and Eminent Word, *who was with* John 14. Acts 7. 37. *God, and was God, by whom all Things were made, Who is the Way, Truth and Life, the great Prophet, Judge, Law-giver and Prieſt to his People, whoſe Lips preſerve Knowledge.* He is the New Covenant, Rule and Judge, and without him we can neither underſtand nor believe the Scriptures as we ſhould do; Nay, ſo far are they from being a Rule, &c. that a Thouſand Caſes may happen wherein they cannot be a Direction to us. *Nay, they may be burned, drowned, torn, loſt, miſtranſlated, added to, diminiſht, Men may be robbed of them, impriſoned from them*; but none of all this can or ought to be ſaid of the *Great Goſpel-Rule*: God has ever been Sufficient to his People in every Age; And ſince they only are Children of God, *who are led by the Spirit of God, and that it is the Spirit of God alone which leads into all Truth, It follows that the Law of the Spirit of Life, writ in the Heart,* *and not a Law writ on Paper* (a State leſs excellent than the *Jews*, whoſe Law was written upon Stone) *is the great Evangelical Rule of Living*; Yet are the Scriptures an Holy Declaration of the Word of God, and of the Rule and Guide in Matters of Salvation: And we reject for ever that Spirit which leads into thoſe Principles and Practices, that in the leaſt contradict *the ſtanding and permanent Truths therein mentioned*; For they were written by Holy Men of God, being inſpired thereto, and contain *Godly Reproof*, *Admonition*, *Exhortation and Prophecies*, for the *Edification of the Church, and perfecting the Man of God to every good Word and Work*, through Faith in Chriſt Jeſus; and as ſuch, many Directions, Precepts and Rules are therein laid down, yet they all refer to the *Grace*, *Light*, *Spirit*, *Word or Anointing within*, as That by which Man ought to be *Ruled*, *Governed and Ordered to God's Glory and his own Comfort*, as they firſt were who gave them forth; for they were *Witneſſes of the Truth of what they writ*. So that they are an Holy Declaration of the Way of God, and that Holy Principle which leads to it, and in it, without which the Book is ſealed, the Scriptures are unknown; and conſequently not the Scriptures, *but that Holy Key of* David *is the Rule, how far, and which Way we are both to underſtand, interpret, believe and practiſe them.*

Tit. 2. 11, 12
John 3. 19, 20
21.
Rom. 8. 13,
14.
1 John 2. 27.
Read *Quakeriſm* a New Nick-Name for old Chriſtianity, *from* pag. 24. to p. 202.
Alſo Reaſon againſt Railing. *from* p. 24. to p. 47.

This may be enough to ſhew the Diſingenuity of our Adverſary in repreſenting us to his *Knight*; For becauſe We cannot give that Title and Office due to Chriſt himſelf from him to his bare Declaration, he would inſinuate *that we refuſe all Conformity to the Holy Examples and Teſtimonies therein related and expreſt, as if we were a moſt diſſolute Crew of Libertines*.

But he tells us, that this Perſon (whoſe Name I ſuppoſe we ſhall prove he has made too bold with) *ſo well knowing our obſtinate and perverſe Humour, in the Diſcharge of his Truſts committed to him under his* Moſt Sacred Majeſty, *he could do no leſs than preſent him with this Treatiſe, that going under the Name and Protection of ſo worthy and accompliſht a Perſon, it may in ſome meaſure obtain it's deſired Effect, by putting a Stop to the growing Evil, and confirming thoſe who are not ſeduced in the Truth of their Profeſſion.* A moſt non-ſenſical Expreſſion.

Anſw. But I am willing to hope better Things of him, than that he ſhould go upon the *Prieſt's Meſſage*, or turn their *Knight Errand*. But what's the Matter that the *Quakers* are ſo Perverſe? They cannot ſay *right Worſhipful*, becauſe they think that of right belongs to God; nor *moſt ſacred Majeſty*, that being fit for no mortal Man: Neither can they lie and flatter with *Your moſt obliged and affectionate Servant*, for they are more obliged to God than Man, and to one Man more than another. He either knew not, forgot, or ſlighted the Rebuke of *Paulinus* to *Sulpitius Severus*, who ſaid, *It becometh not Chriſt's Free-men to ſubſcribe themſelves Servant*, &c. But it is nothing with ſuch as our Adverſary to *Cog*, *Lie and Flatter*; 'Tis one Part of his Manners.

I would fain know what Rule he had for all this? Did the Holy Prophets and Apoſtles teach him any ſuch Traſh? Will he prate of Scripture for a Rule, and yet *bridle his Flattering Tongue no better?* The Cuſtoms of the *Heathens* have entred the Profeſſion of *Chriſtianity*, and that Old Spirit under this New Trim goes off for a very *Good Chriſtian*.

O, but the Quakers *are obſtinate in other Caſes for all this!*

Anſw. Why ſo? Becauſe they will by all Means ſtand to their Principles; They will not play the *Sycophants*; Threats do not fright them, nor Promiſes gain them; They love their Conſcience above their Conveniency; and ſeek to pleaſe God rather than Men. Perhaps, *this Sort of Men* the *Knight* has found them, but could have wiſht them more pliant to the Laws, it may be, that he might have ſome colour to be kind: Muſt therefore this *Buſy-Body* entitle his Name to all his own Follies, Lyes and Slanders againſt us? What can any moderate Perſon think, but that the Patron of ſuch a Diſcourſe has been an eminent *Perſecutor*, whoſe Protection is ſo plainly called for to a Book that without doubt would have him ſo? For my Part, I think the *Knight* ought to repute that Ignorant and Diſingenuous Diſcourſe ſo far from being a Teſtimony how much the Author is his moſt obliged and affectionate Servant, that for Intereſting his Name and Power therein, he ſhould hereafter look upon him as an Enemy to him, his Name and Family.

Before I conclude, give me leave to aſk him, why he ſought for Protection? Is his national Cauſe defended by *Princes*, *Parliaments*, *Navies*, *Armies*, *the Learned*, *Rich and Powerful Clergy*, *both* Univerſities, *the Generality of the Gentry and Commonalty*, *ſo weak and gaſping*; or are the poor deſpiſed, traduced and troden down *Quakers* ſo potent and terrible, that a Book of eight Sheets dare not peep

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Chap. II.

CHAP. II.

Containing an Anſwer to his firſt Chapter, in which he pretends an Agreement to be between the Quakers *and other* Ancient and Modern Hereticks.

The Compariſon Examined and Proved Defective.

OUR Adverſary, that he may the better Prejudice his Reader againſt us, introduceth his Diſcourſe with a Compariſon of us, to the moſt noted and odious of the reputed ancient and modern *Hereticks*, doubtleſs hoping, that what he wants of Argument to render us ſuch, may be ſupplied by that ill Opinion, Men have of thoſe he brings us into parallel with. The firſt Man he thought fit to pitch upon is *Simon Magus*, a Man famous for his infamous Sorceries, with whom he wickedly yoaks that faithful Miniſter of God, *George Fox*, becauſe, ſaith he, Simon Magus *gave out that he was God the Father*; *And* George Fox *before the Juſtices at* Lancaſter, *that he was equal with God.*

Anſ. There is no believing a decimating, perſecuting *Prieſt*, againſt a *Quaker* till he makes more Conſcience of telling Lyes, who hath given too many Demonſtrations of his Deſire to have us run down at any rate, to be credited by thoſe who love Truth more than Partiality.

George Fox denies the Words, they were never ſo ſpoken by him, much leſs were they ever intended in that Way our Adverſary takes and improves them; For though there be not an Equality, yet there is an Unity, as teſtifieth the Scripture; Phil. 2.6. *Let the ſame Mind be in you, that was alſo in Chriſt Jeſus, who being in the Form of God, thought it not Robbery to be equal with God.* And *He that ſanctifieth,* Heb. 2.11. *and they that are ſanctified are all of One; for which Cauſe he is not aſhamed to call them Brethren.* Again, *They that are joyned to the Lord are One Spirit*; and, *He* 1 Joh. 3.7. *that doth Righteouſneſs is Righteous, even as He is Righteous.* To deny this is to deny the moſt Heavenly Benefit we have by Chriſt, namely, that *Unity* and *Fellowſhip* we have with the Father and with the Son, That it was an Unity, not an Equality, eſpecially in the Senſe he takes the Word, the faithful *Narrative* of that Proceeding, printed in the Year 1654. will farther teſtify.

How great then muſt this Man's Miſcarriage be, who, to render a good Man an *Impoſtor*, turns Forger himſelf? But God will reward him.

The next Pair he pitches upon to prove his Aſſertion, is *Menander* and *James Naylor.* (pag. 3.) *The one for affirming Himſelf to be ſent from the inviſible Regions to be the Saviour of Mankind.* And James Nailor *for aſſerting himſelf to be Chriſt, and accepting Hoſannahs and Divine Worſhip in the Streets of* Briſtol.

Anſ. What *Menander* was I know not, and it is hard believing a Character of any Man, when it is given by his Enemy: But ſure I am that *James Naylor* never aſſerted himſelf to be the Chriſt of God; Neither did he ever deny Him that appeared at *Jeruſalem* to be the Lord's Chriſt, as his Writings plentifully declare, eſpecially one Paper written by him to the then *Parliament, when a Priſoner in* Bridewel.

“ Chriſt Jeſus the Emmanuel (of whoſe Sufferings the Scriptures declare) Him
“ Alone I confeſs before Men, for whoſe ſake I have deny'd whatever was
“ dear to me in this World, that I might win him, and be found in him and not
“ in my ſelf, whom alone I ſeek to ſerve in Body, Soul and Spirit, Night and Day,
“ according to the Meaſure of Grace working in me; *even to that Eternal Spirit*
“ *be Glory, and to the Lamb for ever. But to aſcribe this Power and Virtue to*
“ James Naylor, *or for that to be exalted or worſhipped*, To me is great Idolatry.
“ So having an Opportunity given (with Readineſs) I am willing, in *the Fear of*
“ *God the Father, in Honour to Chriſt Jeſus*, and to take off all Offences from every
“ Simple Heart, without Guile or Deceit.

His third Compariſon lies betwixt *Photinus* who is ſaid *to have denied the Trinity*, and G. *Fox*, as guilty of the ſame Error in his Account. *pag.* 4.

Anſ. I can find no ſuch Place in the Book ſo called; Either our *Adverſary* ſets up for a New Controvertiſt, or he diſhoneſtly ſhunned giving us the Page: But I am willing to believe, that he took it as he found it in ſome other *Adverſary*;

for any Thing reported or printed againſt a *Quaker*, is ground enough for an envious Prieſt to accuſe him.

But what if *G. Fox* denyed the Unſcriptural Expreſſions, viz. *The Trinity of diſtinct and ſeparate Perſons*? muſt it neceſſarily follow that he denyed the *Three* that bear Record in Heaven, the *Father, Word* and *Spirit*? We juſtly renounce thoſe Barbarous-School Terms, as not ſuited to God's Heavenly Manifeſtations, but the dark Conceits of ſome *Popiſh Doctors*. 1 John 5.

His fourth Compariſon is made between *Socinus* and *James Naylor*, in that the one denyed the *Satiſfaction of Jeſus Chriſt, and look'd upon his Paſſion only as an Example.* Pag. 4.

The other in that he affirmed, the End for which Chriſt did ſuffer, was to be a living Example to all Generations, Love to the loſt. p. 50.

Anſw. He has not truly delivered the Opinion of *Socinus*, whoſe Books ſhew, (however miſtaken about Chriſt's Divinity) that he ever eſteemed his Death and Paſſion to have more in it, than a bare Example: Nor has he faithfully dealt with *J. Naylor* in this Quotation; For *firſt* I find not the Words as cited: and *next*, the Word (ONLY) is by himſelf omitted, which alone renders the Paſſage *Heterodox*. Suppoſe then that *J. Naylor* writ, *that Chriſt was in his Suffering a Living Example to all Generations*; Is there no Difference between *Chriſt's being in his Death and Paſſion* only *our Example*, which he charges upon *Socinus*, and Chriſt's being *our living Example in Suffering*, which he attributes to *J. Naylor*? How can there be a Compariſon, where there is ſo great a Diſparity? The *Firſt* is denyed by all that own Chriſt: The *Laſt* is owned by all that do not deny *Peter*, who thus writ to the ſcattered Brethren, *For even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example that ye ſhould follow his Steps.* 1 Pet. 2. 21.

His fifth Compariſon he makes between the *Valentinians* and the *Quakers*. The Former, *he ſays, arrogated to themſelves a Knowledge beyond Chriſt and his Apoſtles*; The Latter, *impudently throw away the written Word of God, and delude the credulous* Vulgar, *with new fangled Revelations*; which he thinks he has prov'd by two Inſtances. 1. That *Tho. Hollbrow* a *Quaker, to one that urged Scripture, anſwered*, “ What doſt thou tell me of Scripture, which is no more to me than an old “ Almanack. 2. *That Fox and Hubberthorn in a Book, called Truth's Defence, ſay*, “ The Scriptures are no ſtanding Rule, and it is dangerous for ignorant People to “ read them. Pag. 4, 5, 6.

Anſw. To the *firſt* I ſay, there is great Difference between one that was *no Quaker*, and one that was or is a *Quaker*; We have examined the Matter, and by all we can find, both that Saying is not true as charged, and it is of an ancienter Date than the Coming of any of our Friends into thoſe Parts, therefore not the Saying of a *true Quaker*. To the *Second* I return thus much, 'Tis true there is ſuch a Book, and it was written by *G. Fox*, and *R. Hubberthorn*; but he has not given us ſo much as one Page to direct us to the Paſſage: So that either People muſt read till they find it, or elſe take his Perverſion for our Aſſertion. Unworthy Man! does he think us ſuch Wretches, that we deſerve not common Juſtice? Methinks Juſtice ſhould not be denyed where ſo little Mercy is ſhewn.

But to anſwer the Inſtance. Our Judgment about the *Scriptures being the Rule*, we have already delivered; And in what Senſe *it is dangerous to read them*, their own Book will declare.

“ 'Tis dangerous, ſay *G. Fox*. and *R. Hubberthorn*, to read the Scripture in Or-“ der to make *War againſt the Saints, to give carnal Expoſitions upon them, and* “ *Meanings contrary to them, and to make a Trade of them*; *but bleſſed is he that* “ *doth read and doth underſtand them*. If this prove that Slight to Scripture, our *Adverſary* would ſuggeſt them to be guilty of, then let us be condemned: But God's Witneſs in every unſeared Conſcience will acquit them, and judge him for corrupt Citation, and hard Speeches, who dares to cry thereupon, *Are not theſe as Impudent Hereticks, as the Valentinians* (whom he repreſents to have arrogated to themſelves a Knowledge above Chriſt and his Apoſtles) which, how true ſoever it may be of them, I am ſure is falſe enough of us; for thoſe hideous Conſequences he makes, are not deducible from any unperverted Saying to be cited out of *Truth's Defence*.

And leſt any ſhould think, we deny, with the *Papiſts*, the Peruſal of the Scriptures to Ignorant People, from what our Adverſary ſays, know that they ſpoke of ſuch *Ignorant and Unlearned Perſons*, as in reading, *wreſted them to their own Deſtruction*;

1673. ſtruction; now unleſs it be not dangerous to read to *Deſtruction*, they are not chargeable with Blame in that Matter.

Chap. II. But who are the Knowing and Learned? The *Jewiſh Doctors*? and *Greek Philoſophers*? No, but *Fiſhermen and poor Mechanicks diſcipled in Chriſt's School*, for the Excellency of whoſe Knowledge *Paul reputed his Gamaliel-Acquiſitions, but Droſs and Dung*: So that their *Knowing* and *Learned* are many Times the *Ignorant and Unlearned* we ſpeak of, whoſe Wiſdom God will confound, and whoſe Underſtanding he will bring to nought.

Pag. 6. His laſt Compariſon of us in this Chapter is, with *Marcus, an old Heretick*. The Agreement he makes betwixt us *lyes in our mutual Pretences to Inſpiration and Prophecy*. For as he reports him *to have abuſed many ſilly Women, under Colour of conferring on them the Gift of Propheſying, and that he had a familiar Spirit by which he brought himſelf into Credit with his deluded Followers*; So he tells us that *he has had it confidently affirmed, that about the firſt Riſe of the* Quakers, *in the North of* England, *ſeveral Perſons by Gloves and Ribbands and divers Charms were really bewitched by them. And doubtleſs many of their* Quaking Fits *were real Poſſeſſions by the Devil.*

Pag. 7. *Anſw.* What *Marcus* was is nothing to us; If he has done amiſs, he has anſwered for it by this Time. I confeſs, I am not over fond of the Characters left us of ancient *Hereticks*, knowing what Kind of Creatures the beſt *Proteſtants* are with *Papiſts*; and what fearful Monſters ſeveral ſober Separatiſts are reputed among ſome Proteſtants: But this I know, if what he hath ſaid of ſeveral *Ancients* be no truer than what he hath ſaid of us, he has groſly abuſed their Doctrines and their Memories.

For the Witchcraft of *Gloves*, *Ribbands* and *Charms*, 'tis ſcarce worth my Notice; his Folly in mentioning it, being a ſufficient Reproof and Confutation to himſelf. A Story fit for none at this Time of Day, to report or believe, but a Man of his Size. I thought they had been worn out by this Time.

But let the ſober Reader judge, which Savours moſt of Satan's Deſign, this idle, yet Scandalous, Story, *or our fearing and trembling at the Word of the Lord, and thoſe Terrors that broke in upon our Souls, becauſe of Sin and Iniquity*? 'Tis but the old Spirit of Mockery, that acted the *Jews* and *Heathens* againſt the *Chriſtians*, and *Papiſts* againſt *Proteſtants*, and too many *Proteſtants* of ſeveral Sorts, againſt ſome more reformed Seperatiſts.

For had the Reverend Fear of God poſſeſſed our *Adverſary*'s Heart, in the writing of this Diſcourſe, there had been no Room for ſuch irreligious Scoffs againſt an inoffenſive People. But the Devil, becauſe he would be God, calls God the Devil, and Chriſt Beelzebub; Light, Darkneſs; and the Power of God, the Power of Satan; and the Fear and Trembling brought by the one, the Poſſeſſions and Witchcrafts of the other. Certainly ſuch Men live in a dry Land, they ſee not when Good cometh. But what will not an enraged Tything Prieſt do to deſtroy us, who (he knows) are Diſcoverers of ſuch Deluders?

Chap. III.

CHAP. III.

His pretended Agreement between the Authors of Familiſm and the Quakers *conſidered. His Objections anſwered.*

I Now come to conſider the Reaſon of the Title of his Book, and what Ground he had to name us, the *Revivers* and *Propagators of Familiſm*, with the moſt weighty Objections he makes againſt us, (if in Truth I may repute the ſtrongeſt of them ſuch) and that with what Brevity, Truth and Faithfulneſs I can.

The great Authors of this Doctrine of Familiſm, he ſays, *were* David George *and* Henry Nicholas, *but more eſpecially the latter, as having more improved and diſſemminated the pernicious Errors introduced by the former.* He beſtows many ſevere Expreſſions upon them, more, I think, than becomes a Man of any Charity to give. I am not their Advocate; but ſo much Spleen and ſo little Reaſon, againſt Dead Men, can be neither Chriſtian nor Manly. What he ſays they held, and how far we are concerned in it, it is our Buſineſs to enquire.

§. 1. *Of Chriſt's Miniſtration.*

And firſt he tells us, that *H. N.* ſhould ſay, “ that not only the Law of *Moſes* “ but the Miniſtration of *Chriſt*, and his *Apoſtles*, were only temporary Things inſtituted to bring Men to the perfect Reign of the Spirit; *and then, like Horn-*

Books and Primmers to grown Underſtandings, to be thrown away, p. 10, 11. And that *this is the full Senſe of the Quakers*, ſays our *Adverſary*, p. 10, 11, 12, 13, 14. *Hear* John Crook *a Quaker*; "We believe by the ſame Gift of Grace, that there are ſeveral Miniſtrations, and ſeveral Operations, according to 1 *Cor.* 12. And all by the ſame Spirit, as before and after the Law by *Moſes*, and after by *John* the Baptiſt, and *Chriſt* and his *Apoſtles*. And by this Spirit were the Scriptures given forth, and the Holy Men of God did ſpeak, propheſy, preach and pray, as they were Moved; and to anſwer the Service God had for them to do, they were to wait, as Chriſt commanded his Diſciples, to receive the Promiſe of the Father —— And therefore as it was the Practice of the People of God in old Time, to wait for the Moving of this Spirit, that they might ſpeak as it gave them Utterance in the Evidence and Demonſtration thereof; ſo do this People, called *Quakers*, now. Upon which our *Adverſary* dares to obſerve, *that we, with the* Familiſts, *deny the Miniſtration of Chriſt to be the Miniſtration of the Spirit, and conſequently charges us with a Blaſphemous Derogation from the Honour of our Bleſſed Saviour, who ſaid to his Apoſtles*, John 16. 14. *He ſhall receive of mine, and ſhew it unto you.*

Anſw. If our *Adverſary*'s Weakneſs has run him into this ſtrange Parallel, he is to be pity'd; but if his Envy, he is ſeverely to be rebuked. Will any Man that has Senſe or Honeſty ſay, it is all one to affirm that Chriſt's Miniſtration is *an Horn-book that Time caſts off with Infancy*; and that it is a Waiting to receive the ſame Spirit Chriſt commanded his *Apoſtles* to wait for, as the Promiſe of the Father, and the peculiar Gift and Privilege of his own Miniſtration? Does not *J. Crook* expreſly draw a Parallel between the Holy Men of God of old, *and the* Quakers *of our Time*; *that as they then, ſo the* Quakers *now wait to be taught, moved and ordered by the ſame Eternal Spirit, through which all come to be baptized into One Body?* How was that then no Spiritual Miniſtration, when we deſire to be conformed *unto the Spirit* and *Holy Example thereof*, not making this a new, but reviving that old and durable Miniſtration of the Spirit? Therefore *Blaſphemous Derogations* will return to our *Adverſary*, as unduly charged upon us, with a Charge upon him of baſe Derogation from the Truth of our Belief.

But he thinks that *Humph. Smith* has made much for him in thus Querying; p. 15. "Whether ſhould People be led in theſe Days by *Moſes*, according to his Outward Miniſtration, or the Perſon of Chriſt, *(limiting him to his Viſible Appearance)* or the Spirit of Truth, which he promiſed to pour out after his Aſcenſion; which contains the Subſtance of what he quotes out of *Humph. Smith*, and to which he thus anſwers, *There is no ſober Chriſtian can read this Paſſage without Anger and Diſdain to ſee ſuch wicked Wretches ſcoff, and fleeringly inſult upon the ſacred Perſon of our Lord Jeſus; The whole Hiſtory of whoſe Life and Death, in the Letter of it, they eſteem no better than one of* Æſop's *Fables.*

Anſw. But our *Adverſary* will not ſo eaſily eſcape the Hands of the Juſt God, (whoſe is Vengeance) for theſe Ungodly Defamations, as he well knows he may do ours: Anger, Diſdain, and Lies, become him, and it is little to be wonder'd that he ſhould be guilty of them all againſt a *Quaker*. If *H. Smith* had aſſerted *that* Moſes *could not be our Leader, neither the Viſible Perſon of Chriſt, but the Spirit of Truth*, he had not exceeded the Warrant of Scripture, nor the very Judgment of this Reviler. It is not two Pages off that he quoted John 16. 14. *He ſhall receive of mine, and ſhall ſhew it unto you:* Which, if I underſtand any thing, imports thus much; *That thoſe Things which they knew not whilſt Chriſt was with them, after his Aſcenſion the Holy Ghoſt ſhould reveal unto them*, as theſe two preceding Verſes fully prove. *I have yet many Things to ſay unto you, but ye cannot bear them now; Howbeit, when the Spirit of Truth is come, he will guide you into all Truth, and he will ſhew you Things to come.* Nay, Chriſt himſelf ſays in the 7th Verſe, *Nevertheleſs I tell you the Truth, It is expedient for you that I go away; For if I go not away the Comforter will not come unto you.* And in the 14th Chap. Verſe 16, 17, 18, 19, 20, he ſpeaks thus, *I will pray the Father, and he will give you another Comforter, and will abide with you for ever, even the Spirit of Truth:* So that the *perſonal Miniſtration* was manifeſtly *tranſient* and *temporary*; but That of the Spirit was to abide for ever. But I would not any ſhould think it to be leſs Chriſt's Miniſtration, becauſe the Miniſtration of the Spirit; for the Lord is that Spirit, as his own Words manifeſt: Again, *I will not leave you Comfortleſs, I will come to you. Yet a little while, and the World ſeeth me no more, but ye ſee me: Becauſe I live, ye ſhall live alſo; For he that dwelleth with you, ſhall be in you. At* *that Day you ſhall know that I am in my Father, and you in me, and I in you.* And that this Comforter is Chriſt in his Spiritual Coming and Appearance, let it be farther obſerv'd, that the ſame Word for *Comforter* (Παράκλητος) in *John* 16. 7. is the Word uſed by the ſame Apoſtle in the firſt Verſe of the 2d Chapter of his firſt Epiſtle, for *Advocate*, when he ſays, *We have an Advocate with the Father, Jeſus Chriſt the Righteous.*

In ſhort, the Diſpenſation of his Viſible Appearance was but Temporary: *It is expedient for you that I go away.* But his *Miniſtration*, who ſo appeared, then diſappeared, and after re-appeared in a Spiritual and unalterable Miniſtration, *Lo, I am with you to the End of the World*, Mat. 28. 20. And truly thus much our *Adverſary* (p. 13.) in Contradiction to himſelf, grants us, that *the Miniſtration of Chriſt was indeed the Miniſtration of the Spirit.* Now what Scoffs, Fleerings or Inſults againſt the ſacred Perſon of our Lord Jeſus any can ſee in this Doctrine, to incite a ſober Chriſtian to Anger and Diſdain, I leave to any but ſuch an Angry Diſdainful Enemy to judge?

I cannot forget this horrible Lye of us, concerning the *Scripture*, ſtolen probably out of an *Anabaptiſts* lying *Dialogue* lately printed againſt us. *Prelaticks* and *Sectaries* can ſometimes agree againſt *Quakers*, *Æſop's Fable*s have more Worth in them than all the *Books* that ever were written againſt the *Quakers*; I do not at all doubt but there are twenty Fables in *Æſop*, that, well conſidered, would have taught them more Diſcretion and (it ſhould have been their own Fault if not) more Honeſty too, than any or all of them have ſhewn in their utmoſt Endeavours againſt us. *But that we have no more Regard to, nor Belief in the Holy Scriptures of Truth, than in* Æſop'*s Fables*, is a Story more prophane and fabulous than any Fable in *Æſop*; and God will recompence with a Vengeance this *Defamer* of an Innocent People, unleſs diverted by his unfeigned Repentance.

§. 2. *Of Revelation.*

He tells us, the ſecond Thing wherein the *Familiſts* and *Quakers* are all one, *is the Pretence of Immediate Revelation.* Dav. Geo. *and* H. N. *both pretended to receive their Doctrine from the Angel* Gabriel. *And* W. Gibſon, *the* Quaker, *ſays*, p. 16. *that the Goſpel which they preach they have not received it from Men, nor from Books, nor from Writings, but by the Revelation of Jeſus Chriſt in them, and then denies the Scriptures of the old and New Teſtament to be the revealed Will of God.*

Anſw. After what Manner *D. G.* and *H. N.* received their Commiſſion I know not, but ſure I am that *W. Gibſon*'s Aſſertion is ſound. Take away *Revelation* and the Goſpel ceaſes of Courſe; Chriſt is put beſide the Dignity of his Prophetical and Prieſtly Office; the Promiſes of God will be broken; and the moſt excellent Part of the Scriptures, God's Traditions, made void. Who was it ſaid, *A Prophet ſhall the Lord your God raiſe up like unto me*, Deut. 18. 18. Him *ſhall ye hear in all Things. There is a Spirit in Man; and the Inſpiration of the Almighty giveth Underſtanding*, Job 32. 8. *As for me, This is my Covenant with him, ſaith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from henceforth and for ever*, Iſa. 59. 21. *I will* Reveal *unto them the Abundance of Peace and Truth—*, Jer. 33. 6. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt* Revealed *them unto Babes—— And no Man knoweth the Father but the Son, and he to whom the Son will* Reveal *him*, Matt. 11. 25, 27. *No Man can come unto me, except the Father which hath ſent me, draw him.* John 6. 44. *But God hath Revealed them unto us by his Spirit. For the Spirit ſearcheth all things yea, the deep things of God. For the Things of God knoweth no Man but the Spirit of God*, 1 Cor. 2. 10, 11. Chap. 14. 30, *If any Thing be revealed to another that ſitteth by, let the firſt hold his Peace. For when it pleaſed God to* Reveal *his Son in me. For I neither received the Goſpel of Man, neither was I taught it, but by the* Revelation *of Jeſus Chriſt*, Gal. 1. 12. 16. *If any be otherwiſe minded, God will* Reveal *it to him*, Phil. 3. 15. As I ſaid before, ſo again, Who uttered theſe excellent Sayings, and for what End? If no *Inſpiration*, no *Underſtanding*; If no *Revelation*, no *Knowledge*; And if the Spirit ceaſe to teach, (as it can never teach, but by Inſpiration or Revelation) then the Adminiſtration of Chriſt and his Apoſtles is ceaſed indeed; And ſo, not the *Quakers*, but their *Adverſary* overturns the Goſpel-Miniſtration, as begun and preached by Chriſt and his Apoſtles. And be it known to all the World, we think *Revelation* no Diſgrace to our Cauſe. *Parrots* may learn Scripture, but can never experience it; And thoſe know little better who know not by Experience: They are unprofitable *Canters* indeed, who confidently talk of what they never felt, and idle Boaſters who buoy up themſelves unto the Reputation of Miniſters and Chriſtians, with a loud Talk of their Travels, Tryals, Inſpirations, and Experiences, whom they plainly mock in their Poſterity, concluding all blind becauſe themſelves cannot ſee. In ſhort, Let it be the Character of the deſpiſed *Quakers*, (and we glory in it) that all the *Councils, Synods, Univerſities, Doctors, Scholars, and the moſt Unanimous Decrees, Learned Books,* and whatever the Power and Art of the Spirit of Man can produce, will never be able to give, or rule that true Faith which overcomes the World; For *that which may be known of God is manifeſted within Man:* And though outward Records may teſtify of and direct to that Unerring *Light* and *Spirit*, by which Man comes both to know God, and to be made Conformable to his Heavenly Image; yet nothing below the Diſcoveries, Convictions, and Effectual Operations of the Eternal Spirit, can give Man the certain Knowledge of God, nor that daily Ability by which alone he may be enabled to obey him.

Pag. 16, 17, 18. But he oppoſeth to us Miracles and Reaſon, inſinuating that we have no more of the laſt than the firſt, and therefore not to be believed. To the firſt, I ſay, we pretend to no other Religion, than what was profeſſed and practiſed by the Apoſtles, and therefore need no new Miracles after that Manner to confirm that which has been confirmed by Miracles already; eſpecially to thoſe who believe thoſe Miracles: And to deny Revelation where there are no Miracles, is to diſcard many of the Prophets, and to deny the Pouring forth of the Spirit upon the Primitive Chriſtians. But above all, hear the Man's Interpretation of Deut. 18. 22. *When a Prophet ſpeaks in the Name of the Lord, if the Thing follow not, nor come to paſs; that is,* ſaith this horrible Perverter of holy Scripture, *if he do no Miracle;* whereas the *Verſe* intends no ſuch Thing. Is this to rant over the *Quakers* for Idiots, as if he were ſome Doctor of the Chair, that where the Scripture ſpeaks of *Prophecy*, he ſhould render it *Miracle*; as if he that is a Prophet, is a Worker of Miracles, and that Miracles and Prophecy are equivalent? But (*Argumentum ad hominem*) let us ſee how it will hold. He that is a true Prophet muſt neceſſarily work Miracles; *But the Prieſts of* England *cannot work Miracles*; therefore, *the Prieſts of* England *are all Falſe Prophets.* A true Concluſion, yet falſe Premiſes; A Paradox. Now for the Reaſonableneſs of our Doctrine: 'He 'thinks a very mean Capacity can find none in it; for how ſhould there be any 'Reaſon in what they teach, when they themſelves, *ſays he,* deny the Uſe of 'Reaſon. (pag. 18.) But none have leſs than they which pretend to ſo much. This Man dares ſwagger for Reaſon, and yet cries out, *Hereſy*, as ſoon as he ſees it. His Reaſon is, *the Authority of his Church, The* Say-ſo *of ſome Univerſity Doctor,* finally, *The Works of ſome learned Men*; and offer never ſo much Reaſon and Conſcience againſt them; and your Reaſon is Sophiſtry, and Conſcience, *Enthuſiaſm.* The juſteſt Separation in the World is with ſuch but *Schiſm*, and which is the laſt Stratagem, ſuch Perſons muſt be Enemies to *Cæſar.* But I may ſay of thoſe Men, as *Heraclitus* ſaid of their Fore-Fathers, *If blind Men were to judge of Sight, they would ſay Blindneſs were Sight.* God is the Fountain as well of Reaſon as Light: And we aſſert our Principle not to be without Reaſon, but moſt Reaſonable; Whence it is frequent with us in our Reproof of Cruel Men, to ſay, *they are Unreaſonable,* whether it be to Man or Beaſt, making good what the Prophet ſaith, *For his God doth inſtruct him to Diſcretion, and doth teach them.* Again, *Come and let us Reaſon together.* And *Tertullian* will have the firſt Verſe of *John* thus rendred; *In the Beginning was Reaſon, and that Reaſon was with God, and that Reaſon was God; by that were all Things made, &c.* And this ſeems no foreign Interpretation, for in the 10th Verſe of *Jude* we have ſenſual Men not having the Spirit, called ἄλογα ζῶα, *Unreaſonable Creatures,* according to which the Apoſtle *Peter* ſpeaks, ἕτοιμοι πρὸς ἀπολογίαν αἰτοῦντι λόγον, *to him that aſks Reaſon ready to give it.*

Thus much (to overlook our own Tranſlation in *Paul*'s ſecond Epiſtle to the *Theſſalonians,* where he calls ſuch *Unreaſonable Men that have not Faith*) concerning Reaſon: So that it is very evident by our Adverſary's denying, and the *Quakers* aſſerting an unerrable Principle to be in Man, and the Refuſal of the one, and the Readineſs of the other to be governed thereby, that not the *Quakers*, but their Enemies are Unreaſonable both in their Faith and Practice.

§. 3. *Of Forms of Prayer.*

Our Adverſary ſpends two or three Pages in proving the Neceſſity of *Bodily Worſhip,* and he doth it ſo lamely, that if it were ſo much my Judgment to deny it, as it is to practiſe it, I know nothing he has ſaid, to incline me to it. This he makes an Introduction to that Agreement, he ſays, there is between D. G. H. H. and the *Quakers*, *in their mutual Renouncing both Bodily Worſhip and Viſible Ordinances*. For Bodily Worſhip, I need ſay no more, than that our publick Meetings judge him guilty of great Diſhoneſty. For his *Viſible Ordinances*, we ſhall proceed to conſider them. The firſt is concerning *a Form of Prayer*, hear him.

With the like ſilly and weak Confidence they exclaim againſt Forms of Prayer, when as our bleſſed Saviour taught his Diſciples a Form. Matt. 6. 9. *After this Manner therefore* pray ye, *&c. And leſt,* ſays he, *we ſhould think that this was only a Pattern,* Saint Luke Chap. 11. expreſſes it, when ye pray, ſay, Our Father, &c. *that is, do it in theſe Words. Moreover* John *taught his Diſciples; and one of Chriſt's Diſciples deſired that he would teach them: where we are told,* firſt *that* John *delivered a Form of Prayer to his Diſciples.* 2. *That Chriſt's Diſciples beſought him that he would alſo give them ſome Form of his making.*

Anſ. But can this Man have the Vanity to plead the Neceſſity of the Uſe of this Form, much leſs of thoſe that are of Mens Invention and Appointment from thoſe Quotations? Has his Religion brought him no farther? Can he believe that *Matthew* writ by the Holy Ghoſt, and yet imply an abſolute Reproof in his ſo much more commending *Luke*'s Account, which, he thinks, requires the expreſs Words, and not others like them? But let it be conſidered, that this was a Time of Infancy; and that it was before the more full pouring out of the Spirit, is certain; and that they knew not *Goſpel-Prayer* as afterward, is undeniable. Beſides, It is either Sufficient, or it is not; If *Inſufficient*, it reflects on Chriſt, beſide, who can ſupply it's Defect? If *Sufficient*, why do you uſe any other? What ever it is upon our Principles, you muſt confeſs it to be a ſetting of your Poſts by God's Poſts; your Invention by his Inſtitution. It is meer Deceit to attempt the Defence of the *Popiſh Engliſh Maſs-Book* from Chriſt's Prayer. Prove your Forms to be of Divine Inſtitution, and that God by his Spirit now requires them, and the Debate will end; otherwiſe we reject the Alluſion as improper and incoherent. The Spirit is not confinable to ſet Forms, though in Times of Ignorance he hath adminiſtred Comfort in them to thoſe who were ſincere, and knew no better: But Forms are not therefore to be perpetuated; for that were to obſtruct the more free Operation of the Spirit, and our Expreſſion by it: It is at beſt but a State of Weakneſs to be condeſcended to, but never to be pleaded for; God's Spirit will be unlimited, as well as the Words, he prompts us to, muſt never by another be confined.

§. 4. *Of Baptiſm.*

He ſays, *we both Deny Baptiſm* (by which I underſtand *Water*) *becauſe Chriſt finding it among the* Jews *adopted it into his Religion; a Ceremony neither burthenſome nor offenſive, and the only Door ſet open under the Goſpel for Salvation.* For which he brings three Scriptures, *Matt.* 28. 19. *Go, and teach all Nations baptizing them in the Name of the Father, &c.* To the ſame Purpoſe by *Mark*, chap. 16. ver. 15, 16. *And Chriſt's Saying, John 3. 5. Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*

Anſ. If Baptiſm was ever *Jewiſh* as our *Adverſary* grants, then becauſe Chriſt came to end all *Jewiſh* Ceremonies, Water-Baptiſm can bear no Evangelical Perpetuity. And if it ſhould be objected, that *it was uſed after the Pouring forth of the Holy Ghoſt*, I anſwer, ſo were *Circumciſion, Vows, Purification, Forbearing to eat Things ſtrangled and Blood*; And the common Practice of *Chriſtendom*, ſo called, ſufficiently tells us, what is become of thoſe Obſervations. Uſing and Inſtituting are two Things. The Apoſtles condeſcended where they never commanded.

In the two firſt Scriptures, which contain a Commiſſion, there is no Water mentioned; That there is a *Baptiſm of the Holy Ghoſt*, I hope, all will grant; That ſuch a Baptiſm admits of no outward Water is plainly implied: And that it was the Baptiſm of the Holy Ghoſt (and therefore not of Water) which Chriſt intended, I will briefly prove.

Firſt, This Commiſſion was ſome of the laſt Words Chriſt ſpoke; that it is to be fulfilled is certain; that they could not do it without Power is clear; that neither of thoſe Chapters mentions any ſuch Endowment muſt be granted. Whither then muſt we go to fetch that Account here omitted? I would deſire my *Reader* to turn to the firſt Chapter of *Luke*'s *Acts of the Apoſtles*, where we ſhall find Chriſt's laſt Words to his conſtant Followers thus left upon Record; *And being aſſembled together with them, he commanded them that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which,* ſaith he, *ye have heard of*

Acts 1. 4, 5, 6, 7, 8, 9.

me. For John *truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this Time reſtore again the Kingdom to* Iſrael? *And he ſaid unto them, It is not for you to know the Times or Seaſons which the Father has put into his own Power; But ye ſhall receive Power, after that the Holy Ghoſt is come upon you, and ye ſhall be Witneſſes unto me, both in* Jeruſalem, *and in all* Judea, *and in* Samaria, *and unto the uttermoſt Part of the Earth. And when he had ſpoken theſe Things, while they beheld he was taken up, and a Cloud received him out of their Sight.* Now if the Promiſe of the Father was the Pouring out of the Holy Ghoſt, and if the Pouring out of the Holy Ghoſt be the Baptiſm of the Holy Ghoſt, and that the Baptiſm of the Holy Ghoſt was that which qualified them to be his Witneſſes, as the whole Place fully proves; *Then, Go, and teach all Nations,* &c. in *Matthew*, and, *Go ye into all the World*, in *Mark*, muſt not have been ſpoken before theſe Words in the Acts, *at leaſt not to take Place till they themſelves had been baptized with the Holy Ghoſt*; and conſequently the Baptiſm mentioned in that Commiſſion, muſt not have been a *Water-Baptiſm*, as *John's* was, *but that of the Holy Ghoſt which they were to be baptized with:* So that the Order of the Words, *at leaſt in Execution*, if not in Expreſſion, muſt have been this, *John indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days hence; Then go ye and teach all Nations, baptizing them in* (or rather into) *the Name of the Father, Son and Holy Ghoſt; And lo, I am with you always unto the End of the World.* Nor is this incredible, when we conſider, that without their ſo baptizing, it had been utterly Impoſſible for them *to have turned them from Darkneſs to Light, and from the Power of Satan unto God.* And doubtleſs they might as well baptize with the Holy Ghoſt, *as reconcile by the Word*; For where the one was, the Power of the other could not be wanting.

For the third Scripture, though *Water* be mentioned, yet what *Water* will be the Queſtion. That it is not meant of outward Water, I offer ſeveral Reaſons. 1. To be born of Water and of the Spirit is no more, *than to be born of Water*, or *of the Spirit*, καὶ being here explicative; For were it otherwiſe, and that by Water were underſtood *External Water*, this Abſurdity would inevitably follow, that the Soul of Man which is Spiritual and Internal, could in part be regenerated by *Water External and Elementary:* But this Place is excellently unfolded, by that notable Paſſage of the Apoſtle *Paul* in his Epiſtle to *Titus*, chap. 3. 5. *Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the Waſhing of Regeneration and Renewing of the Holy Ghoſt*; where we not only have the Waſhing of *Regeneration* to parallel being *born again of Water* (which ſay we, muſt be as Spiritual as the New Birth it produceth) but alſo *the Renewing of the Holy Ghoſt* to anſwer *being born again of the Spirit*, That as the waſhing of Regeneration, or Renewing of the Holy Ghoſt, are Synonymous, or Expreſſions to the ſame Purpoſe; ſo being born again of *Water*, or being born again of the *Spirit*, are equivalent.

But if our *Adverſary* will have this *Water* to be material in Honour of his Baptiſm, Let him never refuſe the like Liberty to us in Conſtruction of that great Water-Baptiſt's own Words: *But he ſhall baptize you with the Holy Ghoſt and with Fire*, that is, *material Fire*. Mat, 3. 11. My Judgment is, if that were the Church of *England's* Baptiſm, he had never been her Son, though ſuch Sons are ready to *Chriſten many with that Fiery Baptiſm*. But if ſuch an Interpretation be abſurd, let him not eſteem his own Rational: And if it muſt be the *Holy Ghoſt, or Fire*, then let it be *Water, or Spirit*; for indeed they are but ſo many Words, intimating the various Operations of one Divine Power.

In ſhort, *John* was but a Forerunner, therefore not tobe perpetuated: *He was the Water (but Chriſt the great Spiritual) Baptiſt*; The former to decreaſe, the Latter to increaſe: *And the leaſt in Chriſt's Kingdom, which is not of this World, is greater than John*; not than his private State, *but outward Adminiſtration.*

Paul (whoſe Commiſſion was larger than any Prieſt's in *England*) tells us, *He was not ſent to baptize* (with Water) *but to Preach*; And inſtead of enjoyning the Practice of it upon others, *he thanks God that he baptized but very few himſelf*, which ſurely he had never done, if it had been Part of his Commiſſion, or the durable Baptiſm of the Goſpel; For he had juſt Reaſon to ſuſpect ſome diſaffected would make that ill Uſe of his Liberty, *that it was to ingratiate and ſet up himſelf, being conſcious that he had no Authority for what he did.* This he farther gives us to believe in that pertinent Paſſage to our Purpoſe; *There is One Body,*

1673.

Chap. III.

1 Cor. 1. 15. 16, 17.
Epheſ. 4, 5, 6.
Pag. 28. 29.

One Spirit, One Lord, One Faith, One Baptiſm, One God and Father of all. If more Baptiſms than one, then more *Bodies, Spirits, Lords, Faiths, Gods, and Fathers of all, who were above all, and through all, and in them all,* unto whom *Paul* wrote. If this be abſurd, and that there is but one Baptiſm, I hope, it will not be denied to be *that of the Holy Ghoſt,* which is both moſt ſuitable to the Evangelical Miniſtration, *and the peculiar Baptiſm of Chriſt Jeſus our Lord.* I ſhall touch upon one Paſſage more.

The like Figure whereunto even Baptiſm alſo doth now ſave us; as our modern Tranſlation has it, From which, though our Adverſary would infer *that Water-Baptiſm is to be uſed, as co-aſſiſtant with the Anſwer of a good Conſcience, to Salvation,* (pag. 28, 29,) I doubt not unanſwerably to maintain our foregoing Aſſertion.

This Verſe admits of various Readings in ancient Copies, and diverſe Interpretations by learned Men. We ſhall a little diſquiſite the Matter, that he may ſee we ſhall not refuſe *Learning* where it may perform the Office of an honeſt Servant, not an Uſurper. * ᾯ (ſome have it ὃ or ȣ̃; the Modern *Greek* ὁμοίον) καὶ ἡμᾶς (*Auguſtin* has it *Vos,* and our old Books, ſaith *Zegerus*) ἀντίτυπον (which *Vatablus* makes the Truth relative to the Type *Flood.* And ſaith *Grotius,* " Vox ἀντιτύπου *eſt communis*
" *utrique relato, i. tam Figuræ tribuitur quam Rei per Figuram ſignificatæ*; ſignify-
" ing *Type* and *Antitype,* or the Thing ſignified by the *Type*) *Eraſmus* hath it, *cui*
" *nunc ſimile ſive reſpondens Baptiſma,* ſo that Baptiſm may anſwer as the Thing
" typified, not another Type) Ἀντίτυπον, ſays *Dr. Hammond,* (a famous Man of
" the Engliſh Church) is certainly beſt renderd *Antitype*; yet there be two diffe-
" rent Senſes, ſometimes Contradictious; thus *Zenephon* and *Heſychius.* Then
" Deſtruction was by outward Water, *now Salvation by Inward*; otherwiſe *pro* or
" *in lieu of another,* as ἀνθύπατος, he that ſupplies the Conſul's Place, ſo ȣ̃ ἀντίτυπον
" βάπτισμα (as in an old Copy in *Oxford*) is the *Ark inward,* ſupplying the Place
" of the *Ark outward.* Νῦν σώζει βάπτισμα, which *Capellus* underſtands to be *Baptiſ-*
" *mum internum, quo ſimus Mortis & Reſurrectionis Chriſti participes. Hujus in-*
" *terni Baptiſmi Typos aliquot habemus in* V. T. *imprimis autem Arcam diluvii, et*
" *Arcam Noæ.* By Inward Baptiſm we are made Partakers of Chriſt's Death and Reſurrection. Of this Inward Baptiſm we have ſeveral Types in the old Teſtament, of which *Noah's Ark* was one. *Grotius* refers us to theſe Scriptures for an Apoſtolical Expoſition, *Rom.* 6. 3, 4. *Epheſ.* 4. 5. *Gal.* 3. 27. *Col.* 2. 12. all which refer to Man's being *baptized into Chriſt's Death, his putting on of Chriſt, and to the one Lord, one Faith, one Baptiſm.* And indeed *Beza* ſhewed them the Way, who will have it, that the Baptiſm which anſwered to *Noah's Ark, was not material Water,* but the Power *of Chriſt within,* which preſerves us cleanſed, and enables us to call on God with a good Conſcience. Nor is *Dr. Hammond* of a different Judgment in this Caſe, who not only will have ἀντίτυπον rendred *Antitype,* but the *Baptiſm* that is that *Antitype,* anſwering to *Noah's Ark, to be the inward Waſhing of Men's Conſciences from Pollution, aud delivering them from the Deluge of Sin and Deſtruction.*

Not only from all this do I conclude, the *Baptiſm* mentioned in that Place, to be the *Antitype.* or Truth anſwering to the outward and typical Salvation of *Noah's Ark*; but for thoſe Reaſons which were with me, before my Peruſal of theſe *Authors,* and which I ſhall now briefly offer. *Firſt,* If ἀντίτυπον βάπτισμα were but a Type or Figure, one Type would anſwer another, which is not proper. *2dly,* It were both to ſuppoſe, that the Goſpel were a State of Figures (which is the Subſtance of all) and of ſuch Figures too, as are leſs demonſtrative or ſignificant; for, what is that Sprinkling, Baby-Baptiſm (for Dipper or dipped I ſuppoſe our *Adverſary* to be neither) to the Words *Deluge* and *Noah's Ark.* *3dly,* The Baptiſm in the Text, muſt be ſuch an one as hath Efficacy enough in it *to ſave,* which outward Water can't do; Beſides the Word σώζει, or ſaveth, hath Relation to *Noah's* Ark, wherein the eight Souls were ſaved; therefore the Antitype, or Truth anſwering to that, as Type. *4ly,* It is ſuch a Baptiſm *as ſaves by the Power of Chriſt's Reſurrection.* anſwerable to Rom. 6. 3, 4. *Know ye not that ſo many of us, as were baptized into Jeſus Chriſt, were baptized into his Death? that like as Chriſt was raiſed up from the Dead, by the Glory of the Father; even ſo we alſo ſhould walk in Newneſs of Life.* *5ly,* And this the *Parentheſis* in the Verſe undeniably proves, being an illuſtration of the Baptiſm intended, *not the putting away af the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God,* or as ſome have it, interrogatio, ἐπερώτημα Inquiſition or Enquiry, alluding to the Oracle *U R I M* and *THUMMIM,*

Jacob Capell. Salm. *Sac. ling. Profeſs. in loc.*

THUMMIM, by which Men have Boldneſs and Acceſs to God; ſo as to render the Verſe, "Cui etiam ex adverſo oppoſitus, nos ſervat Baptiſmus, non is quo carnis ſordes abjiciuntur, ſed is quo fit ut bona conſcientia Deum interroget per reſurrectionem Chriſti, *i. e.* To which the directly Oppoſite Baptiſm alſo now ſaveth us, *not That by which the Filth of the Fleſh is caſt off, but That by which it is effected*, that a good Conſcience may aſk God by the Reſurrection of Jeſus Chriſt. From all which, two Things reſult; *Firſt*, that the Verſe ought to be thus rendred, *Anſwerable to which Figure Baptiſm now alſo ſaveth us, not the putting away of the Filth of the Fleſh, but the Account of a good Conſcience to God, by the Reſurrection of Jeſus Chriſt.* And indeed the moſt diſputable Part of this Verſe is abundantly confirmed on our ſide, by the Simplicity of the Ancient *Engliſh, French and Spaniſh Tranſlators.* And I wonder that any Man of common Senſe, not greatly abuſed by Prejudice or Cuſtom, can think, that the Baptiſm mentioned, ſhould be that of Water, when the middle of the Verſe provides this material Diſtinction, *not the putting away of the Filth of the Fleſh* (the Effect of outward Water) *but the Anſwer of a Good Conſcience to God* (the Fruits of the Holy Ghoſt alone) to that very End that People ſhould not think ſo; I mean, that it was a Water-Baptiſm.

Secondly, It may not be improper for us to obſerve, That if one Verſe hath ſuch Variety of Copies, Readings, Tranſpoſitions and Senſes, as hath been noted, beſide what we could yet produce, that they are at a miſerable paſs for an Univerſal, Living, Conſtant and Unerring Rule, who eſteem the preſent Scripture ſuch, excluſive of the Spirit, which Time, Variety of Tranſcribers, Tranſlators, Interpreters and Expoſitors, have rendred ſo Uncertain. But if we had been unprovided of all this to our Defence, what has our Adverſary to do to charge us with a Diſcontinuance of Water-Baptiſm, till he had firſt clear'd his own Opinion from Popiſh Innovation and Invention? What Scripture or pure Antiquity has he for *Infant-Baptiſm*, one of the *Unſcriptural and Senſeleſs Ceremonies of his* Religion, about which ſuch as he make more ſtir than about that of the Holy Ghoſt? A Man may gueſs what a Chriſtian he is, and how well he is verſed in Chriſt's Doctrine, who can call a little Water ſhed by a Prieſt's Hand *the Door into God's Kingdom.* How much is this ſhort of the Romiſh Prieſt's making his God, who ſays, *the Bread is Chriſt after Conſecration*, ſince Chriſt, who is God over all, Bleſſed for ever, ſaith, *He is that Door*; *which* H. Hallywell *will have his Infant-Water-Baptiſm to be.*

§. 5. *Of the Supper.*

But he ſaith of us and the Familiſts, *By the ſame Diabolical Spirit, wherewith they are poſſeſſed, they lay aſide the Sacrament of the Lord's Supper as a Thing too Carnal.* (pag. 30, 31.) In Oppoſition to which he produceth *Matt.* 26. 26, 27. How that *Chriſt took Bread and bleſſed it, and brake it, and gave it to his Diſciples, and ſaid, take, eat, this is my Body; Then he took the Cup and gave Thanks, and gave it to them, ſaying, drink ye all of it.* St. Mark, *chap.* 14. *repeats the very ſame, and ſays, they all drank of it; But* St. Luke *Chap.* 22. 19. *and* St. Paul 1 *Cor.* 11. 24. *added theſe Words* [*do this in Remembrance of me*] *which import both a Commiſſion and Direction to uſe and continue them.*

Anſ. 'Tis granted, that Chriſt, eating the Paſſover with his Diſciples, did Familiarly repreſent that Fleſh and Blood, which he gave for the World, that whoever eat thereof ſhould have Life Eternal abiding in them. Nor is this ſtrange; for it was his Familiar Way of opening his deepeſt Myſteries, and recommending the moſt excellent of all his Commandments; witneſs his Diſcourſe concerning the Bleſſed Unity of Chriſt and his Members, by the Simlitude of a Vine and it's Branches; And both his *Waſhing his Diſciples Feet, and requiring them to follow his Example*. John 13. 5, 14.

That this Practice was enjoyned his Diſciples, is not warranted from *Matthew, Mark*, or *in Remembrance of me*, as our Adverſary obſerves: But that they ſhould be *Paul*'s alſo, as he affirms, is both an abuſe of the Scriptures, and them that read them; For theſe are the Apoſtle's Words, *as often as ye eat this Bread and drink this Cup, &c.* which amounts to no more than this, when ye do eat this Supper, do it worthily; ſo that there is no Command to do it, though as often as they did do it, they were exhorted to do it diſcerningly: *As often as you do it*; and *Do it often*, are differing Sayings.

And that *Luke*'s Words do not perpetuate it, eſpecially as now uſed, I ſhall prove. Firſt, if it be but a *Sacrament or Sign*, as ſaith our Adverſary, then can it not of right continue longer than till the *Thing ſignified* ſhall come. *Do this till*, that is, when that is come, till the coming of which, the Sign was to be uſed; there remains no longer any Inſtitution.

Now between all Types and Antitypes, Shadows and Subſtances, Parables and Morals, there muſt needs be ſome Reſemblance, or elſe the End of their being uſed will be loſt to them, for whoſe Sakes they were appointed: For inſtance, Chriſt is called a Door, becauſe no Man comes to the Father, *but through him*; A *Lyon*, from his Strength and Dominion; A *Lamb*, becauſe of his Innocency; A *Vine* becauſe of that Excellent Fruit he brings forth; and laſtly, he calls himſelf by the Name of *Bread*, becauſe of that inward *Strength* and *Nouriſhment* ſuch receive that feed Spiritually upon him: Wherefore the Subſtance ſhadowed out, by this outward Bread and Wine, is no other than *Chriſt, as the Bread that came down from above, and that Fleſh and Blood which all were to eat and drink of* that would have Eternal Life; mentioned at large *John* 6. So that admitting of a Command, it muſt be thus read, *Do this till I come, who am the Heavenly Bread, and Fleſh and Blood, that give Eternal Life to them that feed thereon*; which Bread the Apoſtle very well underſtood, when in the foregoing Chapter to the *Corinthians* he thus delivered himſelf, *I ſpeak as to wiſe Men, Judge ye what I ſay, The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? For we being many are One* Bread, *and One Body, for we are all* Partakers *of that* One Bread, 1 Cor. 10. 15, 16, 17. And this Chriſt himſelf intimated in the following Verſe to that Paſſage out of *Matthew*, *But I ſay unto you, I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom.* And I query if that was not made good, on the Day of *Pentecoſt*, when ſcoffing, yet truly (like *Caiaphas* in another Caſe) ſeveral Spectators ſaid of the Diſciples, *They were full of New Wine*: Acts 2. 13. Which was the Beginning of the Reſtoration of that Kingdom of God to *Iſrael*, that the Diſciples a little before ſo weakly queried after.

In ſhort, The Father's *Kingdom* is *within*, *Luke* 17. 20. What was that Fruit then that was to be drunk anew in that Kingdom? Certainly it came from himſelf, the true Vine, and muſt be of a Spiritual and Inward Nature, like to the Kingdom.

To conclude, If Bread and Wine be but a Sign; And if Things ſignified ought to reſemble their Signs; And if Spiritual Bread and Wine moſtly anſwer thoſe Viſible Signs; And if they are to be had in the Kingdom of God; And if the Kingdom of God be within; And that who eat not that Bread, and drink not that Wine, have no Life in them; Then becauſe the Apoſtles had Life Eternal in them, and we a Meaſure of the ſame in us, Chriſt, the Heavenly *Bread and Fleſh, and Wine and Blood,* was then and is now come, and conſequently, the Shadows of thoſe good Things (as to any Inſtitution) were and are at an End: And as there is but One Spirit, and One Lord, One Faith, One Baptiſm, One God and Father, One Heavenly Kingdom, One Holy Body; So but *One Bread, and but One Cup, and but One Communion and Fellowſhip, and that is with the Father and the Son, by the Holy Ghoſt.*

But here, as in the Caſe of Water-Baptiſm, it will be objected, why were they then afterwards uſed?

Anſ. The Practices of good Men, though in Things temporary, are many Times too greedily received, and too long doted upon by thoſe who deſire to be reputed their Followers. Any thing once becoming cuſtomary is hard to be left; Several *Jewiſh* Ceremonies the Holy Ghoſt thought fit to be diſpenſed with for a Seaſon, that were never to be perpetuated. But what has our Adverſary and the ſeveral Sorts of *Proteſtants* in the World to do with *Baptiſm and the Supper*, and deny that Qualification and Commiſſion the Apoſtles had? They will never ſtand our Enquiry about their Call, which they know, we have great Cauſe to ſcruple, indeed to deny; For all muſt or ſhould know that was either *Immediate*, or *Mediate* and *Succeſſive*. If Immediate, then they muſt neceſſarily confeſs to a Commiſſion upon Inſpiration, and then *Quakers*. If Mediate and Succeſſive, then either *beſide* the Church of *Rome*, or *through* the Church of *Rome*; *Not beſide* the Church of *Rome*, becauſe ſhe cannot prove any regular Ordination, or uninterrupted Succeſſion, either as to Faith or Diſcipline. If *through* the Church of *Rome*, *then they own the Ordination of a Church they renounce, and grant Her the Keys, whom they have writ againſt for theſe ſix ſcore Years, under the Name of Whore of* Babylon, *and Mother of Harlots, and all Abominations of the Earth.* Can that which you account a corrupt Fountain, bring forth clean Streams? Will Men ſeek Ordination at the Hands of that Church, they reſolve to employ it againſt? *Has ſhe forfeited her Religion,* *and not her Power?* When did ever God make over his Authority by ſuch an Entail? If Mens Errors and Vices do not un-miniſter them, It will follow, that they may be *Ill Chriſtians*, but very good Miniſters. For Shame never renounce the *Roman Church* as Falſe, if her Ordination muſt be True; For what has Power to make a Miniſter, muſt be allowed to have Power both to inſtruct and conclude him in what he is to miniſter: Wherefore never let any own her to have Heaven's Keys of Church Authority, and then deny her as Heretical; For where-ever any Church or People are truly ſuch, that Church or People have thereby forfeited all Right thereunto: And as the contrary Opinion has long enricht the *Pope's Coffers*, ſo the Unwary Conceſſions of ſome certain *Proteſtants* thereto, have too evidently given away a great Share of that good old Cauſe.

I have dwelt longer upon theſe Particulars, than my Adverſary's Weakneſs could deſerve at my Hands, but their Information hath induced me to it, who are aſſaulted by the envious Endeavours of our ſeveral *Adverſaries*, that daily ſeek, how to *miſ-repreſent us, and our moſt Evangelical Principles.*

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His Third Chapter examined, which conſiſts of the Holineſs of Times, Places, Things and Perſons under the Goſpel.

§. 1. *Of the Sabbath-Day.*

HIS Accuſation is, that *the* Familiſts *and* Quakers *put no Difference between one Day and another, the Sabbath no more than another Day*; That *many Times they follow their uſual Trades on a Sunday.* pag. 34. 37, 38, 39.

Anſ. What the *Familiſts* did is nothing to us (if they did ſo) But ſure I am he has abuſed the *Quakers*; For 'tis well known, that in what Country ſoever they live, they follow the Practice of the Apoſtles, in Aſſembling together on the firſt Day of the Week: They do it conſtantly and reverently. Who moſt prophane that Day, the *Quakers*, or the *Sons and Daughters of the Church of* England, *Their Feaſts, Drunkenneſs, Wantonneſs, Gaming,* and other Recreations, as they call them, are ſo many Demonſtrations, to help every common Underſtanding to a Reſolution in the Point. And to ſay, *That we many times follows our uſual Trades* on that Day, is a plain Untruth, the whole World knows better, though we do not Judaize; For Worſhip was not made for Time, but Time for Worſhip: Nor is there any Day Holy of it ſelf, though Holy Things may be performed upon a Day.

But he tells us, yes; *For the fourth Commandment being as Moral as the reſt, and that requiring a Sabbath-Day, the Sabbath-Day is perpetuated alſo.*

Anſ. But this hurts us not, ſince the *Jewiſh-Sabbath* is not obſerved by the Church of *England*: But if a Sabbath-Day be Moral, becauſe mentioned in the fourth Commandment; Then becauſe the *Jews* ſeventh-day Sabbath is there particularly mentioned, *Their Sabbath muſt be only Moral,* and conſequently Unalterable.

But ſays he, 'No; For that the Apoſtles and ſucceeding Church of God, may
'very reaſonably diſpoſe of us in Matters of this Nature; And it is obligatory
'from the Ten Commandments, every one of which is moral, and binds all Chri-
'ſtians ſtill; and therefore the Church of *England* (though theſe rebellious *Qua-*
'*kers* diſown their Mother) doth make it Part of her Liturgy.

Anſ. If it be as Moral as all the reſt, as it muſt be if it be Moral, becauſe of it's being there, they could no more diſpenſe with it, than with any other Commandment: To call that Day Moral, and make it Alterable, is Ridiculous. 'Tis true, the Apoſtles met upon the Firſt Day, and not on the Seventh; but as that releaſed us from any pretended Morality of the *Seventh*, ſo neither did it confer any Morality upon the *Firſt*; yea, ſo far were they from it, that not one ſpeaks any ſuch Thing; but *Paul* much the contrary: *Let no Man judge you in Meats or in Drinks, or in reſpect of an Holy-Day, or of New Moons, or of the Sabbath-Days, which are a Shadow of Things to come, but the Body is of Chriſt.* Col. 2. 17, 18. The outward Sabbath was Typical, of the great Reſt of the Goſpel, which ſuch come to, who ceaſe from their own Work, and in whom the Works of God's new Creation come to be accompliſht.

And though I ſhould acknowledge the other Commands to be Moral, yea, and Times too, both reſpecting God's Worſhip, and the Creatures Reſt; yet there is no more Reaſon for the Morality of that Day, becauſe amongſt thoſe Commandments, than for the Ceremoniouſneſs and Abrogation of ſeveral Moral Precepts, becauſe ſcattered up and down among the Ceremonial Laws, recorded in *Leviticus.*

I grant, the Apoſtles met on that Day; But muſt it therefore be Moral? Certainly, the Scriptures Silence in this Particular muſt either conclude a great Neglect againſt thoſe Holy Men, in not recommending and enjoyning more expreſly *both Water, Bread, Wine and Holy-Days, in their ſeveral Epiſtles to the Churches*; or warrant us in our Belief concerning the Temporarineſs of thoſe Things. Let not our Adverſary reproach us for not believing that to be durable, which was weaning off and vaniſhing in thoſe Days; but ſoberly conſider, that the Practiſe of the beſt Men, eſpecially in ſuch Caſes, is no Inſtitution, though ſometimes it may be an Example. But I perceive he makes bold, like an Irreverent Son, with his Ghoſtly Fathers, who through his Reflections upon us, ſeverely rebukes them. Has he ſo quickly forgot the *Book of Sports, and who put it out; when not to prophane this Sabbath with Dancings, Riots and Revels, had been enough to render a Man an Enemy to* Cæſar, *and a ſchiſmatical Puritan to the Church?* If he be not ſatisfy'd with this, I refer him to *Calvin's Inſtitutes*, Bp. *Ironſide*, and Dr. *Peter Heylin*, concerning the *Non-morality* of the Sabbath; and a great Wonder it is, that *John Calvin* and *Peter Heylin* ſhould be of one Opinion in any Thing.

§. 2. *Place of God's Worſhip.*

Pag. 34. 42, 43, 44, 45.

He is very angry with us for denying a more than ordinary Sanctity to Places, and ſays, *that we eſteem a Church no more than a Stable; That the* Jews, Heathens, *and* Turks *have their Synagogues, Temples and Moſchs to pray in: That Chriſt went to a Prayer-Houſe*, Luke 6. 12. *and* Acts 16. 13. *Where* Paul *and others went out to a River's Side, where an Oratory was reported to be.*

Anſw. We value the true Church more than a Stable, but we value a good Stable before a falſe Church, as ſuch. But I ſuppoſe he means by Church, an *Houſe*; and then I muſt tell him, that I prefer a Stable better than no Houſe, but a good Houſe better than a Stable. But why is a Stable ſuch an ill-favoured Place? Has he forgot *that the Head of the true Church firſt lodged in one*, when there was no Room for him in a whole Synagogue, yet Room enough for a Company of *Cavilling Murdering Scribes and Phariſees?* There is no doubt but the *Jews* had Synagogues enough, *for it was out of them the Apoſtles were to be haled*, becauſe of their Teſtimony againſt thoſe that were in them. 'Tis true, the *Heathens* had *Temples*, and the *Turks* have their *Moſchs*: I like the Compariſon and the Proof very well For I take ſome of your *Steeple-Houſe-Gueſts* to be as good Chriſtians, as ſome of the worſt Sort of them. It was the old *Heatheniſh* Spirit which under the Cloak of *Chriſtianity* both erected thoſe ſtately Edifices, inſtituted that Pompous Worſhip, and exacted thoſe vaſt Revenues, that have burthened the World theſe many Ages; *whilſt the pure Apoſtolical Spirit, and Religion, have been as driven into a Sack-cloth and Wilderneſs Eſtate.*

That *Chriſt* went to a Prayer-Houſe, and that *Paul* and the Church met in an *Oratory* by the River Side, is a pretty *Rattle* for Children, and may paſs as unqueſtionably with thoſe who are willing to be cheated, as the Story of St. *Dennis*'s Body, that went a Mile without his Head, and St. *Winifred*'s Head a great Way without her Body, to a Papiſt.

But he affirms, *that the firſt Chriſtians had diſtinct Places to meet in, and that they called them Churches.* Pag. 47, 48, 49.

Anſw. Chriſt went not to the Synagogue or the Temple to eat the Paſſover; 'Tis certain that the Twelve met *in an Upper Room*, upon their Return from Chriſt's Aſcenſion; and it is ſaid, when the Day of Pentecoſt was fully come, *they were all with one Accord in one Place*, (Acts 2. 1, 2, 3, 4.) at what Time that excellent Glory appeared; but here is no Mention made of either *Temple* or *Synagogue:* One would have thought thoſe *Conventicles* (for ſo they were then called and ſince) ſhould not have born away the Glory and Honour of that Holy Solemnity from thoſe Cathedral and Canonical Places: What ſullen Separation did the falſe *Jew* then repute it, as well as the falſe *Chriſtian* now the like Practice. Certainly this ran retrograde to the Grain and Humour of that Age; And the poor Apoſtles were therefore eſteemed as great *Phanaticks*, and as much reproached as any of the *Quakers* in this. I muſt alſo confeſs, they continued daily with one Accord in the Temple *Acts* 2. 46. but they broke not Bread there, that was done κατ' οἶκον, that is, *in the Houſe*, if he will have it ſo, inſtead of *from Houſe to Houſe*; to be ſure, it was not

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not *from Church to Church*, as he would have the Houſe called; for then we ſhould underſtand the following Verſe thus, and the Lord added to the Church daily ſuch as ſhould be ſaved, that is, *to the Houſe*.

But I ſee no Reaſon why he ſhould fall ſo hard with his Criticiſms upon κατ' ὄικον, and let καθ' ἡμέραν in the ſame Verſe alone; For, as *Valla* and *Eraſmus* well obſerve, κατ' ὄικον is as well rendered *per ſingulas domos*, or *domeſticatim*, i. e. *from Houſe to Houſe*, as καθ' ἡμέραν per ſingulos dies, ſive quotidie, i. e. *daily*, *or from Day to Day*.

But he will needs have it that the Apoſtle * 1 *Cor.* 11. meant by *Church* the *Houſe*, when he ſaid *have ye not Houſes to eat and drink in, or deſpiſe ye the Church of God?* His Reaſon is, if it may be thought one, *becauſe the Apoſtle in the* 18*th* Verſe *ſays*, *when ye come in the Church*; *and in the* 20*th* Verſe, *when ye come together into one Place*; *So that the Word Church ſignifies the Place*.

Anſw. When ye come together in the Church, ſignifies no more than in the Congregation or Aſſembly, or among your ſelves as a Church, (obſerve well the Margin) And to make the *Church* allude to Place in the 20th Verſe, is a baſe wreſting of our *Adverſaries*; for there is no Greek Word there for *Place*.

But he thinks he has one Argument more, from *Paul's Greeting* Priſcilla *and* Aquila, *and the Houſe that is in their Houſe*, Rom. 16. 3, 5. And again, *ſending Salutation from them*; Aquila *and* Priſcilla *ſalute you much in the Lord, with the Church in their Houſe*, 1 Cor. 16. 29.

Anſw. If this be to prove an Houſe to be a Church, I never ſaw the like. It ſeems we muſt read, after his Dialect thus, *Greet* Priſcilla *and* Aquila, *and the Houſe that is in their Houſe*. But in Contradiction to all this, he tells us in the next Page, *By the Church, at ſuch a Man's Houſe, muſt be meant the whole Congregation of the Saints aſſembled at ſuch a Man's Houſe*; and truly, *Reader*, I think ſo too: But if the Saints met to make the Church, *then the Houſe is not the Church*, nor indeed can an Houſe meet together in an Houſe.

But now I will tell this Defamer of us, that though we have no ſtately *Baſilicos*, or *Palace-Churches*, as ſome call them, *beautify'd with Painting, Images, Flags, carved and engraved Work, and built to the Eaſt, in Imitation of the* Heathen *Idolatrous Temples*; yet, like unto the Apoſtles and Primitive Chriſtians, *we aſſemble from Houſe to Houſe*, and if he will have it ſo, *there are ſeveral convenient Publick Places on purpoſe to meet and perform divine Worſhip in*.

§ 3. *Of Tythes.*

His next Section, and as became a careful greedy Hireling, by much the largeſt of any in his Book, is employ'd in the Defence of the *Prieſts* Maintenance, the *ſine quâ non* of their *Calling*. From Page 51 *to* 69, His firſt Argument is, *That God will have a Rent and Tribute paid him. That thus he dealt with the Children of* Iſrael, *from whom he reſerv'd a Tythe to himſelf, and that in* Abraham's *Time Tythes to* Melchizedeck *were paid, after whoſe Order* Chriſt *was made a Prieſt*.

Anſw. The Tythes that were paid *Melchizedeck*, were but of the Spoils *Abraham* took from his Enemies; and that not by Compulſion but Choice. *Melchizedeck* was King of *Salem*, King of Peace, Prieſt of the moſt high God: He freely adminiſtred Bread and Wine to *Abraham* to refreſh him; and when he had done, prayed and praiſed God for him without Bargain or Hire: Whereupon *Abraham* gave him the Tythe of all, as a Token of his Thankfulneſs.

Now let the Prieſts of England *prove themſelves to be of* Melchizedeck's *Offſpring, Men of Peace, Prieſts of the moſt high God, and let them but miniſter to us of the Living Bread and Wine, and wrap up all with ſuch Prayers and Praiſes to God for us, as he will accept*; and when all this is done, if we refuſe them the Tythe of our Spoils, let us be recorded for Ungrateful Men: But whilſt *Prieſts are Men of Contention, Hirelings, that ſeek Gain from their Quarter, prepare War againſt them that put not into their Mouths, are not Prieſts of the moſt high God's*

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* *Vetabl.* Eccleſiam vel congregationem.

Clarius, Ille conventus in Eccleſiam non eà cauſâ ſit: hoc quod facitis in contemptum Eccleſiæ Dei redundat, & eorum pudorem qui minus habent.

Zeger, Confunditis eos qui non habent quod offerant & manducent.

Cameron. Dei Eccleſia hic privatis ædibus non opponitur. Dei Eccleſiam contemnere eſt pudore afficere tenuiores, qui magnam Eccleſiæ partem conſtituebant.

Locus loco opponitur grammaticè, non logicè. i. e. *Church or Congregation. The Church is not oppoſed to private Houſes. To deſpiſe the Church, is to make aſhamed the Poor of it.*

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Anointing, and who inſtead of giving us Bread and Wine, oppreſs us unto Death for a Four-penny Eaſter-*Reckoning, and in Lieu of Prayers and Praiſes to God for us, Anathematize, Whip, Impriſon and Baniſh us for Impoſtors,* Hereticks, *Men inſpired by Satan, and ſuch like,* let it not be wondred at that a poor *Quaker* hath a Teſtimony againſt ſuch a Prieſt; and that he rather chuſeth do die (unjuſtly his Priſoner) than pay Tythes to him, that is an Uſurper of the Name, Authority and Office of a True Evangelical Miniſter.

And for his Inſtance of the Land of *Canaan*, it brings no Obligation upon us, *England* is no *Canaan*, neither as to it's Acquiſition, nor Diſtribution; When the *Saxons* came into *England*, God reſerved no ſuch Rents. And if it be well argued of the Apoſtle, (*Heb.* 7. 12.) that becauſe the Law is changed the Prieſthood is alſo; Then certainly it is no ill Conſequence, that the *Way of Maintenance* muſt be changed too, at leaſt as to Inſtitution.

But, ſays our *Adverſary*, in the Apoſtle's Words, 1 Cor. 9. 14, *The Lord hath ordained, That they which preach the Goſpel ſhould live of the Goſpel.*

Anſw. We are contented with this, but the Prieſts are not. They cannot prove themſelves Miniſters of the Goſpel, unleſs by that never-failing Argument of human Law and Force, if yet that can prove them ſuch. Beſides, Here is no Stint or Method; *What or How?* It is left to God's Witneſs; but that they dare not leave themſelves with; Earthly Powers muſt firſt make them Miniſters, and then get them Maintenance. But there's not a Word *of* Paul*'s working with his own Hands,* nor Chriſt's Explanation of *the Labourer is worthy of his Hire*, to wit, that *he ſhould eat what is ſet before him, and,* Melchizedeck *like, bleſs the Houſe, if worthy*; Nor do I hear of ſo much as one *Itinerary-Preacher*, who to be ſure carried no Tythes upon his Back, as the Prieſts of our Days do into their Barn; *they ſued, excommunicated, impriſoned none unto Death for Hire's Sake.*

He that Minds God more than his Belly, ſhall never want for his Belly; for the Authority of Him in whoſe Name he goes, makes ſufficient Way for his Subſiſtence, without the Force of Imperial Decrees; *The Cattle upon a Thouſand Hills are the Lord's.* The Primitive *Chriſtians* paid no *Tythes* that we read of, yet they forbore not to adminiſter freely to the Neceſſities of thoſe who were faithful Labourers and Travellers amongſt them. The Law that ſettled that Maintenance, *was the Law in the Heart, and the Witneſs of God in the Conſcience, to which* Paul *particularly deſired to be made manifeſt.* 'Tis true, about Four Hundred Years after Chriſt, the then *Chriſtians* began to lay up the *Tythe* of their Subſtance, towards the Maintenance of ſuch Members and Miniſters of the Church as wanted. But this was out of their own *free Will, not as ſettled Maintenance, nor by Compulſion*, as our Countryman, *Jo. Selden*, a learned Antiquary, tells us.

Gratian. Cauſ. p. 16. R. C. Dec. Selden. c. 6, p. 80, 81.

But our *Adverſary* ſays, *that Chriſtian Emperors, Kings, Princes, and other Nobles, by the all-wiſe Providence, inſpiring their Hearts, have given Houſes, Lands and Tithes for the Maintenance of the Miniſters of the Goſpel, and ſecured ſuch Poſſeſſions. And therefore, ſuch are Sacrilegious and Robbers of God, who with-hold them; Such Tenths being as much the Miniſters as the Ninths are the People's.*

Anſw. I perceive the Prieſt allows *Inſpiration for Tythes*, though we are *Familiſts, Quakers and Fanaticks* for abetting the Doctrine of Inſpiration in the Worſhip of God. O Mercenary, O Hireling and Irreverent Saying! that God ſhould be more concerned for Carnal than Spiritual Things, and inſpire Men about Tythes, and not about Divine Worſhip. Who but a Dark and Mercenary Prieſt could have uttered ſo impious an Expreſſion?

I grant, that when *Auſtin* came into *England*, he deſired Tythes of *Ethelbert*, as I take it, King of *Kent*; But the King's Care of his People, and the Averſion of their Humour to all Encroachments, diſappointed the Monk. However, *Time bringing forth Murder and Adultery, They brought forth Tythes.* For *Offa* killing *Ethelbert*, gave a Tenth of his Goods to pacify his Ghoſt. And *Edgar* being greatly in Love with *Ethelwald*'s Wife, to obtain his End, murdered him; upon which the Pope ſending forth his Bull, *Edgar*, to appeaſe him, confirm'd to the Church the Tenth of all the Fruit of his Field and Cattle, to them and their Succeſſors. And as Murder and Whoredom introduced them, ſo the Cunning and Covetouſneſs of the Clergy have continued them; *For when the Heptarchy became a Monarchy, the Prieſts evermore would thruſt in for a Share with the Conqueror*; and this Wrong Way came Tythes to be the Prieſts Right, as he calls it.

Selden, p. 67.

But let this pretended Proteſtant anſwer me, if he dare.

Was the Church then degenerated or no? Was it not a Time of Popery? Did not the firſt Martyrs except againſt her? Was it lawful for Princes to give away other Men's Goods upon the Account and for the pretended Expiation of their Sins?

Could the giving of them atone? Is it not an acknowledging of the Pope's Power to abſolve? Is it not a Buying or Bribing off the Guilt of Sin againſt Almighty God, by Gifts to a Mortal Man, and thoſe extorted from poor People too? Is this Proteſtant Doctrine? But above all, *is this inſtituting Tythes upon Inſpiration?* Hell her own ſelf was the Foundreſs of theſe Things. He may remember that there is better Antiquity for that *Voice*, which the Ancients report to have been heard that Day *Conſtantine* conferred thoſe large Endowments upon the Church, than for the Inſtitution of Tythes and Rich Benefices; I mean that Voice through the Heavens, *This Day is Poyſon poured into the Church.* Since which Time it has been obſerv'd by the beſt Princes, Wiſeſt Counſellors, and moſt moderate Clergymen, *that the Enrichment and Impowering of Church-Officers, has been the* Canker *of the Church, and the* Moth *of the State.*

Bp. Jewel on Hagg. Hodie venenum infuſum in Eccl.

Cobham, Bernard, Tindal, Frith, Charl. V. Emp.

'Tis not my Buſineſs to write an Hiſtory; but I recommend to the Inquiſitive Reader, *Wickliff's Remonſtrance, The Plowman's Complaint, Chaucer's Plowman's Tale, Walter Brute,* and *W. Thorpe's Examination, in the Martyrology*; *Pareus*: *Hiſtory of the Waldenſes*, and *Jo. Selden*, Men that ought not to paſs for, or be reputed *Phanaticks*, eſpecially by ſuch who call themſelves *Proteſtants*.

I ſhall only ſay, firſt, That they were the People's wholly. 2dly, It is now the People's Labour, more than the Prieſt's Land, that brings the Increaſe: And Men ought not to be conſtrained to pay thoſe they never hired; nor to labour for thoſe that profit them not. 3dly, They were given to *expiate Murder and Adultery, and uphold an Idolatrous Clergy*, upon Proteſtant Principles, and therefore to be remov'd, as were the high Places and Groves, Idolatrouſly dedicated among the *Jews*. 4thly, Becauſe it is moſt reaſonable for a Man to believe according to his own Conſcience, and not according to another Man's Conſcience; “It is Unrighteous to preſecute a Man for not maintaining that Religion, which in his Conſcience he believes to be falſe; as well as that it is the Badge of a Falſe Religion to perſecute for Maintenance. 5thly, Though they may be confirmed by ſome Princes, yet, conſidering the End to which they were given, to wit, for the Maintainance of a certain Sort of Religious Order, now exploded, whoſe Succeſſors theſe are not, (and ſo the ancient Conſtitution broken) we can't ſee any Reaſon why they ſhould remain, unleſs any thing commanded is to be obeyed, becauſe Commanded, and not becauſe in it ſelf Lawful. Two Things I cannot but obſerve. *Firſt*, That he affirms, *The Clergy of* England *have not a Tenth, much complaining that every one Snips from them, cujus contrarium verum*; For they not only ſnip, but ſlice from every Body elſe. I commend to his Peruſal a *Pamphlet*, entituled, *Omnia comeſta a Belo*, where he will find a very particular Account of the Revenues of *Archbiſhops, Biſhops, Archdeacons, Deans, Canons, Prebends, Parſons, Vicars, Petty-Canons, Singing-men, Choiriſters, Organiſts, Goſpellers, Epiſtlers, Vergers, Chancellors and their Attendants, Delegates, Regiſters and their Clerks. Gentlemen-Apparitors, Inferior Apparitors, Proctors, &c.* I doubt not but *Fifteen Hundred Thouſand* Pounds a Year, will be the modeſteſt Accompt that Computation will admit of, *which is but double the Revenue that former Monarchs have had for the Maintenance of their Family, Crown and Dignity, their Civil Juſtice, Armies, Navies, and coſtly Embaſſies.* If all this be to reſemble Chriſt Jeſus and his Apoſtles, the Scripture has given us a very wrong Account of him and them.

The *ſecond* Thing I would obſerve is this, That he has the Ignorance and Confidence to argue from the Super-excellency of Chriſt's Miniſtration to that of *Moſes*; *That the Maintenance of the Miniſters of the Goſpel ſhould proportionably exceed the Maintenance of the Prieſts under the Law.*

Anſw. But certainly he is one of the firſt Men that made this wild Interpretation of the Glory of the latter Houſe excelling the Glory of the former; as if Chriſt's Houſe were outward, or his Glory either. Would he have one outward Temple figure out another? as if Chriſt ſhould bring in another *Levitical* Law to excel that of *Moſes*. Certainly *the New* Jeruſalem, *after this Man's Rate of Diſputing, muſt be an outward Structure of material Sapphires, Emeraulds, Jaſpers, &c.* But there is a *Pope* and a *Mahomet* in his Belly, whether he knows it or no; For theſe Fleſhly Conceits firſt ſet them to work upon their Pompous Worſhip, neglecting the Holy, Pure, Self-denying and Spiritual Religion of Chriſt Jeſus and his Apoſtles, who neither practiſed nor ſet up any Shadowy and Ceremonial Worſhip,

ſhip, not ſettling themſelves in Splendid Livings, to lead Eaſy, Quiet and Voluptuous Lives, Freely they received, freely they gave; not as our *Adverſary* ridiculouſly underſtands it, *that they gave their Miracles, but ſold their Preaching:* Indeed the Spirit of a Pompous Antichriſt, who pleads for *State* under a Self-denying Goſpel. Chriſt's Kingdom is not of this World; and yet our Adverſary pleads for the Grandeur of a Worldly Worſhip, Miniſtry and Maintenance; we may allow him therefore and his Tribe to be Worldly Chriſtians, *but not true Followers of that Jeſus, who ſaid, when he was in the World, I am not of the World*; which leads me to the next Section concerning the *Miniſtry*.

§. 4. *Of Miniſters of the Goſpel.*

In Defence of the Church of *England*'s Miniſtry he tells us, (p. 70, 71, 73, 74.) *that they have firſt the Teſtimony of their own Conſcience, that they are furniſhed to that Office.* 2dly, *The outward Call of the Church by Impoſition of Hands and Prayers.*

Anſw. If the Miniſters of the Church of *England* have the Teſtimony of their Conſcience, it muſt be either a true or a falſe Teſtimony. *If a Falſe*, then not truly called, upon our *Adverſary*'s Principles; *If True*, then infallibly ſo, and conſequently, both every Man hath an *Infallible Witneſs in his own Conſcience, and the Preparation and Call of this Witneſs is the inward Call to the Miniſtry*; Now how this can be without Revelation and Inſpiration I know not. But it ſeems, Miniſterial Qualification muſt be judged of by the Witneſs in the Conſcience, which is the *Overthrow* of the Prieſt's Cauſe and Doctrine: But I deny that the Prieſts Act upon this inward Teſtimony; for they are afraid of being made manifeſt to the Conſcience: And when we urge this Inward Manifeſtation, they cry out with our Adverſary, *Enthuſiaſm, Familiſm, Quakeriſm!* But if this muſt be the alone Judge of Qualification, let him for Shame give over Vilifying our publick Labourers, and Incenſing our Superiors againſt us, who honeſtly plead Conſcience in the Caſe, and us for Refuſing the National Prieſthood, which we believe in the Preſence of God, Angels and Men, *to be not ſo qualified.* For *Covetouſneſs, Bargaining, Stealing their Neighbours Words, Preaching their Experiences, not their own, not knowing experimentally whereof they affirm, nor turning People to Righteouſneſs, but perſecuting them that love it, and daubing Sinners with untempered Mortar*, are altogether inconſiſtent with it.

For the *Laying on of Hands*, it is well known to be a *Jewiſh* Ceremony; And we read that *Saul* and *Barnabas* preached before the Apoſtles laid Hands upon them. Beſides, it is not every Body's Hands will ſerve; they muſt be Men inſpired upon our Enemies Conceſſions, and not every *Foul Fiſt:* Nor did it give Authority, but as many other *Jewiſh* Ceremonies, *it was made Uſe of to expreſs that Miſſion which had a more Inward and Spiritual Ground.* They were named Apoſtles from one of the meaneſt Offices that belonged to the Temple; *not Lord Primates, Lord Archbiſhops, Lord Biſhops, May it pleaſe your Grace, May it pleaſe your Lordſhip, Right Reverend Fathers in God, &c.* Theſe Things came from the *Pope*, and thither they will and muſt return.

To Conclude: Becauſe our Adverſary tells us, that the Church, from the Days of the Apoſtles, has had a ſucceſſive Apoſtleſhip and Miniſtry to confer; whether he will or no, he muſt imply, *that there has been a true Apoſtolical Church ever ſince*, which is to give the Lye to the Holy Ghoſt that propheſied of a falling away and a great Apoſtacy. 2 *Theſ.* 2.

2dly. That, if the Miniſtry of the Church of *England* be lawfully deſcended, and are Succeſſors of the Apoſtles, and ſo primitive Miniſters, they muſt be Apoſtolically qualified; but they are not ſo Apoſtolically qualified either as to the *Work of God in themſelves, the Gift of the Holy Spirit, daily Information, the Effect of their Miniſtry, that Patience, Meekneſs, Plain-dealing, Perſeverance, Godly Hoſpitality, continual Labour, and Self-denying Converſation:* conſequently not lawfully deſcended, nor true Succeſſors of the Apoſtles and primitive Miniſters.

Nor do we think it *ſuch an intolerable Preſumption, for Mechanicks and Tradeſmen to preach the Goſpel*, as he would have it: For we well remember, that thoſe who believed and followed the Son of God, were reproached by the *Scribes and Phariſees, the Learned and National Teachers of the Jews, for illiterate Perſons*, crying out in that Day, *Have any of the Rulers or of the Phariſees believed on him, but this People, who know not the Law, are accurſed?* It was that

John 7. 48, 49.
Mat. 11. 24.
26. 61. 71.

Generation that called him and his Diſciples ſo often, *This Fellow*, *Away with this Fellow*, *This Peſtilent Fellow*, after the Rate our *Adverſary* doth treat us, as we may have Occaſion anon to obſerve. In ſhort, *Peter* and *John* were found unlearned. *Ouzelius*, in his *Animadverſions* on *Minutius Felix*, ſaith, “ that as the *Gentiles*
“ did object to the *Chriſtians* their *Rude Style*, *Ill-bred Language*, *and deſtitute of*
“ *all Addreſs or Civil Salutation*, calling them *Ruſticks and Clowns*; ſo did the
“ *Chriſtians* by Way of Irony and Contempt, *term them the Well-bred*, *the Eloquent*
“ *and the Knowing*; This he proves by ample Teſtimonies out of *Arnobius*, *Lactantius*, *Iſidorus*, *Peluſiota*, *Theodoret*, and others.

Chap. IV.
John 9. 29.
Acts 22. 22.
chap. 24. 5.
chap. 4. 13.

In the Conſtitutions of *Clemens Romanus* (as ſuppoſed) it is enjoyned, “ *abſtain*
“ *from all the Books of the Gentiles*. Alſo the *Council of Carthage* had an expreſs Canon againſt *Reading* Heathen *Authors*, then *Ariſtotle*, and all that Philoſophy, which fits Prieſts at both Univerſities.

Gratian hath alſo ſuch like Paſſages as theſe, by Way of Complaint. “ *We ſee*
“ *that the* Prieſts *of the Lord*, *neglecting the Goſpels and the Prophets*, *read Come-*
“ *dies or Play-Books*, *and ſing Love-Verſes*, &c.

Conſt. Clem. Rom. lib. 1.
Conc. Carth. diſt. 37. Cap. Epiſc.
Jac. Laur. de lib. gent. p. 40, 41.

Cardan tells, “ that *Gregory*, though a Pope, burnt ſeveral Laſcivious *Latin* Au-
“ thors, as *Cæcilianus Affranius*, *Nævius Licinius*, &c. Nor had *Plautus*, *Martial*
“ and *Terence*, now School-Books, eſcaped him, could he have helped it. In
“ like Manner *Gregory Nazianzen*, the Father, ſuppreſſed ſeveral *Greek* Authors,
“ as *Diphilus*, *Apollodorus*, *Philemon*, *Alexis*, *Sappho*, &c.

Card. de Sap. lib. 2.

“ And *Petrus Bellonius*, that inquiſitive Traveller, when at *Mount Athos*, where
“ lived 6000 Καλόϊεροι in *Monaſteries*, did not ſo much as find (no nor in all
“ *Greece*) one Man acquainted with the Converſation of theſe Poets; For though
“ they had ſeveral *Manuſcripts of Divinity in their Libraries*, *yet not one Poet*,
“ *Hiſtorian or Philoſopher*. *That they anathematized ſuch* Prieſts *as ſtudied Poeſy*, *or*
“ *tranſcribed Books not treating of Religion*.

Pet. Bell. obſ. l. 1. c. 35.
Ib. 40.

“ And *Dominicus a Soto*, ſtrongly pleads not only the Liberty of every Man's
“ Teaching any Good that he knows, *but that it is his Duty to teach it*.

“ *Machiavel* aſſures us, the firſt Promoters of Chriſtianity, *commanded all Poets*
“ *and Hiſtorians which treated of the* Gentiles *vain Converſation and Worſhip*, *to be*
“ *burned*.

Dom. Sot. in 4 *Cent. diſt.* 5. q. 1. Art. 10. p. 154.
Mach. diſp. lib. 2. c. 5.

Farther, concerning the *Illiterateneſs*, *Meanneſs and Novelty*, the *Gentiles* did object againſt the *Chriſtians*, *ſee Dr.* Cave's *Primitive Chriſtianity*.

By all which it appears, that the *Quaker*-Preachers are nevertheleſs *Orthodox* for being ignorant in Human Science, ſince the moſt Orthodox Preachers have been generally ſuch, and that both before and after the Coming of Chriſt.

In ſhort, that *Miniſtry which is Experimental and Powerful*, *for the turning of many from Darkneſs to Light*, *and from the Power of Satan unto God*, is the only True and Evangelical Miniſtry; and ſuch an one we both own and enjoy, bleſſed be the Name of our God for ever.

CHAP. V.

Chap. V.

His fourth Chapter conſidered : Quakery (*as he calls it*) *no* Sadduciſm, *as he would ſuggeſt. His Meaſures of us wrong.*

HIS great Ill-will to the *Quakers* puts him upon flinging any thing upon them that he thinks will ſtick; at leaſt that he would have to do ſo. We muſt this Turn be, with all, *Familiſts*, *Sadducees*; but the fierce Will of the Man has precipitated him into a ſtrange Miſtake: Hear him.

Page 75, 76, 77, 78.

H. N. *owns No other Immortality than the Continuance of his Doctrine*, *nor Judgment-Seat of Chriſt*, *nor Heaven*, *nor Hell*, *but what are in this Life*. *The* Quakers (ſays he) *do the like*; *for* T. Foſter *ſays*, *in a Book*, called, *A Guide to the Blind*,
“ that the Second Appearance of Chriſt is in Spirit, to end Sin and finiſh Tranſ-
“ greſſion.

Now if this proves the Agreement, I never ſaw the like (taking for granted what he repreſents *H. N* to have held, in which I know he belies him.) Is there no Difference between ſaying, *that Chriſt's ſecond Appearance is in Spirit*, *and denying Immortality*, *Eternal Judgment*, *Heaven and Hell*? O Hideous Conſequence and Compariſon! But why is it ſuch falſe Doctrine to ſay, that Chriſt's ſecond Coming is Spiritual; ſhall he ever come ſo Fleſhly as before? Is not he glorified? After what Manner was it he promiſed to come, when he ſaid, *ſome ſtanding*

1673. Chap. V. *here ſhall not taſte of Death 'till they ſee the Son of Man come in his Kingdom.* Mat. 16. 28. *I will not leave you Comfortleſs, I will come to you; yet a little while and the World ſees me no more; but ye ſee me, becauſe I live ye live alſo. He that is with you ſhall be in you,* John 14. 17, 18. And when the Apoſtle *Paul* ſaid, *Tho' I have known Chriſt after the Fleſh, yet henceforth I know him ſo no more; When it pleaſed* God *to reveal his Son in me.* I aſk, if this was not both a Second and a Spiritual Appearance? Certainly it muſt be another Appearance from the former, therefore a *Second*; and it muſt be a Spiritual one, becauſe it is Unreaſonable to believe that Chriſt, as to his bodily Appearance, could be all this to his Diſciples and Followers; therefore, *His Second Appearance is Spiritual.*

And for *Judgment, Immortality, Heaven and Hell in this Life,* were not our *Adverſary a Senſeleſs Novice* in theſe Matters, his own *Doctors* would teach him, *That there ſhall be no other Judgment, Immortality, Heaven or Hell hereafter, than what every one has ſome meaſurable Senſe or earneſt of in this Life.* From hence he is ſo unjuſt to us, and *H. N.* too, as to give out to the World, *We both deny all future Immortality, Judgment, Heaven or Hell.* I have declared the utmoſt of the Thing, and doubt not but Time will make him greatly aſhamed of his Undertakings.

Pag. 82. *But* G. Fox, *the* Sadducee, (ſays he) *holds, the Soul is a Part of the Eſſence and Being of God; therefore his Concluſion is unqueſtionable*; or to that Purpoſe.

I am very ready to think the *Devil* grievouſly angry with that *good Man,* and indeed he has Reaſon for it, (if I may ſay, That the *Devil* can have Reaſon for any thing he does) for he hath ſhrewdly *brow-beaten* his Cauſe in the World, and a great Inſtrument has God made him of *Noble, and Valiant, and Durable Acts among the Sons of Men:* And we ſhall ſo much the more reſpect and Honour him, by how much Untoward Spirits ſeek to bear him down in the Minds of People. But to anſwer our *Adverſary:* How comes it he never quotes when he cites, I mean *page his References?* Does he think we are bound to peruſe a *Folio* to defend any *Paſſage* from his Random Reflections? What is he for a Man, that he treats us ſo *a la neglegence*; with this contemptuous Neglect? Does he conceit People beholden to him for his Slanders without Proof, or that any Thing againſt a *Quaker* is Evidence enough? But I will tell the Man, he miſtakes *G. F.* for the Purport of his Words are to ſhew, *That the Life God breathes into the Soul of Man, by which Man comes to live to* God, *is ſomething of the Divine Being*; not that the Soul, as a Created Capacity, without that Inſpiration, is Part of God, or of his Divine Being, and ſo far *Candor* (that keeps the Eye clear) would have let him ſee, had not Prejudice and a Deſire of Miſ-repreſenting, and running us down, hurried him beyond the Bounds of all Moderation: Nor is he alone in the Matter? For many Learned *Rabbies* and modern Orthodox *Divines* (as they are called and reputed) have affirmed the ſame. Let it be Truth for their Sakes, if not for his.

In ſhort, Were we of the Mind he would have People to think we are, of all Men none would be ſo Miſerable: What! Suffer in this World, becauſe of our Faith and Hope, in the Life of the other, and yet deny the very End of that Hope, Faith and Eternal Life, which alone bears us over the Troubles of this Temporal One? I am perſwaded all moderate Perſons will think better of us.

Chap. VI.

CHAP. VI.

He endeavours in his Fifth Chapter, to prove us Inconſiſtent with the Good of Civil Magiſtracy. *Our* Adverſary'*s Reaſon too ſhort for his Envy:* Swearing *not Lawful.*

p. 90, 91, 92. HAD not this Chapter been found among the reſt, I might perhaps have taken him for ſome Zealous Church-man, vexed only at the Increaſe of the poor *Quakers*, on a mere Religious Score. But when I ſee him wilfully Miſtaken, and purpoſely Characterizing them Enemies to Government, and that to the Inſecurity of Civil Magiſtrates, I perceive what he would be at, and that nothing will ſerve him below our Throats. He has multiplied Words unneceſſarily; theſe two, *hang them,* would have both explain'd and perhaps gratified his Mind better.

He delivers it as a Fundamental of the *Quakers* Religion, *That they teſtify againſt Proud and Lofty Magiſtrates, who Rule not for God, but themſelves*; to which, as a dangerous Doctrine, he oppoſeth the Apoſtle *Peter's* Exhortation; *Submit* *your ſelves to every Ordinance of Man for the Lord's Sake, whether to the King, as Supream, or unto Governors, that are ſent by him for the Puniſhment of Evil-Doers, and for the Praiſe of them that do well*; crying out, *Is not this a Doctrine fitted to ſtir up Sedition and Rebellion; and that ſuch are only Magiſtrates in our Account that are Righteous in our Eſteem. If a Magiſtrate be wicked, Obedience,* ſays he, *is ſtill due to him.*

Anſ. True, but not to that which is Wicked; for that were to open a Door to all the Impiety a *Nero* could be guilty of. But what Contradiction is there betwixt the Apoſtles Language and the *Quakers?* Can any ſober Perſon think, the Apoſtle *Peter* exhorted the Churches to believe Evil Magiſtrates to be Good ones? or prove Lofty Magiſtrates who rule not for God fit to be obeyed *therein?* This were to underſtand, as if the Apoſtle meant, *That ſuch as rule not for God, Puniſh Evil-Doers, and Praiſe them that do well*; A Contradiction. If our Faith be Dangerous, the Scripture muſt be in Queſtion. *Muſt a Reproving of Evil be a diſowning of Magiſtracy? It ſeems then that Magiſtrates are not to be reproved, let their Practices be never ſo exorbitant; Is there no Difference between our Diſlike of the unjuſt Act of a* Julian; *and our Rebellion againſt Juſt Authority? If ſhewing Men their Evils, be Diſreſpect, and a Reprehenſion of them as Unchriſtian, be Rebellion; we muſt read Religion backwards.* But God deliver all Magiſtrates from ſuch Counſellors, and us from ſuch Enemies.

But that which is very remarkable, is the Contradiction he gives himſelf, and the Injuſtice he ſhews to us; who in one Page ſays, 'we would deſtroy all Magi'ſtrates, not of our own Opinion: And in the very next gives it for our Judgment, though with great Diſlike, *that Magiſtrates ought not to impoſe Opinions in Matters of Religion*, as if we were ſuch Wretches, as to deny that Power unto Magiſtrates, which we would tyrannically uſe our ſelves.

But he thinks he has enough againſt us in this Expreſſion, "All Governours "ought to be accountable to the People, and to the next ſucceeding Rulers, for "all their Actions which may be enquired into upon Occaſion. This (ſays our Adverſary with a great Rant) *borders upon Treaſon, reſpecting his Majeſty, the King of* England.

Anſ. But what if he was not then in *England*, but a Sort of People that held this very Principle, and who had ſworn to God, before Angels and Men, to maintain it, and broke their ſolemn Oaths? Was it not, *Argumentum ad hominem*, to ſuch a Generation? And does not our Adverſary know, that there are Elective Governments in the World, and annual Choice of Officers in our own Country, that are accountable both to the People and their Succeſſors?

But ſince he has brought the King of *England*'s Name on the Stage, upon this Occaſion, I ſhall briefly tell him and the World, two Things, and let Men reliſh them as they pleaſe. *Firſt*, That it is not for the Intereſt, or Honour of his Government, For any to be over officious in the enlarging his Prerogative beyond thoſe bounds, the excellent fundamental Laws of *England* have circumſcribed the whole Government with. No Princes Crown in *Europe* ſtands more firm than his, upon *Engliſh* Law; The Law gives both Right and Might. It has been the Part of ſuch as dare not truſt their Lives and Actions with the Law, to whiſper unlimited Power into the Ears of Princes; but their ultimate Aim was not their Soveraigns Greatneſs, but their own Protection. We are no Sycophants, yet we fear God, and honour the King. *Secondly*, It is not our Buſineſs to meddle with Government; but to obey or ſuffer for Conſcience-ſake: Can our Adverſary aſk more? Several of us have been the faithful Servants both of Him and his Father, and God knows, our Kindneſs is not changed with our Religion, though it admits not of our former Way of ſhewing it. And this I may truly ſay in general, That not only our Principle leads to no ſuch Nice and buſy Medlings, but we are actually unconcerned in any ſuch Things: We ſpeak not this out of Fear or Flattery; the Truth has placed us far above both; but knowing the World will never be good till every one mends one; and that God's Grace has therefore univerſally appeared, and yet doth in the Hearts of Men, It's both our Deſire, Duty and Practice to endeavour after that Holy, Righteous and Innocent Life it leads to, and that as well for others as our ſelves.

Of SWEARING.

But he ſays, (pag. 93.) *Inaſmuch as we refuſe to ſwear before a Lawful Magiſtrate, we contradict the Word of God, and throw away the greateſt Tye any Prince hath upon his Subjects*, Inſinuating, *as if we had been dabbling with the* Jeſuits *in this Matter.*

Anſ. 'Tis ſtrange that ſuch an illiterate Sort of *Mechanicks, and Ruſtick Rabbies* (as he is pleaſed to call us) ſhould hold ſuch Correſpondence with one of the moſt learned *Claſſes* in the World; But as there is more Difference between us and the *Papiſts*, than the *Proteſtants* and the *Papiſts*, by how much the *Proteſtants* have many Things that are *Popiſh*, and we have not; ſo have I ever found theſe ſilly thred-bare Slanders, to be the Refuge of Shallow Heads, and Weak Cauſes. But I would have all know, as I have elſe-where ſaid, *The Ground of Swearing is either through Diſtruſt of Honeſty in Him that ſwears, or Weakneſs in Him to whom the Oath is made.* The *firſt* takes in all the Swearing that is now in the World; the *laſt* thoſe Oaths God condeſcended to make to the *Jews.* So that it *is either an extraordinary Way of Evidence to awe Witneſſes into Truth, or an extraordinary Way of Promiſing to work Belief in the Incredulous.* Now Incredulity and Diſhoneſty are both Uuchriſtian; For as none are *Chriſtians*, but thoſe *who are buried with Chriſt by Baptiſm, and are raiſed up unto Newneſs of Life*; ſo in that pure Law of the Spirit of Life, *Swear not at all*, is recorded. And ſo far is this from Contradicting the Word of God, that the great Word of God hath ſo enjoyned us, for all our Adverſary's Paraphraſe upon it, to wit, *Swearing in Communication*; for the Swearing prohibited was ſuch as the Law allowed, as *Bp. Sanderſon* well obſerves, *It was not needful that Chriſt ſhould forbid, what was forbidden in it ſelf, or was always Unlawful, which Swearing in Communication was and is, as by the third Commandment*, Thou ſhalt not take the Name of the Lord thy God in vain.

See *Bp.* Gauden of Swearing, *The Foundation of Swearing now is the Wickedneſs of Men.* P. 36.

Bp. *R. Sanderſon De Jur. Oblig.* p. 141.

Chriſt brought forth a Righteouſneſs that needed it not; for that Grace, Faith and Truth, which came by Jeſus Chriſt, take away the Neceſſity of an Oath. Conſequently ſo far as any are in that Incredulity or Diſhoneſty which needs it, ſo far they are not the Followers and Diſciples of Chriſt, nor qualified with his Evangelical Righteouſneſs. Indeed 'tis a ſhameful Thing, and very diſhonourable to the Chriſtian Religion, that they who pretend themſelves to be of a Chriſtian Society, ſhould be ſo un-Chriſt-like, *to want and uſe the ſcareing and affrighting Aſſeverations diſpenſed with in ſome of the weakeſt Times of Knowledge, by which to aſſure one another of their Faith and Truth.* In ſuch Caſes where is their Evangelical Link and Tye of Unity? Certainly a true Chriſtian's *Yea* ſhould be *Yea*, and his *Nay, Nay*; that is, in Anſwer to all Queſtions, whether it relate to matter of Evidence or Promiſe, they ſhould ſpeak the Truth, and mean and do what they ſay; which is enough.

This Truth is ſo natural, that it is familiar with ſome to ſay, *I had rather take his * Word than the other's Oath*; which ſhews, how much Honeſty is more credible than Swearing. This made the primitive *Chriſtians* not only Refuſe to Swear by the Fortune of *Cæſar*, but to ſwear at all, telling their Judges in their Anſwers, *It was unlawful for a Chriſtian to ſwear.* Bnd Bp. *Gauden* himſelf aſſures us, *that they were ſo ſtrict and exact, that there was no need of an Oath among them*; *Yea, they ſo kept up the Sanctity and Credit of their Profeſſion among Unbelievers, that it was Security enough in all Caſes to ſay,* Chriſtianus ſum, *I am a Chriſtian*; And that if any urged them farther, *they repeated this as the only Satisfaction they would give*: The Veracity of their Word. And that he might farther ſhew, how diſhonourable and needleſs a Thing it was for Good and Holy Men, and true Chriſtians to Swear, he brings in the Whole Body of the *Eſſæans*, ſeveral wiſe *Heathen, and Chriſtian Fathers*; Indeed it was a Primitive Maxim, *Non oportet, ut vir qui Evangelice vivit, juret omnino.* It behoves not that a Man of an Evangelical Life ſhould ſwear in any Caſe. And this Doctrine was cloſely follow'd by *Chryſoſtom, Theophylact*, and ſeveral other ancient *Chriſtian* Doctors. Nor were the *Heathen* wholly inſenſible of the Truth of this Matter, as Bp. *Gauden* farther informs us out of *Polybius* "That the better and ſimpler Ages of the World rarely uſed any Oaths at all, no "not ſo much as in Judicature; but after Perfidy and Lyes encreaſed, Oaths en-"creaſed, as a Remedy to reſtrain thoſe Miſchiefs. To which let me add, That ſome of the ancient Sages, *Socrates* and *Xenocrates*, knew, urg'd, and alſo practiſed a Life beyond an Oath.

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* As the Thief in *Eſſex*, who robbing a *Quaker* in company with another, and uſing them fairly, deſired them not to ſtir, till they were got clear of the Road; upon which ſaid the other Man, I'll ſwear; *you ſwear, you'l ſwear through an Anvil and back again*; *will the other promiſe?* Thieves know Honeſty, though they do not practiſe it.

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So that if thoſe who are truly diſcipled, redeemed and renewed by the Power and Spirit of Chriſt Jeſus, need no Oath (Nay, that it is a Queſtioning of their Veracity, and an Affronting of their Profeſſion, to offer them one) *and if the Lying, familiar Swearing, Forſwearing, and fraudulent Dealing of Wicked Men make their Oaths of little or no Credit* (as ſaith the Biſhop out of Lactantius *and* Auſtin) *certainly it will be much better to prevent Swearing, and puniſh Lying with the Penalty due to Forſwearing:* which ſuggeſts an unanſwerable Return to that familiar Objection, *But how do we know that ye are thoſe Honeſt Men?* For we have not only the ſame Anſwer the ancient *Chriſtians* had to give, with this ſevere Rebuke, *That ye are the Reproach of* Chriſtianity, *who under that good Name act thoſe vile Impieties the nobler* Heathen *judged, and the looſeſt have not out-done*; but we have this farther to offer: *Diſpenſe with our Conſciences in not-Swearing, and puniſh our Untruth when ye find it, as ſeverely as ye do their Perjury.* What more can be deſired, *ſince Truth-ſpeaking fulfils the Law, and Puniſhing Falſe-ſpeaking ſatisfies it?*

Chap. VII.

CHAP. VII.

Of the Light Within.

IT is Matter of ſad Complaint, that a Man ſhould write of ſo excellent a Subject as the *Light Within*, and ſhew ſo much Darkneſs in treating of it. p. 99, 101, 102, 103.

But leſt he ſhould ſay, That our uncertain and various Expreſſions, for ſuch he eſteems them, put him beſides all Faith in it, we ſhall endeavour to make their Conſiſtency both with themſelves, and the Scriptures of Truth appear,

He quotes *Tho. Foſter*, in his *Guide to the Blind*, p. 1. thus, “God is the Light. p. 7. *as a Man forgetting himſelf*, “Chriſt Within is Man’s true Light to walk by; And in p. 9. *As doubting whether that would hold Water*; ſays, “The Spirit of “Chriſt in Man is the true Light and Guide, and this Light enlightens every Man “that comes into the World. *But* (ſays he) *if* James Naylor *may be Judge, our Friend* Thomas (he was ſo, though thou art an Enemy, and a Mocker of his Memory) *is very much miſtaken*; *for in his Book, called, A Door opened to the Impriſoned*, p. 2, 3, *he ſays*, “That the Light of the Word is God’s Love to the “World; and this Light is not given to any till they come out of the World. *And that* George Whitehead *in the Seed of* Iſrael’*s Redemption*, p. 20. *ſays*, “That “the Light Within, is a Meaſure of the Lord’s Life and Light.

Anſ. To the firſt Quotation, there can be no Cavil; for ’tis plain Scripture, *God is Light*, 1 John 1. 5. And it was the Apoſtolical Meſſage ſo to preach, *That God is Light, and in him is no Darkneſs at all.* John 1. 9.

The ſecond is alſo moſt true; for Chriſt is Man’s true Light, *that was the true Light which enlightens every Man, &c.* And that it was for Man to walk by, both Chriſt and his Apoſtles prove. *I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but ſhall have the Light of Life.* Joh. 8. 12. Again, *If ye walk in the Light, as He is in the Light, &c.* 1 Joh. 1. 7. God is Light, and Chriſt is Light; and ſince there is no knowing of God or Chriſt but by the Manifeſtation of Light; and that none know the Father but thoſe to whom Chriſt, the Light, reveals him; therefore Chriſt is Man’s true Light, without which Man can never know either God or Chriſt.

For his third Quotation, I ſee no Contradiction in it to the two former, unleſs Chriſt can be without his Spirit; for if the Spirit of Chriſt dwell in any Man, *Chriſt dwells in that Man.* This Language the Apoſtle uſed to the *Romans*, Chap. 8. 9, 10, 11. *If the Spirit of God be in you.* Again, *If the Spirit of Chriſt be in you*; yet again, *If the Spirit of Him that raiſed up Jeſus dwell in you*; all which are *Synonymous*, or to one and the ſame Purpoſe. For Shame, thou a *Scholar*, a *Græcian*, a *Diſputant*, that makeſt ſuch ſorry Cavils; might not the *Jews* and *Heathens* have made the ſame Exceptions againſt the Apoſtle? But ’tis an old *Devil-Trick* to be-ſaint and extol the Holy Ancients, *whilſt they hugg the Spirit that murdered them, and with it perſecute the Truth in this Age*; ſo cunning is the Devil, and ſo blind is the World. But let us ſee how much more Honeſt he is in his next Quotation, than Rational in the three former.

That *the Light of the World is God’s Love to the World*, I find in *James Naylor’s* Book; But that *the Light is not given to any till they come out of the World*, is a direct *Lye to our Principle*, and a putting an abſolute *Forgery upon his Book*; For he ſays, That God has given his Light to the World, that therein is his Love manifeſted, that ſuch as follow it in it's Leadings out of the World, have the Nature of Sons: But Sonſhip is that which cannot be had whilſt in the World's Nature; therefore they are to come out of the World's Ways, to follow the Light, which viſits Man in the World's Ways, in order to bring him out of them, and here the true Sonſhip is received; ſo that the Sonſhip and not the Light, is that which cannot be had in the World. Now what Contradiction can this be to our Diſhoneſt Adverſary's honeſt Friend *Thomas*, who ſaid, *that the Light enlightened every Man that comes into the World?* Sure I am it is a plain Inſtance of our Adverſary's Diſingenuous and Injurious Practice.

For *G. Whitehead's* Words, The Subſtance of them is to be found in *Joh.* 1. 14, 16. *The Word was full of Grace and Truth, and of his Fulneſs have all we received, and Grace for Grace.*

But he ſays. *H. N. teaches that every Godly Man is God incarnate, and Chriſt incarnate*, and that this is the Doctrine of the *Quakers* (ſays he) I prove. Firſt, becauſe *T. Foſter* in his *Guide to the Blind*, pag. 13. ſaith, "The Light which is "Chriſt within, is not Natural, but Sufficient to Salvation. Now I appeal to the whole World, What Affinity there can be between *H N's* Words and *Tho. Foſter's*. Is God incarnate or Chriſt incarnate, to be found in his Aſſertion? Nor will I paſs my Word for his right Quotation of *H. N.* What he quarrels at here I know not. Would he not have Chriſt manifeſted within? Or would he have him Natural, in Oppoſition to Spiritual? Or would he have his Light and Spirit inſufficient to Salvation? If he intends any of theſe, he croſſes expreſs Scripture, blaſphemes againſt God, and fruſtrates the very End of the Goſpel; If none of them, why was this Paſſage cited? But he thinks G F. has made much for his Purpoſe, who in his *Great Myſtery*, p. 207, 201. ſaith, *Chriſt is not diſtinct from the Saints, and he that eats the Fleſh of Chriſt hath it within him.* And what of all this? Is Chriſt di-
Col. 1. 27. vided from his Saints, *Was he not in them of Old the Hope of Glory? He that's*
Joh. 14. 17. *with you, ſhall be in you. And at that Day ye ſhall know, that I am in my Father,*
.20 *and you in me, and I in you.* For the other Part, I wonder he cited it: Certain it
John 6. 53. is, *That unleſs Men eat the Fleſh of Chriſt, they have no Life in them.* Now how a
54. Man can be ſaid to eat any Thing, and not have it within him, is a Diſtinction paſt my Underſtanding.

But *Geo. Fox* ſaith, p. 206. *If there be any Chriſt but He that was crucified within, he is a falſe Chriſt; and he that hath him not within, is a Reprobate.*

Anſw. Our Return to this will be very ſhort. 1ſt. By Chriſt *crucified within*, he does not deny that he was once *crucified without* (as the ſame Page proveth) as our *Adverſary* would inſinuate. 2dly. There can be no Falſe Doctrine in it, unleſs the owning of Chriſt being crucified within, through Wicked Works, neceſſarily ſhould imply our Denying *that he was ever crucified without*; from the Danger of which Conſequence the Scriptures of Truth ſufficiently ſecure us. *Heb.* 6. 6. *Seeing they crucify to themſelves the Son of God afreſh.* Alſo Rev. 11. 18. 3dly. And that ſuch are Reprobates in whom he lives not; remember that unanſwerable Paſſage, 2 *Cor.* 13. 5. *Examine your ſelves. whether you be in the Faith; prove your own ſelves: know you not your own ſelves, how that Jeſus Chriſt is* in you, *except you be Reprobates?*

But ſays our Adverſary, *Ric. Stubbs*, a Quaker, told *Eliz. Wetherly, That the* Jeſus *who was born of the Virgin, and dyed at* Jeruſalem, *was a falſe Chriſt and an Antichriſt.* But this needs no long Anſwer; for it is an abſolute Untruth, raiſed by the *Devil* within, and his envious Emiſſaries without, to bring us, the poor deſpiſed People of God, into Infamy with all who have any Reverence for the Name of Chriſt; And God will plead our Innocency in this Man's Conſcience, by that Holy Light which he blaſphemouſly ſaith, *leads down to Hell and the Devil, carrying Man, like an* Ignis fatuus, *into Bogs and Ditches, cauſing him at laſt to fall into the Pit of Everlaſting Deſtruction.* For this I would have all the World to know,
Pſal. 7. 9. That God, *Who is the Searcher of the Heart, and the Tryer of the Reins, who alone*
Jer. 11. 20. *ſheweth unto Man his Thoughts*, is the great Spiritual *Light, John.* 1. 1. And 'tis
Amos 4. 13. as ſuch, that he ſetteth Man's Sins before him, as ſaith the Apoſtle, *Whatſoever makes manifeſt is Light*, Epheſ. 5. 13. And ſaith the ſame Apoſtle, *Whatſoever may be known of God, is made manifeſt within Men*; for God hath ſhewed it unto
John. 3. 21. them, *Rom.* 1. 19. Such as bring their Deeds unto this Light, *may know whether they are wrought in* God *or no.* And for this End hath the Eternal Word enlightned

Chap. VII. Joh. 19. 14.

ned every Man that cometh into the World, that he may come to the Light, and walk and grow up in it: For as all have given unto them out of his Fulneſs Grace for Grace, *ſo from his Fulneſs of Light, hath he given all Men Light for Light*; not a meer natural Capacity or creaturely Underſtanding, but *that Divine Light or Grace, which is able to teach, ſanctifie and govern the Soul to God's Glory, and it's own Everlaſting Happineſs*: In the Word by whom all Things were made was Life, *and that Life was the Light of Men*; And as it was then, ſo is it now the Condemnation of the World, *that Men love Darkneſs rather than Light, becauſe their Deeds are Evil.* Some, with the *Phariſee*, prefer their Formal, Literal and Ceremonial Religion; and others, their Pleaſures, Paſtimes and Worldly Honour and Profit, before this Inward, Pure Light, and Law of the Spirit of Life, the Leaven of the Kingdom, and Truth in the Inward Parts, which frees from Sin, and brings into the Heavenly Liberty of the Sons of God. And we do teſtifie in the Name of God, that it is only by this Meaſure of that Divine Fulneſs, which above One Thouſand Six Hundred Years ago was manifeſted in the Fleſh, that any Man or Woman can ever come to a right *Sight, Senſe, Reliſh and Enjoyment of the Bleſſed Ends and Effects of his Gracious Appearance, Heavenly-Goſpel, Mighty Miracles, Holy Life, Death and Sufferings, his Powerful Reſurrection, Glorious Aſcenſion, and conſtant Mediation and Interceſſion.* And that all Knowledge, Faith, and Worſhip, not grounded upon this internal Sight, Senſe and Operation of this Divine Meaſure of Grace, Light and Truth in the inward Parts, are but Hiſtorical and Phariſaical; *making up but the* Jew *outward, and* Chriſtian *outward,* who are not Children of the Free Woman, nor Heirs according to the Promiſe. And if for this bleſſed Teſtimony we muſt be thus abuſed, defamed, and ſet at nought by the Black-robed-Rabbies of this World, as the Prophets, and Chriſt, himſelf, were, God will be our abundant Recompence, who is the Author of that good Reformation begun, and will, I hope, be the Finiſher of it, to his own Immortal Honour, and our unutterable Rejoycing, World without End.

CHAP. VIII.

Chap. VIII.

Of ſome of our Adverſary's Lyes *and* Slanders.

HIS next Chapter containing a ſhort Account of the *Quaker's* Pretences to immediate Revelation, hath been already effectually conſidered; only I ſhall take Notice of two or three Particulars.

Pag. 107. 108. 109, 110. 111.

Firſt, *That he would have the Sadneſs and Dejection of thoſe that turn* Quakers, *and the Zeal and Fluency of thoſe that Preach among them, to be the Effect of the Hypochondria.*

Anſw. This ſhews what an eaſie Religion our *Adverſary* lives in, who yet knows not the Terrors of the Lord: How unfit is he to Warn Men? Had he ever known God's Word to be as a Sword, an Hammer, an Ax, a Conſuming Fire and Everlaſting Burnings againſt Sin and Iniquity, the Pangs of a New Birth, and how hard it is to become a true Diſciple through the daily Croſs, he would never have made ſuch a frothy, dark and envious Conſtruction of our Serious Convictions: But God's Fire will one Day burn up his peaceable Habitation; and in that Day of *Alarm*, he and the reſt of his *Jovial Crew*, ſhall know the Meaning of theſe Words, *They that pierced him ſhall ſee him, and all the Kindreds of the Earth ſhall wail becauſe of him.*

But whatever Diſeaſe we have, his frequent and ſenſleſs Scoffs at us, and our Holy Way, ſhew that the Spleen is very prevalent in him.

For his Reflection on *Edw. Burroughs*, it will do him no Harm; his Soul is with God, and his Memory ſhall out-live his Enemies Hate. And for this *Ranting Scribbler*, he is not worthy to carry his Books after him.

For his Gentle-man of *New-Caſtle*, who affirmed, *Some* Quakers *came to* Kendal *Church, and ſaid, they had a Commiſſion from the Lord to pull down the Steeple-Houſe*; And *another in Sermon Time to pull down the Hour-Glaſs*, I muſt tell him, that we know no ſuch Thing, and if it were a fair *Adverſary*, he would have told us, who this Gentle-man was, and who the *Quakers*, that we might have informed our ſelves of the Truth of the Matter; though we have great Cauſe to conclude it a down-right Forgery. For the other, it is altogether as likely to come of the ſame Stock; but if ſuch a Thing ever were, I dare ſay, the *Prieſt* was in a worſe Taking than the *Quaker*; however, it was no Theft, becauſe they all ſaw for what End

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it was done: And every Body knows, the *Prieſt* can tell how to call for another Glaſs; for the Truth is, ſome of that Profeſſion can hardly preach without them; for they elevate them above his *Quaker's Hypochondria.*

That *the Wife of one* Williamſon, *ſhould call* Ja. Milner, *the Eternal Son of God, at* Appleby, is an arrant Falſhood; for we have particularly enquired, and can find no ſuch Thing.

That a *Woman at* Weighton *in* York-ſhire, *of that Goatiſh Herd* (as he is pleaſed to call them) *went naked up to another Woman's Huſband's Bed, and bid him open his Bed to her, for the Father had ſent her,* is a Slander hatcht in Darkneſs: We deny it in the Name of the Lord God; And I charge this diſingenuous Man, if he has any Regard to his Reputation, or thoſe he belongs to, to prove, if he can, the Truth of this Story.

And that he ſhould at laſt call this, *A Taſte of the* Quakers *deluded Dreams, melancholick Fancies, Impoſtures, Injections, everlaſting Errors and Deceits,* is the Top of what Impudence and Forgery Man can well be guilty of againſt his Neighbour. But why our *Goatiſh Herd* above all others? Unjuſt and Uncivil Man! Look at Home for Shame. How often are *Quakers* brought to Eccleſiaſtical Courts for Uncleanneſs? We know they are too often ſummoned there for Tythes: It would be almoſt endleſs to tell the Stories of both Prieſts and People's Wickedneſs that follow them; one would think that no Church of *England Man,* that knew any thing of the preſent Age, or that thought we did, could believe that forging one unclean Lye againſt the *Quakers,* ſhould invalidate their Religion, who believes his own to be true, notwithſtanding thoſe numerous Inceſts, Adulteries, Fornications, Concupiſcences, Murders, Lyes, Perjuries, Diſſimulations, Thefts, Injuries, and ſuch like, that have been, and daily are committed by his *Dear Fellow-Communicants, The Sons and Daughters of the Church of* England. Let him therefore draw in his Horns, and leave off puſhing at us with his Forgeries and Defamations; and repent of this ungodly Way of dealing with us, that he may find Mercy to his Soul.

Chap. IX.

CHAP. IX.

Of PERFECTION.

I Perceive, the Man would fain ſay ſomething of every Controverted Head, held by the *Quakers,* though as little to Purpoſe as may be. There is but one Thing commendable in his whole Chapter, and that is it's Brevity. He ſtumbles at the very Entrance, and never recovers himſelf to the End.

The Quakers *talk much of Perfection from Sin, in this Life, and that they have already attained to it.* Quote, he ſcorns, his *Word* is Credit enough, at leaſt he would have it ſo; but to let him go on. This, ſays he, is the *Phariſee's Litany,* God, I thank thee! I am not as other Men are. *The* Antinomian *Litany, the Doctrine of* Dell, Saltmarſh, Town, *and all* Antinomians *and* Familiſts; *And that Malice and Railing perpetually make up the greateſt Part of the* Quakers *Speaking to the People.* But what of Argument can be found in ſuch meer Aſſertion and Reflection, I leave with ſober Men to judge. He neither underſtands, *Antinomians, Familiſts,* nor *Quakers.* And truly I am ready to think him ſome raw, unfledged, ungraduate, who by this Eſſay aims at that Proof of his Abilities, as may induct him to ſome Fat Benefice; or elſe One that thought we deſerved no larger Teſtimony of his Ability, Honeſty, and Diſcretion, in his Endeavours againſt us.

In ſhort, A perfect Principle we plead for, and preſs the Neceſſity and Benefit of Man's Conformity to it; That though it be a *little Leaven, it is able to leaven the whole Lump;* That this Grace brings Salvation from Sin, by the Power it gives them that obey it, to mortify Sin; elſe what a Riddle would thoſe Scriptures make, *That ſpeak of Sanctification throughout in Body, Soul and Spirit. That He that's born of God, ſins not. Old things are done away, behold all things are become new: I write unto you Young Men, becauſe ye have overcome the Wicked One. Be ye perfect, as your heavenly Father is perfect. Unto a perfect Man. Let us cleanſe our ſelves from all Filthineſs of Fleſh and Spirit, perfecting Holineſs in the Fear of the Lord. The God of all Grace make you perfect,* &c. Wherein not only a *Perfection from Sin,* but the going forward to a *perfect Man in Chriſt,* is exhorted to, and prayed for; therefore not inobtainable.

1 Theſ. 5. 23.
1 John 5. 18.
Cap. 2. 13.
Mat. 5. 48.
Eph. 4. 13.
2 Cor. 7. 1.
1 Pet. 5. 10.

To conclude: We do not teach People the Perfection of our Perſons, but the Principle of God, and our Experience of it's Converting and Tranſlating Power, *Chriſt* is ſtronger than the *Devil*; And for this, was, and is he manifeſted, *To end Sin, and deſtroy the Works of the Devil*; a Doctrine the Church of *England* teaches in her Baptiſm. Nor do we ſay, That every Man is perfect from Sin as ſoon as he is convinc'd of Sin: No, there is a great War, a long Wilderneſs to travel through, many Enemies to ſubdue, and difficulties to ſurmount; and thoſe Enemies are moſtly thoſe of a Man's own Houſe. We therefore exhort all to wait for God's Ariſing, that his Enemies may be ſcattered, that witneſſing a victorious State over Hell and Death, by the Power of Chriſt Jeſus, *ſuch may obtain the New Name which is written in the Lamb's Book of Life*, and promiſed to all that Over-come: Which is far from that Ungodly *Ranteriſm* he would faſten upon us and our Principles; And I doubt not but Time, Patience, and our Blameleſs Converſation, ſhall diſpel thoſe Miſts, Malice and Ignorance may have raiſed to darken and blemiſh the Reputation of our Practice, Perſons and Principles in the World.

CHAP. X.

Chap. X.

His Ninth and Tenth Chapter of the Ways and Arts that the Quakers *uſe in gaining Proſelytes, with the Advantage their Way has over other* Hereſies, *honeſtly conſidered, and briefly confuted.*

Pag. 117. THE firſt Artifice, he ſays, we uſe, is, *To come in Sheep's Clothing. Now what is this Sheep's Clothing* (ſays he) *but only the Innocence and Purity of the* Chriſtian *Doctrine*; *when as their main Purpoſe is to devour credulous Souls.*

Anſw. If we have the Sheep's Clothing, and if the Sheep's Clothing be the Purity and Innocence of *Chriſtian* Doctrine, then is our Doctrine Innocent, Pure, and *Chriſtian*. And ſince he avers the Doctrine of the Church of *England* to be ſo remote and oppoſite, this Character muſt neceſſarily imply, that her Doctrine is Hurtful, Impure, and Antichriſtian.

But what have we Seduced People to? *Drunkenneſs, Whoredom, Perjury, Wantonneſs, Idleneſs*, or any ſuch Unſeemly or Irreligious Practice? Let him tell me who of us are leſs Serious, leſs Moral, or worſe Livers than we were before. But the Truth of the Matter is this: Our Way of Devouring People's Souls, as he calls it, *is that which hinders the Hireling Prieſts from Devouring the People's Pockets, and endangering their Souls too*, who teach for Hire and Divine for Money, and make Religion but a Stalk to Preferment, who have the Shell without the Subſtance, the Form without the Power; From ſuch, in Obedience to God's Spirit, we have turned away; and becauſe we have dared no longer to put into their Mouths, their Covetous Spirit has ſwelled, notwithſtanding their Pretences, and their Sheep-ſkin burſt, and an arrant Wolf has come forth; no true Sheep, but a Sheep-Fleecer, and a Sheep-ſucker, of their Blood, whoſe Innocency and Patience have plainly proved them ſuch. But the Wolf's and the Fox's Skin have been always good enough for us; any thing to diſguiſe, and make the Dogs faſten and worry to Death. *Our Conſcience they call* Enthuſiaſm; *and our ſolemn Confeſſion, Colluſion, and Equivocation*; *our Perſeverance is reputed Obſtinacy*; *our Plainneſs, Singularity*; *our Induſtry, Worldly-mindedneſs*; *and our Retired Living, Penuriouſneſs*; *our Rebukes of Evil, they will have to be Cenſoriouſneſs*; *and our Diſregard of Company, Pride and Sullenneſs.* Whatever God by his Light has made Conſcience to us, there are a Sort of Men, that have ſo little Conſcience, as to conſtrue it all backwards, rendring us inſtead of Honeſt Conſcientious Men, *A Pack of Fraudulent, Cheating Fellows:* But we cannot help it, if Men will rage, they muſt; Their Shame, and our Patience, will the more appear.

He ſays, *Our Second Stratagem is, to bring the People out of Love with their Paſtors, who have the Care of them.*

Anſw. I know not a *Quaker* in the World that would not adminiſter both Food and Rayment, to the worſt Perſecutor, as a neceſſitous Creature: But I hope, they would ſuffer, unto Death, before they would contribute either to him as a Prieſt; No, God's Witneſs in our Conſciences never ſaid *Amen* to their Miniſtry. They have the Scriptures, true; But the Word of Reconciliation, that brings to God, and of which they declare, they want. I know that ſome of them can talk well; ſo can ſome *Mountebanks* and *Comedians*. Do they witneſs the Truth of what they ſpeak? Their Heads know, but do their Hearts feel the Operation of that Truth they will ſometimes in Words declare? Have they travelled the Way, and traced the many anxious Steps of *that new Birth*, which is the only Door into the Heavenly Kingdom? But, alas! *Oxford* and *Cambridge* make them, and their Parents and Patrons prefer them; a good round Maintenance is moſtly their Aim on all Hands: Tell them of the Neceſſity of an Inward Work, that it is the Spirit of God that only makes a Man a Miniſter of God, and that the Anointing, which true Chriſtian-men receive, is ſufficient to their Inſtruction, and preſently the Cry is, *Donatiſm*, *Pelagianiſm*, *Familiſm*, *Browniſm*, *Jeſuitiſm*, *Quakeriſm*, or any other Name that begets Jealouſy, Undervalue and Hatred. In ſhort, we do believe, that the ſettled Miniſters of the World are ſo far from being Beneficial to People, that on the contrary, they exerciſe their Minds with a Sort of unexperienced, unauthoriz'd Preaching, *leading from the ſecret Strivings, Diſcoveries and Conduct of that Spiritual Miniſter, of the Everlaſting Covenant, which is able to bring Man into that Way of Holineſs, without which no Soul ſhall ever ſee the Lord*: And this is the true Reaſon why we are turned unto God's Miniſter, Chriſt Jeſus, who ſays, *Learn of me*: Of whom God ſaid, *this is my Beloved Son, hear him*; and reject the *Miniſtry of Man*.

p. 120. 121. Our Third Artifice *by which* he ſays, *we gain our Proſelytes, is denying all Humane Learning, and Uſe of Reaſon: That we are the moſt ſottiſh and ignorant Sect that ever appeared in the World; Yet for our own Turn we will be nibling at it, as* G. W. *in mentioning a Moth-eaten Manuſcript mentioned by* Beza *in his Annotations.*

Anſ. We have already ſaid enough to defend Chriſtianity, from the abſolute Neceſſity of Humane Learning, either to underſtand or vindicate it; and ſo falſe is his Aſſertion, that ſince Prophecy has ceaſed in the Church, *ſecular Learning hath been of greateſt Uſe and Benefit to Religion*, that there is nothing more true than the contrary, as it is commonly underſtood, promoted and practiſed in the World. I would fain know, how many *Rabbies*, *Greek* and *Latin Philoſophers*, yielded themſelves Proſelytes to the Chriſtian Religion, though they had his *Preſence, Miniſtry, Miracles, Death and Reſurrection amongſt them*, who was and is the Author and Maſter of it? If ſuch Learning be ſo great a Friend to Truth, how comes it that the greateſt Things have fallen to the Share of Poor and Illiterate Men; And that ſuch have been moſt apt to receive, and boldeſt to ſuffer for it? Why not *Rabbies* rather than *Fiſher-Men*, which was before the Pouring out of the Spirit of Prophecy? And for what Reaſon ſhould ſo many learned *Academies*, ſince the pretended, * Ceaſing of it, be overrun with ſuch foul Idolatries, Groſs Superſtitions, and flagitious Living, as 1200 Years paſt will witneſs. Nay, on the Occaſion of any Reformation, with whom is there more to do, and who harder to be brought to yield than *Univerſities* have been? Scripture and Story give it clear againſt him.

Not that I would be thought to oppoſe all Sorts of Learning neither; It has been Man's Erring from his Divine Guide, that has made Way for thoſe numerous *Theſes*, *Diſtinctions*, *Books* and *Controverſies*, the World for Ages hath been infeſted with. Such are the obſcure, unintelligible and unprofitable *Metaphyſicks* of the *Heathen*, too greedily received and miſchievouſly increaſed by *Fathers*, *Councils*, *School-Men*, and our modern *Univerſities*, to the corrupting of Chriſtian Doctrine, and diſputing away the Benefit of Chriſtian Life. An unbounded *Curioſity* and *Fancy*, have been the Womb that hath brought forth ſo much troubleſom and unprofitable Matter; which began with a Degeneration of Philoſophers: True Philoſophy in the Beginning of it being no more, than the Way of Holy Living, by the Mortification of Paſſions. But Learning, as Religion, failing by Corruption of Men, is now degenerated into quite another Thing. *Socrates* taught proper Speech and good Life, and ſuch a Courſe of Learning as turned to daily Practice and Profit; ſeverely forbidding all Curioſities and Niceties, as what turned not to Good Life, which he reputed the beſt Science; and *Plato* would have the *Poets* baniſhed out of his Common-Wealth, as corrupting it with Fables: Thus was Learning, as Religion, once Pure and Simple. * In ſhort, all *Right Learning* is to be divided into theſe Two, *True Knowledge* and *Proper Language*. This *Knowledge* relates *Firſt* to God, and that's only to be received from the Spirit of God; And, *Secondly*, the Things of this Life; and therein the Spirit of Man has a large Field to act in, to the Enlargement of it's own Underſtanding, and Benefit of the whole Creation as ſubject to God's Grace, as knowing the Nature and Order of Things in the Creation, Building, Improvement of Land, Medicine, Chirurgery, Traffick, Navigation, Hiſtory, Government, with many other Honeſt, Uſeful, and Profitable Arts and Inventions, for the Help and Good of Mankind. And if Man had kept in God's Counſel, the many ſuperfluous and unneceſſary Arts and Inventions that are in the World, had never been brought forth by him; and Time will work them out, as it brought them in, ſo that what is Plain, Honeſt, Serviceable, and of good Report, ſhall be preſerved for the Good of the Creation.

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* *But why is it ceaſt? becauſe ceaſt to*, you, Sons of the Night? *Did not Chriſt promiſe to be with his to the End; Either that is not ſo, or his being with them, endues them not with the Spirit of Prophecy; Was it not Apoſtolical, and in the firſt Churches? Why not now?* Is it leſs wanted? Is Chriſt not that to his Church he was? *A blind Argument indeed! becauſe the Prieſts of Man's making have it not; therefore none have it.* I will pour out my Spirit upon Thee, and upon thy Seed, and thy Seed's Seed unto all Generations. *Iſa.* 5. 9.

As for *Language*, it muſt be granted that there is a Propriety and Decency in Language: But as Men have followed the *Outſide of Religion*, and left the *Subſtance* behind, ſo have they done with *Learning*: They have neglected *Matter*, the moſt Beneficial Part of Learning, and devoted themſelves to an Exceſs of fine Speaking, of which Biſhop *Wilkins* in his Real Character complains not without a Cauſe, when he ſays, *That this Grand Impoſture of Phraſing hath eaten out all Solid Learning*.

Yet Language is very convenient for Men's Converſe with Books and Nations of a different Tongue; however, we utterly deny them to be abſolutely neceſſary to the True Knowledge of the Myſteries of God's Kingdom. So that the *True Engliſh* of the *Quakers* denying all Reaſon and Learning, is this; We refuſe to commend or practiſe Unneceſſary Studies, Nice Controverſies, Voluminous and Intricate Diſputations, Obſcurity of Language, Affectedneſs of Stile, Exceſs of Elegancy, believing, that Learning as well as Religion, ſtands in need both of great purging, and reducing: And that thoſe Subjects and Employments, which are moſt ſerviceable and beneficial to Mankind, and agreeable to God's Grace, digeſted into eaſy and familiar Methods, and treated on in the plain and ordinary Way of Speaking, beſt deſerves Man's Time and Regard. And for his Reflection upon G. *Whitehead*, it no farther deſerves our Notice, than that he flung a greater upon *Beza*, whoſe Learning he makes a little too bold with. To ſay no more of his *Moth-eaten-Manuſcript* than this, That the beſt Copies he has had for his Rule, have been near a-kin to ſuch *Moth-eaten Manuſcripts*; and if ſuch a Manuſcript was the Holy Scripture, as I believe it was, he was too Bold, and Irreverent, as well as Unwary and Fooliſh, in calling it a *Moth eaten-Scripture*, thereby implying it to be a *Moth-eaten-Rule*; not that I take it to be his Rule, who has ſo fearfully erred and ſtrayed from the Holy Precepts and Exhortations of it.

The fourth Thing by which he reports us to proſelyte People, is, (Pag. 122, 133,) *To deceive and aſſociate firſt with Women, therein imitating the Devil*.

Anſw. Firſt we deny it, as being like the reſt of his idle Stories, and thoſe that not only in the Primitive Times by the *Heathen*, but in ſeveral Ages ſince, and Degrees of breaking forth of Truth and Reformation from Apoſtate Generations, have been by them faſtned upon the Sincere Profeſſors thereof, as *Waldenſes*, *Lollards*, *Hugonots*, and *Proteſtants* themſelves, in their firſt Day, as well as more modern Diſſenters. We muſt take our Share, it is no new nor ſtrange Thing.

But ſuppoſing it to be True, that our Endeavours are firſt directed towards the *Women*, I ſee no Evil in our Beginning to undeceive, where the *Devil* began to deceive. If they are ſo eaſie to be perſwaded, why not to Good as well as to Evil? But theſe idle Shifts and pitiful Reflections, deſerve rather to be diſdained then conſidered.

Laſtly, (Pag. 125, 126, 127,) *For our pretending to higher Degrees of Holineſs, and Cracks, and Boaſts of Inſpirations, with our* † *Bewitching Language, which is*

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* Theſe Men were only verſed in their own Tongues; They were many of them Mechanicks and Tradeſmen: Anſwering among the *Gentiles* to the Prophets, and Apoſtles among the *Jews* and *Chriſtians* (though far ſhort of them.) So that Learning and Philoſophy, like to Religion, are now ſo changed, the Ancients would be at a Loſs to know them: Another Thing has poſſeſt it ſelf of the Name of each: For to be a Philoſopher, or Lover of Wiſdom, which was to eſchew all Evil; and Learning, which was to unlearn every ill Thing, as *Socrates* ſaid, are now turned to dark and Unprofitable *Conteſts*, Elaborate and Unſerviceable Studies, to ſtuff Men's Heads.

† *Rainerius* the Monk, and a terrible Enemy to the poor *Waldenſes*, made the ſame Complaints againſt them. They uſed, *ſays he*, to teach firſt what the Diſciples of Chriſt ought to be, and that none are His Diſciples, *But they that imitate His Life*. And that the Popes, Cardinals, &c. becauſe they live in Pride, Avarice, and Luxury, &c. are not the Lawful Succeſſors of Chriſt, in that they walk not up to His Commandments. Thus ſays the *Monk*, they win upon the People. *P. P. Pet. Hiſt. Wald.*

nothing but Canting, and Scripture Phraſe fitted to Feminine Fancies; *by which* (he ſays) *we have the Advantage of all other Hereſies.* I return thus much.

Anſw. It is our Faith, that God, who made Heaven and Earth, will judge the Secrets of all Men by Jeſus Chriſt; ſo that it is not only my Duty, but my Intereſt to ſpeak the Truth of my Conſcience in this Matter. We dare pretend to no higher Degree than we have attained; but we muſt make a Difference between what we were whilſt under the Miniſtry of Man, and what we are, ſince our being turn'd to God's Powerful Word in the Heart, Chriſt's Miniſtry: We ſhould be falſe to God, injurious to our Neighbour, and ſmother and belye our own Convictions, if we ſhould not ſay, *That we have found our Judge near us, our Guide, Law-giver and Rule very nigh unto us*; and thoſe Infirmities, Temptations, and Corruptions, God has, by this Heavenly Grace, given us Power againſt (by which we have known that Mortification of Sin, and Conformity to the Will of God) which the utmoſt of our former Profeſſion could never free us from. And if this Plain and Chriſtian Confeſſion muſt be called by all thoſe hard Names our *Adverſary* finds for our Honeſt Intentions, we muſt, as we have done, recommend our Cauſe to God, and His Holy Witneſs in all Conſciences, and him to be judged by him to whom we deſire to ſtand and fall in all we ſay, do, and take in Hand; to whom alone we owe the Honour of our Experiences and Preſervations.

However, the Irreverence of the Man deſerves both our Notice, and the Reproof of all that read him: *What! Is Scripture-Language become a Cant*; *and a Sober and Seaſonable Uſe of it, Canting fitted to Feminine Fancies?* But we think it not more his Folly, Contradiction and Blaſphemy, to ſpeak with that Contempt of the Holy Scriptures, and his pretended Rule, than an Advantage he gives our Cauſe, to tell the World, *That of all others, the* Quakers *Speak and Preach the Scripture-Dialect.* But it is the Mother-Tongue of ſuch frothy Minds ſo to prophane; and for all their pretended Reſpect to the Holy Scriptures, the Spirit and Life, that belong unto them, are made but Matter of Jeer and Mockage: They would not be thought to undervalue Chriſt, the Scripture, nor his Religion, but with the Height of Formality ſeem to Reverence and Applaud them all, *yet Perſecute to the Death thoſe that are His Holy Offſpring, by the Spirit of Regeneration*; *which ſhows their Eſteem of Chriſt, Scripture and Religion, to be but a Kind of Blindfold Reſpect*; *and that indeed their very Spirits turn within them againſt that which is, truly Chriſt-like, Scriptural and Religious.* The Devil ever underſtood his Intereſt better, than to perſecute Truth under that Name; yet for all his fair Pretences to Saintſhip, he conſtantly became a fierce Devourer of thoſe that have been the Children of the Truth: And I may truly ſay to this Oppoſer, *That for all his Religion, Learning, Church-Communion, and that Stir he maketh againſt us, as a Crew of* Hereticks, *and* Impoſtors, *he knows not what Spirit he is of, who has writ a Book, rather to Abuſe, than Inform us, and inſtigate the Civil Magiſtrate to deſtroy us, than by ſolid Argument to Refute or Reclaim us.* He that has but Half an Eye may ſee his Aim was not ſo much our Converſion, as Diſgrace, and, if poſſible, our utter Ruin; But 'till our Adverſary's Labours prove as Dangerous to us as his Deſign (no doubt) was Wicked, we have little Cauſe to dread the Succeſs of his Attempts.

And that he may ſee a little of himſelf, if he thinks himſelf worth looking upon, let him be pleaſed to take a View of ſome of thoſe many Reviling, Scoffing, Rude and Contemptible Epithets he is pleas'd to beſtow on us, an entire Body of People: *Heretical Generation of* Quakers; *Slaves to Pride, Covetouſneſs, Luſt*; *poſſeſt by the Devil, and a Diabolical Spirit*; *Apoſtates, Phanaticks, Spiritualiſts*; *Black, impure Hearts and Mouths*; *Bewitched with their Sorceries and Inchantments*; *Impertinent Cavilling Fellows, Rebellious* Quakers, *Cheats and Mountebanks*; *A Beaſtly and Quaking Generation*; *Juglers*; *Quaking and Impudent Hereticks*; *A Sottiſh Sect*; Illuminado's, Inſpirado's; *Their Cheats and Impoſtures, Enthuſiaſtical Hereticks, A Goatiſh Herd.*

Epiſtle, p. 6. 7, 29, 32, 33, 35, 40, 41, 53, 77, 94, 206, 111, 117, 121, 110, 109.

And of our Principle thus, *Their Light leads to Hell and the Devil, and carries a Man like an* Ignis Fatuus, *cauſing him to fall into the Pit of Everlaſting Deſtruction*; *who are led by this, are made obnoxious to all the Impoſtures and Injections of the* Devil, *and to lye under Everlaſting Errors and Deceits.*

*To all which I have no other Anſwer than what it is to itſelf; for it contains that Charge againſt it's Author, that I ſhall leave him to clear himſelf from, both to God and the whole World; only I cannot be ſo wanting of Civility to the Perſon he dedicated his Book to, as not to let him know, that it is unworthy of his *Quality and Repute* amongſt Men, to have his Name uſed to the Protection of ſo much *Rudeneſs, Irreligion and Abuſe.*

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* Biſhop *Sanderſon* highly honours and characterizes the *Light*; he calls it, The Eternal Law of Righteouſneſs, and a Rule ſufficient to Good Life. See his Book in *Latin*, entituled, *De Oblig. Jur. promiſſ.*

I cannot think ſo meanly of him, as that the Endeavours of ſo ſcurrilous an Author ſhould excite him to any Severity againſt that poor People he has ſo baſely wronged: For ſuch a Thing were not only beneath that Place he holds amongſt Men, but would be to intitle himſelf to all our *Adverſary*'s Shameful Miſcarriages, and encourage him to perſiſt in what it greatly behoves him to Repent of: Which God grant for his Mercy-Sake; which is my whole Anſwer to his ill Treatment of us, and worſt Wiſh I have for him.

A Conclusion *to thoſe to whom the* Diſcourſe *is Dedicated.*

SINCE then it is ſo evidently proved by Scripture, Reaſon, and Undoubted Preſidents, that it is no new or unwonted Thing, for * *National Churches* to be deceived, notwithſtanding they have been endowed with *Power*, *Learning*, *Nobility*, *Wealth*, *and Worldly Glory*: And that it hath pleaſed Almighty God in the moſt Signal Reformations that have been wrought upon the World, to employ a Sort of Plain, Simple, and Illiterate People: Let not our Meanneſs, Plainneſs and Simplicity, be any Argument with you againſt us, in the Mouths of that *Decimating Tribe*, whoſe Trade it is to oppoſe that Reformation, which in Conſcience can neither own nor pay them; The Old Enemies of God's Appearance in the World, who therefore dread a Free and Univerſal Preaching, becauſe the Ingroſſment of it to themſelves, has proved ſo profitable. Be *Gamaliels* at leaſt, I beſeech you, and Fight not their Battels: *If we are not of God, we cannot ſtand*; *And if of God, they muſt fall.* Leave us therefore with our Spiritual Weapons to decide this Controverſie, without interpoſing your Worldly Power. 'Tis ſtrange that we ſhould be ſuch *Ignorants*, and *Hereticks* too, whilſt they Bleſs themſelves with the *Name of Learned and Orthodox*, and yet dread the Conſequence of being left by you to a *Fair Field* with us. Are not their *Univerſities*, *Biſhops and Doctors*, enough to Silence ſuch *Illiterate Whiſflers*, as our *Adverſary* is pleaſed to call us, without the Argument of your *Carnal Sword*? Certainly they ill deſerve Fifteen Hundred Thouſands Pounds a Year, if at laſt you muſt do the Buſineſs for them: What leſs can we expect from the worſt of Perſons and Cauſes? But as this Employment is below the Dignity of their Office, who are Publick Magiſtrates, and much too Narrow for that Univerſal Influence it ſhould have for Publick Good, ſo remember that Great Saying of the late King, to the then Prince of *Wales*.

Always keep up Solid Piety, and thoſe Fundamental Truths, which mend both Hearts and Lives of Men, with Impartial Favour and Juſtice. Your Prerogative is beſt ſhown and exerciſed in remitting, rather than exacting the Rigour of Laws, there being nothing worſe than Legal Tyranny. Again, *A Charitable Connivance and Chriſtian Toleration often diſſipates what rougher Oppoſition fortifies:* Which had been the Saying and Counſel of King *James* before him. It is a ſure Rule in Divinity, *That God never loves to Plant His Church by Violence and Bloodſhed.* And in his Expoſitions on *Rev.* 20. he ſaith, *That Perſecution is the Note of a Falſe Church.*

Hereſie muſt be cut off with the Sword of the Spirit, ſaith *Jerom*. *The Church doth not Perſecute, but is Perſecuted*, ſaith *Hilary*. *If you will, with Blood, with Evil, and with Torments defend your Worſhip, it ſhall not thereby be defended, but polluted*, ſaid *Lactantius*. I will conclude with *Chryſoſtom*; *It is not* (ſaith he) *the Manner of the Children of God to Perſecute about their Religion, but an evident Token of Antichriſt.*

Jer. Proœm. lib. 4.
Hilar. contr. Auxent.
Lact. lib. 5. cap. 10.
Relig. Uriſ. pag. 192.

So let your Moderation be known unto all Men, the Lord is at Hand.

I am a Friend to all ~~*Men*~~*, who would have* Vice *Puniſh'd*, Conſcience *Tolerated, and* Righteouſneſs *Eſtabliſh'd, whoſe End is Peace and Aſſurance for ever.*

The 16th of the 5th Month, 1673. William Penn.

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* I intreat you to read a late Piece of Dr. *Cave*'s, called ***Primitive Chriſtianity***, in which the Poverty, Simplicity, Meanneſs, Manner, and Place of Worſhip, Maintenance, Miniſtry, objected Novelty, *&c.* of the Ancient *Chriſtians* are related.

1673.

REASON againſt RAILING, AND TRUTH againſt FICTION.

BEING AN

Anſwer to thoſe Two late Pamphlets, Entituled, *A Dialogue between a* CHRISTIAN *and a* QUAKER, and the *Continuation* of the Dialogue, *&c.* By one *Thomas Hicks*, an *Anabaptiſt* Teacher.

IN WHICH

His	Diſ-Ingenuity	is	Repreſented,
	Prophaneneſs		Rebuked,
	Forgeries		Detected,
	Cavils	are	Confounded.

AND

Thomas Hicks proved *No Chriſtian*,

By ſeveral ſhort ARGUMENTS raiſed from His Ungodly Way of Procedure againſt us.

By One that cannot but contend earneſtly for the TRUE FAITH, *once delivered to the* SAINTS, William Penn.

Ye ſhall conceive Chaff; ye ſhall bring forth Stubble; your Breath as Fire ſhall devour you, Iſa. xxxiii. 11.

To the READER.

Reader,

O*F what Sort of People ſoever thou art, ſure I am, that Almighty* God *hath placed a* Witneſs for Himſelf in thy Conſcience, *unto whom thou muſt ſtand or fall in the Terrible Day of Account. Vain will all prove that enables not to abide the Teſt of that Day, when the Works of all Mankind ſhall aſſuredly come to Judgment: But bleſſed for ever will they be, who, not deluding themſelves with* Unprofitable Notions, *ſhall appear with* Conſciences void of Offence before God, Angels and Men. *And as I have been taught to ſeek that Happineſs above all other, however miſ-repreſented by Ungodly Men, ſo would I not for many Worlds hazard the Peace of that State, by any unjuſt Procedure againſt this* Adverſary *now before me, however provok'd by his Exorbitances. I would give the Worſt of Men their Due, and as I juſtly eſteem him of that Number, ſo God forbid that I ſhould in the leaſt deprive him of his Right, a Robbery I would not (after his Example) be Guilty of.*

Sorry I am, that ſo many Occaſions are renewed to trouble both thee and my ſelf with Books of Controverſie; did I conſult my own Eaſe, and the Common Peace of the ſeveral Religious Intereſts of this Land, Silence *ſhould have been my Choice.*

God is my Record, theſe Things *have deeply griev'd my very Soul, and made me cry,* O when will Men rather preſs after Piety, than contend for Opinions; *and devote*

vote

1673.

vote themſelves to the Sincere Practice of that True and Undefiled Religion; inſtead of purſuing the ſiniſter Ends of what they falſely repute ſuch! Shall Noiſe *always go for* Zeal, *and implacable* Conteſt *conſtantly be eſteem'd* contending for the Faith once delivered to the Saints? *Miſerable People! Who know not that of all the Enemies Faith has to overcome, there is not a greater to be conquered? It is an old Fetch of the Devil's to beſaint his own Off-ſpring, that he may beguile the Simple-hearted; and to think of doing God good Service in perſecuting his Truth, was the Condition of the high-profeſſing* Jews *of old.*

Reader, *It hath been our great Unhappineſs, that we have not been hitherto known, as we are; for ſince we evermore deſire to be unvail'd to God, there is no Reaſon why we ſhould abſcond our ſelves from Men*; no, would we were known of Men, as we are known of the Lord: *But ſuch is the Impudence of this* Adverſary, *that whilſt we ſeek nothing more than to be underſtood, he would have the World believe, we glory in being* Unintelligible, *and ſeems to make the whole Drift of his Diſcourſe to be a Diſcovery of us; who, inſtead of pulling our pretended* Maſk off, *puts a frightful* Vizard *on, and then leads us up and down his Dialogues for a Sight; This is* G. Fox, *that* G. Whitehead; *and the other* Edward Burroughs, *or* William Penn, *&c. perverting, detracting, miſ-conſtruing, vilifying, ſlandering to the Height; and, which is worſt of all, this villainous Practice is to paſs for godly* Zeal, *and in Defence of the Goſpel.*

Reader, *I have only this to requeſt, be moderate, be impartial; and this grant for thy own Sake, that what Judgment thou ſhalt hereafter make of us, or our Enemies, may be ſuch, as thou ſhalt not be aſhamed of in the Day of the* Lord God. *Certainly it concerns us to beſeech all to weigh theſe Things; For never were Men more innocent, and yet never any rendred more Nocent: Our Reputation here, and our Welfare hereafter, are brought into Queſtion; we muſt be at once the Worſt and moſt Imprudent Men, if what is charged, be True; and if Falſe, our* Adverſary *greatly both: For ſuch is the Accuſation, that nothing ſhort of fouleſt Wickedneſs can lye at one of our Doors. And though I know many ſlight him, who yet are not of us, reputing him no better than a meer* Janizary *in Religion, one that fights for his Pay, and writes for his Living, a kind of* Homily-Hireling, *not worth our Notice; yet, ſince ſuch is the Unhappineſs of ſome, that they ſtick not to entertain more favourable Thoughts of his Endeavours againſt us; for their Sakes, and to detect his Envy, Error and Injuſtice to the World, am I now engaged. And if God give one Life, I hope to purſue this Undertaking effectually, let him get what Stock of Force and Ammunition he can.*

Reader, *I omit to ſay more here, but that I am* (with all Sincerity)

15th 3d Month, 1673.

Thy True Friend,

WILLIAM PENN.

Reaſon againſt Railing, and *Truth againſt Fiction.*

CHAP. I.

Chap. I.

The Introduction to the Diſcourſe: Reaſons why the Dialogue *was not anſwered before.*

IF it ſhall be wondered at by any, that we are ſo quick with our Return to *T.H.* upon his *Second Dialogue*, who ſeemed no more concerned for his *Firſt*: 'Tis fit that ſuch know the *Reaſons* we have to give in our Defence.

Firſt, We eſteemed it a Fiction, calculated to the vain and ſcoffing Humour of the Vulgar, without all Savour of Mercy, Juſtice, Seriouſneſs or Civility; worthy of no Man's Patronage, that would be in Earneſt about Religion; To employ our Time about a large, compleat and diſtinct Book, had been to loſe it.

2dly. George Whitehead, the Perſon moſt engaged, had given ſuch an Account of it in brief to the World, that with many it ſeem'd ſufficient; ſince the Contradictions, by him obſerv'd, are no Ways reconciled, nor ſo much as attempted by *T. H.* in his laſt Dialogue.

3dly. Becauſe whatever might ſeem to carry any Force with it throughout that confident Piece of *Forgery*, we reſolved to conſider among many other *Adverſaries* in one large Volume, which is accordingly done. And had it not been for other intervening Diſcourſes, with the great Difficulty we have to print our juſt Defences, when we have made them (a Strait our Enemies are not put to) it had long e'er this come to publick View.

4thly. Several other Adverſaries were then before us, who, whether they ſaid any thing more injurious or no, to be ſure, pretended better Proof and Evidence for what they affirmed.

5thly. So juſt Complaint having met him, as well from ſeveral unconcerned in our Way, as our Friends, to wit, That he had charged the *Quaker with ſaying what he did not, at leaſt to him, and in that Caſe, if ever he could prove it to have been either his Saying, or his Belief at any Time, or in any Caſe.* He now, to vindicate himſelf from ſuch Injuſtice, hath given us a *Second Part*, wherein he hopes to make good what he charged upon us in his *Firſt*, by Quotations out of our own Books, which, if faithfully done, I ſhall freely acknowledge, that a *Quaker* is quite another Thing than a *Chriſtian*. And as this may ſuffice all, but ſuch as are reſolv'd never to be ſatisfied with any thing that comes from us, of the Reaſon of deferring our farther Anſwer; ſo having now that Ground to proceed upon, which we never had before, I ſhall, with God's Aſſiſtance, make the beſt of it I can, in Defence of the Truth, and the Innocency of them that profeſs it; only give me Leave to hint at a few Things, which may not be improper to the Matter in Hand, becauſe they do not a little Diſcriminate and give to reliſh the Spirit of our *Adverſary*.

Chap. II.

CHAP. II.

Something of the Manner of his Dealing with us.

FIRST then, He has taken a very unequal Way to repreſent our Faith, Doctrine and Practice to the World, in that he hath rather delivered his own *Fury* than a true *Quaker*, and ſhews to the World, rather what he would have us to be, than what we are.

Can it be fairly done, to propoſe the moſt knotty Queſtions for himſelf, and *give the weakeſt Anſwers for us?* Had he but had the Generoſity of a *Roman*, he would have given us fair Dealing for our Reputations: To make a *Fool* and an *Heretick* both, and then call him a *Quaker*, is no leſs than a *Rape*, becauſe a violent Robbery committed upon thoſe that go under that Name.

The beſt of Men can never eſcape, let their *Adverſaries* have but the Characterizing of them. It had become *T. Hicks*, if he would have ſhewn himſelf a *Chriſtian and a Champion too*; firſt to have ſet down our Principles and Arguments, as delivered and urged by us, and then have enervated both by his pretended greater Strength of Scripture and Reaſon, before he had made ſo many Trophies of Conqueſt; But becauſe, had we been in the Wrong, this had been the Practice of a true *Chriſtian*, and that this hath not been his Practice, we are taught to infer, that *T. Hicks* is thus far *Antichriſtian*.

Secondly, He has not only made us weak and Ridiculous by *Anſwers no Ways to the Purpoſe*, but to *bely our very Conſciences and Principles.* For when he aſks us, Do you believe the Scriptures to be true Sayings of God? he makes us to anſwer, *So far as they agree to the Light in me:* An Anſwer never ſo delivered by us. And when he queries, Will you be ſo liberal of your Revilings, whether your *Adverſary* gives Occaſion or not? He anſwereth for us, *It concerns us to render them as Ridiculous as we can, and to make our Friends believe they do nothing but contradict themſelves, which is enough to us.*

Certainly theſe Things ſhew ſuch premeditated and wilful Obſtinacy to be wicked, that were we, what he repreſents us to be in this very Matter, the ſevereſt Plagues and Judgments of the Eternal God we might juſtly expect to be our Portion for ever. I fear *T. Hicks* meaſures us by himſelf; and that the Anſwer he feigns to the *Second Part of his Dialogue, will be his* Lot as truly, as he has there feignedly ſaid it. It would take up too much Time to enlarge, only thus much let me ſay, That Man is hard put to it, and Unjuſt with a Witneſs, who not only invents Anſwers to diſ-repute a Man or People, but ſuch as are *very Lyes* too againſt their Faith and Practice.

Thirdly, Nor is this all, but he hath managed the whole of his *Dialogues in a Spirit of Prophanation*, by a taunting and inapplicable Uſe of many ſerious Words, that have at one Time or other been ſeaſonably uttered by Sober, Simple and Religious People to the inſnaring Queſtions of ſuch Trepanners as himſelf. As for Inſtance, *Thou manifeſteſt thy Darkneſs, that thou art ſtill in thy Imagination*; *What doſt thou witneſs in thy ſelf? I ſee thou art a poor Dark Creature*, as by *thy talking is manifeſt*; yea, it is manifeſt in the Light; *yea verily: Alas! for thee, I bear Witneſs againſt thee: We are dead to Diſtinctions: Thou manifeſteſt a Perverſe Spirit.*

Theſe, *Reader*, with the like Expreſſions, doth this Ungodly Scoffer give to the World in the Name of a true *Quaker*, as ſome of his beſt Anſwers; and that to ſuch Queſtions, whoſe Matter hath been effectually conſidered and anſwered in many of our Books: However, his Spirit ſhews, to whomſoever thoſe Anſwers are improper, in one Senſe they are not ſo to him. But above all, that a Man pretending to Religion himſelf, and ſuch an one too as next to us ſtands faireſt for Reproach, ſhould give our ſerious Language in a Jeer, as if we were fitter to be derided than Informed, is horridly wicked. Can his Conſcience be ſo ſeared, as to handle Holy Things without Fear? Is Singularity grown ſo odious to an *Anabaptiſt Preacher*, that he ſhould make it a Subject for his Scorn and Drollery? However this may reſemble *T. Hicks*, he does not herein anſwer the firſt Love of the People who go under that Name, while he ſhews ſo much implacable Hatred to his Conſcientious Neighbours, thereby not diſcountenancing the prophane Rabble in their frequent Scoffs at us, but furniſhing them with ſuch a Work of Darkneſs, as excites them farther to it, making us to inherit thoſe cruel Mockings, which were once the Portion of his own Profeſſion. We know, what Anſwers not God's Witneſs, ſhall never be able to abide the Trial, and therefore we are the leſs concerned in his Comical Abuſes of us, more becoming a *Moorfield* or a *Smithfield* Stage-Play, than a *Chriſtian* Treatiſe. Thus much and no more, *of the Spirit of the Man* in general, becauſe more largely handled elſewhere.

CHAP. III.

Chap. III.

The Queſtion Stated, and accordingly Purſued. Our Adverſary *proved Falſe and Weak.*

WE ſhall now deſcend to the *main Queſtion*, and that which is the Ground of his *Second Dialogue*, and without which there can be no Defence of his *Firſt*, viz.

Whether thoſe Doctrines and Expreſſions, charged upon the People called Quakers *by* Tho. Hicks *in both his* Dialogues, *be really the Doctrines and Sayings of that People, or not?* And afterwards, *Whether what we do own, and is by him charged with Error, is ſufficiently oppoſed or proved ſuch?*

He affirms, *they are*; *and undertakes to prove his Aſſertions out of their own Works*, which naturally leads me to conſider, what are thoſe Doctrines and Expreſſions he hath charged upon us to be ours; and what are thoſe Proofs, by which he endeavours to make good that Charge. I ſhall firſt of all treat upon the more weighty Parts of Doctrine, and reſerve the more trivial Matters to the latter End.

The firſt conſiderable Thing he endeavours to ſuggeſt againſt us, is, *Our making the Light in every Man to be God*, which he undertakes to prove from G. *Whitehead*'s Diſcourſe upon *John* 1. 4. *In him was Life, and the Life was the Light of Men*; That if the Life was the Divine Eſſence, the Light muſt be ſo alſo; for ſuch as the Cauſe is, ſuch the Effect muſt be. Upon which ſays *T. Hicks*, "From this kind of reaſoning we may conclude, not only the *Light within*, but every Creature both *Beaſts* and *Trees* are God; theſe being Effects of infinite Wiſdom and Power. Doſt thou not Tremble at this Conſequence?

Anſ. This very Thing ſhews great Diſingenuity in *T. Hicks*, That from G. *Whiteheads* aſſerting & proving the Divine Nature of the Light within, he ſhould inſinuate, *that every Meaſure of Light in Man is whole God*, and which is yet more groſs, to conclude from G. *Whitehead*'s ſaying, Such as the Cauſe is, ſuch the Effect muſt be; that *Beaſts and Trees are God, becauſe the Effects of his Power*; whereas G. *Whitehead* did not intend it of a meer Potential, but Natural Effect, that is, ſomething reſulting from the Nature, and not the meer Power of the Divine Life. Men are the Natural Off-ſpring and Product of Men, but ſo are not all thoſe other Things in the Creation, which are notwithſtanding the Effects of their Art and Power, ſo that there needs no Trembling at G. *W*'s Blaſphemy, as he afterwards calls it, but better Information to *T. Hicks*'s Ignorance, or Rebuke to his wilful Blindneſs. For this I refer the Reader to G. *W*'s Part of that larger Volume.

Again G. *W.* affirm'd it muſt be God, becauſe to deny it ſo to be, was to deny the Omnipreſence of God, "Then it ſeems, ſays *T. H.* that *the Light within, and the Omnipreſence of God is one and the ſame Thing with him.* Is this your Champion? May we not conclude the Body of Man as well as the Light within to be God by this Reaſon?

Anſ. By no means, and 'tis a Shame to hear that a Man pretending to Controverſy ſhould aſk ſo ridiculous a Queſtion. Is there no Difference betwixt a Man, whoſe Reins are on his Neck, following the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life, and the Light within, that *T. H.* himſelf acknowledgeth to convince of Sin, reprove for it, and unto which Man ought to give Attendance? Is there as clear a Proof of the Omnipreſence of God in the one as in the other; I would know who is he that ſearcheth the Hearts, and trieth the Reins, and telleth Man his Thoughts? Do not the Scriptures attribute this to God, and that as the moſt convincing Proof of his Omnipreſence? And if he doth ſo ſearch the Hearts and try the Reins, let us underſtand, if it be not as the *Great Light*, that enlightneth every Man that cometh into the World, ſince the Scriptures teſtify that *God is Light*; that *every Man is enlightned*; that *God ſearcheth all Hearts*, and that *whatever doth make manifeſt is Light:* Now unleſs a Man may have his Heart ſearched, his Reins tryed, his Deeds manifeſted and judg'd without an inward Light, it muſt neceſſarily follow, that *the Light within, preſent with us every where*, is to us the *great Proof of Gods Omnipreſence, and therefore of God*. And though every Meaſure of Light diſtinctly is not that Intire Eternal Being, yet we are bold to aſſert, that it is no other than God the Fulneſs of all Light, who ſearcheth the Heart and tryeth the Reins, and telleth Man his Thoughts, that doth ſhine into the Inward Parts of Man, and doth there convince of Sin, reprove for it, and lead out of it, *as believed and obeyed:* And 'tis by this Inward Diſcovery chiefly Men come to know that God is, and that he is a Rewarder of them that fear him; whence, when Men are Innocent, it is frequent with them to ſay, being unjuſtly accuſed, *my Heart miſgives me not, my Conſcience doth not condemn me, I have good Courage to look my Accuſer in the Face*; A State tranſcending the utmoſt Stretch of all *T. H*'s imagined Chriſtianity.

John 1. 16.
Col. 1. 19.

In ſhort *T. Hicks*'s confident Concluſions againſt us ariſe from theſe Miſtakes. *Firſt*, He infers from Man's being Ignorant of all he ought to know, *the Inability of the Light to inform him*, never conſidering Man's Obedience or Religion. *2ly*, From Chriſts being the Light that enlightens every Man, *every Man's having the whole Chriſt in him*; And thirdly from our aſſerting God and Chriſt to be one, *our Denial of Chriſts Outward Perſon and Bodily Appearance at* Jeruſalem, ſee pag. 3, 4, 5, 6, 7, and 14. of the *Dialog.* and 41. *Contin. of the Dial.* with much more of that ſort: Than which, what can be more groſly Injurious to any People. Either let him leave of Writing, or underſtand better what he writes againſt us. In ſhort, we are willing to let the Controverſy lye here; that the *Quakers* own, promote and aſſert, that *the Life of God which is the Light of Men, with which every Man is enlightned, is ſufficient to Everlaſting Salvation*; And *Thomas Hicks* aſſerts and promotes, that this Life of God, which is the Light of Men with which all Men are enlightned, *is not ſufficient to Salvation.* I am not willing to break my Deſign of following his Charge and Proofs by much controverting the Doctrine in it ſelf, ſince 'tis enough for me to ſhew, that the Doctrines and Sayings he faſtens upon us, and the Proofs he brings to maintain them, are not ours: yet I am willing to mention one Paſſage among ſeveral others, that if I underſtand any Thing, is a grand Contradiction to his Opinion of the Light's Inſufficiency.

He quotes *Stephen Criſp* thus, *If the Light ought to be obeyed, then it muſt be ſufficient.* To which *T. H.* returns this Anſwer. "But I appeal to the Light in thee, whether this be not an Inſufficient Proof. I grant it ought to be obeyed,

“ ſo ought the lawful Commands of Magiſtrates, Parents and Maſters; yet who
“ thence infers, that therefore they are a ſufficient Rule to Salvation?

Anſw. This cuts the Throat of his whole Deſign, For by the ſame Reaſon, that ſuch who obey the lawful Command of Maſters, Parents and Magiſtrates, are to be reputed good Servants, Children and Subjects, thoſe who obey the *Light* are good Subjects, Children and Servants to God; And if thoſe who ſo keep the Commandments of Parents, Maſters and Magiſtrates, eſcape Puniſhment, and obtain their good Will, Favour and Recompence, which is an outward Salvation, then thoſe who obey the *Light* by his Alluſion, do obtain Favour, Love and Recompence of the Reward of Righteouſneſs, which Righteouſneſs, that it might be fulfilled in us, ſo obeying and walking after his Spirit, was the End of God's giving his Son a Light, condemning Sin, and that they that walk thereafter, might not have Condemnation, *minding the Things of the Spirit of God, the Spirit of him that raiſed Chriſt from the Dead, the Spirit of* Chriſt, *Chriſt in them, not minding the Things of the Fleſh, which* φρόνημα, or *Minding*, as it may be render'd, cannot be ſubject to the Law of God, but they that are ſubject and are led by the Spirit of God, they are the Children of God, and Heirs according to the Promiſe. Moſt Ungodly then muſt *T. Hicks*'s Conſequences be, that becauſe we ſay, Chriſt enlighens every Man, *Saul perſecuted the Church, and the* Heathens *multiplied their Falſe Gods by the Light within.* Like unto which is his Arguing, p. 14. where he thus pretends to anſwer his feigned *Quaker*: *If indeed thou knoweſt not what I aim at in this Queſtion, then thy Light cannot be God, as thou ſayſt it is; for God knows the Hearts and Intentions of all Men:* Thereby confounding the Light and Creature together, and concluding Imbecillity, Inſufficiency and Ignorance in the Light, which are the Imperfections of the Creature. Was there ever any Thing more Scoffing, Prophane and Dark than this? Might not the *Gentiles* have treated the *Chriſtians* after this Manner, that if they knew not all Things (whether it concerned them to know them, or not) the Chriſt and Spirit they pretended to be led by, were not God? This is ſo far from proving the Light not to be God, that admitting of it, it were to prove every Man a God. Is every Maſter as ignorant as his Scholar, becauſe his Scholar knows not as much as his Maſter? *T. Hicks* knows not all Truth, nay *T. Hicks* may be led into many Miſtakes? *Is his Bible, which he calls his Rule, therefore the Cauſe?* Certainly by his Way of Arguing againſt the Light, if he be not Perfect and Infallible, the Scriptures muſt needs be Inſufficient and Errable: But if it be an Evil, to make the Scripture acceſſory to *T. H*'s Miſtakes; of equal Reaſon it it *Impious* in him *to charge Men's Infirmities upon the Light, and repute that Inſufficient, becauſe they are Rebellious.* Education, Prejudice, Intereſt, Self-Righteouſneſs, Evil Living, bring Vails over the Underſtanding, that, though the Light ſhine in Darkneſs, they comprehend it not.

When *Saul*'s Formality, and Phariſaical Righteouſneſs became ſhaken by the *Law of Light* in the Conſcience, then, and not till then he cries out, *O wretched Man that I am!* Whilſt *Saul* gave more heed to his Outward Religion, than the Light in his Conſcience, he did Perſecute, and thought it a Duty; 'twas when the Light ſtruck him, that he became awakened: But if he perſecuted the Church by the Light within, why not by the Spirit too, ſince God gave the *Jews* his good Spirit? If *T. Hicks* will ſay, *But he reſiſted that*; ſo ſay I, as to the Light; Formality, Tradition, and many Superſtitions (attended with an Ignorant and Harſh Zeal) darkened him, that he could not behold it. But it is a groſs Contradiction in *T. H.* to ſay, *The Light ought to be obeyed*; and yet ſay, *That it led* Saul *to perſecute the* Chriſtians.

And he abuſes many of the *Heathen-Philoſophers*, as well as the Light, in ſaying, *That the Light within reproved them not for multiplying their Deities.* For all learned Men muſt needs know, as I have elſe-where at large proved, that by the Light within they have decried the *Heathen-Gods, maintained the Doctrine of the One only Wiſe God*, and for their Faith and Perſeverance *they have been Taken, Impriſoned, Arraigned, Condemned and Executed*, though it went for Juſtice upon the Enemies of the Gods. Who knows not this, is a Stranger to Story.

But hear *T. Hicks*, ‘ *I demand an Inſtance, among the many Thouſands of Mankind,*
‘ *that hath been convinced, or reproved for not believing* Jeſus *to be the* Chriſt *by*
‘ *the meer Light within, before any Revelation was brought unto them*; though I
‘ grant that the Light in thee may reprove for thoſe Sins, *the Common Light in all*
‘ *Mankind will not, becauſe thou haſt borrowed much Light from the Scriptures, which*
‘ *all have not.*

Anſ. I may well ſuppoſe, that as many have been reproved for not believing *Jeſus to be the Chriſt*, by the Light within, as by the Scriptures; and my Reaſons are; *Firſt*, Becauſe thoſe who crucified him, were Admirers of the Scripture, and pretended to prove out of their own Law, that it was both lawful and neceſſary he ſhould be put to Death; whereas had they *brought that Deed to the Light*, the Light would have ſhown it not to have been wrought in God; which the Scriptures without that Light could not ſo effectually do. *2ly*, Thoſe who by Scripture came to any Convincement, originally received it from the Revelation of the Light within, which both opened the Scriptures and their Underſtandings. *3ly*, *Peter*, *Andrew*, *Matthew*, *Nathaniel*, the *Centurion*, *Ruler*, *Diſeaſed Woman*, *&c.* confeſs'd him from the Illumination and Operation of the Light within, ſince whatever makes Manifeſt or works Conviction, is Light; They were not Diſobeyers and Rebellers againſt it, who moſt readily received and followed Chriſt; They who waited for *Iſrael*'s Conſolation, lived in the Juſt Man's Path, a *ſhining Light*, which ſhined brighter and brighter to the leading ſuch as walked in it, to the great *Light of Iſrael*, when he appeared.

Farther, To ſay that *the Light we have, being much of it borrowed from Scripture, Reproves for thoſe Sins, the Common Light in all Men will not*, is great Wickedneſs; for it is to ſay, that the Light wherewith Chriſt hath enlightened all Men, will not Reprove for all Sin; thereby placing the Defect manifeſtly upon the Light, as before, and not upon the thick and groſs Darkneſs (through Diſobedience of the People) as well as that he attributes to the Scripture that Conviction, which is chiefly due to the Light. For by what Way can Mankind arrive at true Sight, Diſcerning and Knowledge in the Underſtanding Part, but by the Light, and that as it ſhines into the Underſtanding; is it not the Light to which every Deed ſhould be brought, to ſee if it be wrought in God, or no? What can any Man ſolidly and beneficially learn by the Scriptures, but through the Diſcoveries of that Inward Light? Are they not dark Sayings, or rather Man dark to thoſe Sayings, if the Holy Light ariſe not to ſhine forth, and give to underſtand their Scope and Tendency? All Scripture but Prophecy, which was given forth by Inſpiration, as *Reproof*, *Exhortation*, *Doctrine*, *&c.* were firſt experienced or witneſſed, (by thoſe at whom *T. Hicks* may equally cavil and Scoff, *(What's your Witneſſing to me)* and that through walking in the Light of the Lord, the Juſt Man's Path; and were written for the ſake of others, that they might be aſſiſted and helpt to the ſame Experience, but not another Way, than through the ſame Steps they had trodden: So that the Ground of the Holy Ancients Experiences now written, and of the true Knowledge of the Scriptures, and Comfort from them, as an outward *Means*, and *whatever is to be obtained and enjoyned within, is originally and chiefly aſcribable to the Diſcoveries, Convictions and Leadings of the bleſſed Light of Chriſt within, through every Generation*, however variouſly the Principle may have been denominated; as, the *Word of God nigh*, *Wiſdom*, *Light*, *Spirit*, *&c.* under the Old Teſtament; and *Light*, *Grace*, *Truth*, *Chriſt*, *Spirit*, *Anointing*, *Gift of God*, *&c.* under the New Teſtament.

Two ſhort Scripture Arguments ſpring in my Mind for the Divinity and Sufficiency of the Light, and then I ſhall conſider his Objections:

I. If *God* be *Divine* and *ſufficient to Salvation*, and the *Word* be *God*, and the *Life* of the *Word*, the *Light of Men*, then is the Light of Men *Divine and Sufficient to Salvation.*

But *God* is *Divine*, and *Sufficient to Salvation*, and the *Word* is God, and the *Life* of the *Word*, *One* with the *Word*, and the *Life* of the *Word*, the *Light of Men.*

Therefore I conclude, that *the Light of Men, which is the Life of the Word, which Word is God, is Divine and Sufficient to Eternal Salvation.*

II. That which was in all Ages the juſt Man's Path, and there where the Blood of Cleanſing is known to cleanſe, and by which Fellowſhip is enjoyed, and the Light of Eternal Life obtained, is, ever was, and ever will be a Divine, Sufficient and Saving Way; But ſuch a Way is the Light as the ſeveral Scriptures in the Margin will teſtifie, *Conſequently, the Light is Divine and Sufficient to Salvation.*

Prov. 4. 18.
1 John 1, 2, 3, 4, 5, 6, 7.
John 8. 12.
John 11. 9, 10.

The only Cavil at theſe Arguments will be this; *I deny this Light to be the common Light in all Men.* To which I ſay, that there cannot be Two Spiritual Lights of the Life of the Word; and not the ſame, if Two could be; For whatever is of the ſame Nature, though not of the ſame Degree, is ſtill the ſame in Kind. If there be another Light that is Saving, tell us from whence it comes; but firſt prove this not Saving: And as theſe Things are too Difficult, I hope, for him to compaſs, ſo is it as *Ridiculous* and *Blaſphemous* to think, that God ſhould give Man an Inſufficient Light. But why any, if not Sufficient?

I have heard and read often, *That all God's Gifts are Perfect*. 'Tis ſtrange, that his Light to Men ſhould be ſo Lame, Defective and Imperfect, as *T. H.* repreſents it. But ſuppoſe this Light to be ſo; Why an Inſufficient Light, and a Saving Light both? The latter would have done our Buſineſs. It is Injurious to Man to let him have a Fallible Guide; For when he may think himſelf certain, he may be in the greateſt Danger by miſtaking one for the other; or thinking not of them as they are. But Thanks be to the God of Light, we know (for *We Witneſs*) better Things, How ill a Reaſon, and how offenſive ſoever *Witneſſing* is to *Thomas Hicks* an *Anabaptiſt Teacher*; to whoſe Brethren *Experiences* once were the great Foundation of both their Knowledge and Comfort, though now mockt at by him with great Deriſion in a *Quaker*.

But to his Objections faithfully contracted:

1. *If this Light ever was and is Sufficient, how comes it, that Men have been and are ſo degenerated in Faith, Diſcipline and Worſhip? They have all this Light by your Principle.*

2ly, *If this Light had been Sufficient, wherefore ſhould God have ſuperadded ſo many other Ways and Means; they would be then needleſs?*

3ly, *Chriſt being the Only Saviour, who was born of a Virgin at* Bethlehem, *wrought Miracles, was Crucified, bore our Sins, &c. I query, how all this can be affirmed of the Light?*

4ly, *Are not all the Generations of* Chriſtians *ſince Chriſt's Time till within theſe very few Years certainly Loſt and Damned, foraſmuch as they acknowledg'd not this Light within, as the True Chriſt?*

To the firſt I anſwer, There is nothing therein, which may be thought to reflect upon the Light, but what falls as heavily upon all other *Ways*, *Helps*, *Ordinances*, *Appointments*, yea the *Scriptures*, and which is more, upon *God*, and *Chriſt*, and the *Holy Spirit too*; For if the Degeneracy of Man, that is the ſad Effect of his own Rebellion, ſhall be a valid Proof of the Inſufficiency of the *Light within*, then muſt we conclude from the Degeneracy, that hath been among *Jews* and *Chriſtians*, and which remains to this Day, *that all thoſe Aſſiſtances, Ways and Helps which have been given, in reality were not Potent nor Sufficient to the End for which they were given*; The Conſequences of which Opinion of our Adverſary's are theſe Two, and ſad enough. 1. *That God in his Ways muſt have been and is Inſufficient*; and 2. *That Man never was, neither is in any wiſe faulty*. In ſhort, that may be ſufficient to Salvation, which if neglected, will never work Salvation, as in the *Parable of the Talents* may be ſeen.

To the Second I briefly ſay, That Man's Mind being ſo much abroad through unſtable and vain Wandrings from God's Light, the Lord in Wiſdom and Condeſcenſion to the Weakneſs of Man, and Darkneſs of that Carnal State, did accommodate both his Diſcoveries to Man, and that Worſhip he required from Man, according to his Capacity to receive the one, and perform the other. If God went into Outward Things to meet with Man's Mind that was abroad, to the End that gradually it might return Home, *ſhall we infer Weakneſs in the Light?* Man in that State was incapable; he muſt have been new-moulded, and as another Creation, to have then received that Teſtimony in all it's Plainneſs, which God hath brought forth in after Ages.

If any will undertake to charge Weakneſs upon Man, let him; But I warn all, how they conclude it againſt the Light, ſince the ſame falls on God and his good Spirit, who made Uſe of ſuch Ways and Means in order to gain upon Man's Mind, and beget a right Underſtanding and Senſe of what was his Will concerning him: Beſides, not only did the Divine Light and Life appear unto Man in, and through, thoſe Things as Vails; But that which gave Man true Diſcerning, Repentance, and to do the Thing that ever was acceptable with God in any Meaſure, and which was as the Soul, Life and Spirit of all the true and well-pleaſing Sacrifices, *was a Meaſure of that Divine Light of Life in their Hearts at that Time*; though as *Samuel* in a like Caſe, they knew it not. Let none then charge the Weakneſs of the Adminiſtration upon the Light, but the Generation, to whom he that is the Light of and in Men, appeared, as Mankind has been able to receive the Knowledge of him: It was not Inſufficiency in God, nor in his Light or Spirit, if Man's Eyes were not ſtrong enough to behold the Brightneſs of what after Ages have beheld; But it was his Mercy and Goodneſs, that he proportioned both his Diſcoveries and Requirings according to Man's Ability.

To conclude; The Light is ſtill the ſame in it ſelf through all Ages, and not a whit the leſs Sufficient, becauſe through its Inviſibility and Spirituality, and the Wandrings Abroad and great Carnality of Man's Mind, ſome External Means were uſed, ſuitable to Man's Weakneſs, through which to reach into Man, and raiſe up ſome farther Knowledge of the Spirituality of God's Worſhip: Nor becauſe of the Light's Sufficiency as to it ſelf, ought any to infer, that thoſe Ways or Means were vain or needleſs; For as the Weakneſs of Men ſhould not call the Ability of the Light in Queſtion, nor their Carnality take off from the Light's Sufficiency, Spirituality or Divinity, ſo neither doth the Sufficiency of the Light render all Means accommodated to Man's Weakneſs vain or needleſs; eſpecially when the virtue that is in them, comes from the Light of Life.

To his *Third Objection*, which with moſt Oppoſers carrieth the greateſt Weight, I have this in Plainneſs and Brevity to anſwer.

We *own* not, neither do we confeſs to another *Chriſt* than him, *who after the Fleſh was born of the Virgin* Mary, *at the City of* Bethlehem, *in* Judea, *who preacht an Everlaſting Goſpel, wrought Miracles, bore our Iniquities, and was cut off, or dyed for the People.* But ſince *Thomas Hicks* would have us believe, that he is not yet *Socinian* enough to deny the Divinity or Godhead of Chriſt, and therefore that Chriſt was not only a Man; much leſs, that which was born of *Mary*, was crucified, and laid in the Sepulchre of *Joſeph* of *Arimathea*, was the whole Chriſt; I muſt diſtinguiſh.

The *Word* that was with God in the Beginning, and was God, who in Time took Fleſh, was and is the Light of the World; in the Fulneſs of Time he manifeſted himſelf in a more familiar and intimate Manner to Mankind, in order to which he prepared an Holy Body, in which he preached his Everlaſting Goſpel, wrought many Miracles, drew many after him: *He ſuſtained grievous Weights, the Burden of the Iniquity of the whole World lay upon him, he travelled under it, and trod the Wine-Preſs alone, and was preſſed as a Cart with Sheaves*; And ſo well did he love the World, that, to teſtify the ſame, he gave up his Life not only to recommend his Love, but to confirm his unchangeable Goſpel of Remiſſion of Sins, and Eternal Salvation to as many as believed, and followed him the Light of the World; that ſo Remiſſion might not only be preached in his Name, but in his Blood alſo (for it was a Time of Blotting out; for God was in Chriſt reconciling the World unto himſelf.) In which Manifeſtation, he not only drew many to him, and gave Teſtimony of his Salvation to ſome Particulars, but he combated the Serpent, bruiſed his Head, and gave him an abſolute Defeat in the General, ſcattering his Oracles, chaſing his Infernal Spirits, cauſing his own Light more univerſally to clear up, and break forth into the World, inſomuch that Thouſands followed him: He qualified and deputed Ambaſſadors; Commiſſioned and impowered them from on high; whoſe Meſſage was Powerful, and whoſe Miniſtry was Effectual; yet when all this is ſaid, and believed moſt ſurely, as well as expreſt moſt plainly, That which gave the *Life*, *Power*, *Virtue*, *Strength*, and *Efficacy* to all this, and to whom therefore eminently the *Work*, *Salvation*, *Power and Glory are moſt deſervedly aſcribable*, *is the Word that was in the Beginning with God, and was God, whoſe Life was, and is the Light of Men, who took Fleſh, and was manifeſted therein.* Therefore *He* who is our Light, ought not to be denied, being the true Chriſt, and true Saviour; For no other Light and Life than appeared in that Body, that was then an Offering for Sin once for all, is the Life and Light that we aſſert and defend. And for that Holy Body, it was our Lord's, as the Scripture ſpeaks, Joſeph *of* Arimathea *begged the Body of* Jeſus, Mat. 27. 58. Mark 15. 43. Luke 23. 52. *They found not the Body of the Lord Jeſus*, Luke 24. 3. He prepared it, he took it, he was manifeſted in it and by it; how can we deny that Body which was our Lord's? By no Means. To conclude, Though the Divine Word of Life and Light died not (for Chriſt as God over all bleſſed for ever, could not die) yet his Body did, *and ſo his Fulneſs therein and thereby manifeſted, have we received, and Grace for Grace.* So that all thoſe who are talking of the Body of Chriſt, and ſeeking to repreſent us to the World as Deniers and Deſpiſers of his Appearance, are but in the Steps of the Perſecuting Jews, who as they cried up the Prophets, but being Strangers to their Divine Life, reliſht not, ſavour'd not, and therefore yielded not to Chriſt (the Rock who followed the Fathers in the Wilderneſs, the

Fountain of all the Life and Refreſhment of the Holy Ancients) but with their Proud, and Conceited, and indeed Miſtaken Knowledge, not from, but of the Letter, and in a bitter Zeal for their Dying Forms and Traditions, did they war againſt the Breaking forth of that Day of Salvation, and that as *Hereſy*, *Blaſphemy*, and the like; ſo now, theſe Men ſeem buſy and great Sticklers for the *Body of Chriſt*, (which they know not) and for *Bread*, *Wine*, *Water*, &c. and all in Oppoſition to a more Plain and Inward Manifeſtation of the Divine Light, Life and Subſtance ſhed abroad, as the Accompliſhment of the Promiſe of the Father in this our Day and Generation. But as it fared with thoſe of old, ſo ſhall it with theſe Oppoſers, their Viſitation ſhall paſs ſwiftly over their Heads, and their Temple ſhall be caſt down, and not one Stone of their fair Edifice ſhall be left ſtanding upon another.

To his *Laſt Objection* I muſt tell him, that we have not that Uncharitableneſs in our Principles, which our *Adverſaries* are guilty of. He, like the Jews of old, is ready to think every Man damn'd, nay, by his Principle, it is not avoidable, who hath not heard of the Name *Chriſt*, or is not entred into ſome kind of Church-Fellowſhip upon common *Chriſtian* Confeſſions, as they are called, and diſtinguiſhed from meer Morality or Good Life: But for my Part, as God had a People among the *Gentiles* of old, *who became a Law unto themſelves, doing the Things contained in the Law*, whom I believe to be at Reſt and Peace (notwithſtanding the ſevere and poſitive Cenſures I have heard from ſeveral Profeſſors againſt them, and Millions more) ſo, though much Darkneſs hath prevailed in moſt Parts of the World, and ſtill continueth, yet then, and where the Day of Ignorance remains, and where there hath been and is a Walking with Sincerity towards God, according to their Knowledge, I do believe the Lord did and doth wink, and had and hath Mercy on men, though great Strangers to that *Chriſtian Profeſſion* ſo much *boaſted* of among too many in our Nation: And I doubt not, but that there may be found ſome Thouſands both of *Turks* and *Indians*, who would not only have deteſted, in Point of Credit, but in Fear to God dreaded, doing a Tittle of what *Tho. Hicks* hath falſly and impudently ſaid and done againſt our *Perſons*, *Practices and Principles*.

In ſhort, though God in every Age hath had a Regard to the Sincerity of People's Hearts, and their Upright Living, though ſubjected under groſs Forms, and in the darkeſt Seaſons of the World; yet, *God having now cauſed his Day-ſpring from on high to viſit, whereby more certain Knowledge and ſound Judgment is given of the Darkneſs that hath covered the Earth, the Superſtition, Idolatries, human Inventions, Will-Worſhips, Violence, Cruelty, Wantonneſs, Intemperance, Avarice, and all Manner of Ungodlineſs*; all are required to hearken to the Lord's Voice, *to obey his Call, to let him in, and bring their Deeds unto the Light, that Chriſt, who is that true Light, may diſcover the Enemy, may bind him, ſpoil his Goods, and caſt him out; that he may reign over Thoughts, Words and Deeds*; ſo ſhall ſuch be able to ſay as *David* did, *O, all that is within me, praiſe his Holy Name!* For Chriſt will be known, as he is the Saviour of the Soul from Death, the Reſtorer of Paths to dwell in, who deſtroys the Works of the Devil, and brings in Everlaſting Righteouſneſs to the Soul. And though few obſerve it, That which is truly commendable in any People proceeds from the ſecret Power and Efficacy of that Inward Principle we ſo much teſtify of: *'Tis that convinces, diſcovers, reproves, reſtrains, tenders, humbles and affects the Soul*, and not their ſeveral *Outward Forms*, which, with Robbery to the Light or Grace within, they are apt to attribute it to, and whereby the Devil beguiles them into a Continuance of them. Wherefore let all our Oppoſers be dehorted from their vehement out-cries; for who withſtand, revile, and ſet at nought this Bleſſed Appearance, God, the Lord of Heaven and Earth, will break them to Pieces, if they come not to timely Repentance for it.

Chap. IV.

CHAP. IV.

Of the True Evangelical RULE.

AND this for ever raſes the Foundation of *T. H's* Building; as indeed *how can any thing ſo infirm long continue, built upon Forgery, and the Heighth of all Partiality:* who makes us *Hereticks*, that he may be ſound; and abuſive, that he may either ſhew his own Patience, or colour his frequent baſe Revilings of us: I ſay this overthrows his whole Diſcourſe about the Scriptures being the Rule of Faith and Practice under the New Covenant. For, whatever is *more Ancient*, more *Univerſal*, and *Able to Inform*, *Rule and Guide*, that muſt eminently be the Rule; but that has been, and *is*, *the Light within*: conſequently that has been, and ought to be *the Rule of Faith and Practice*. That it has been and ought ſtill to be the Rule expreſt, is proveable thus:

That which led thoſe Holy Men into thoſe Things, of which the Scripture is a Declaration, muſt needs have been the Rule; But that was the Principle of God within, by what Name ſoever denominated. That this is true, let it ſuffice to ſay, That who walked in the Light in any Age, ſo far walked in the Counſel of God. And that all Mankind had an Ability from God ſo to do, is our Belief, what Abridgment ſoever *T. Hicks*'s deteſtable Opinion of Reprobation may make of the Love of God.

That it ought ſtill to continue *to be the Rule of Faith and Life*, I prove thus: That which is every where, which makes manifeſt that which is diſpleaſing, and that which is acceptable to God, without which the Scriptures are unintelligible, and by living up to which, Men only may come to witneſs the Truth of thoſe Things declared of in the Scriptures, muſt be, and ought to be the Rule of Faith, *&c.* But all this is true of the Light; which is farther proved thus:

The Light *Thomas Hicks* acknowledges all Men have. The Light *Thomas Hicks* acknowledges all Men ought to attend unto: (p. 7.) Now, unleſs ſome Man, who hath lived unblameably up to the Light, can give us a Demonſtration of it's Inſufficiency to ſhew, and teach him, that farther-Thing, that God requires him to believe and do, there can be no valid *Argument* againſt the Light's Sufficiency. If *T. H.* dare be the Man, we ſhall join Iſſue with him in the Trial of the Matter: But if the Light be before-hand with Mankind, furniſhing him ſtill with Work enough to do, as it certainly ever hath done, and ſtill doth, let it be known to *T. H. that ſuch as would know more of Chriſt's Doctrines, muſt firſt do his Will according to what they do know*; And as it is the common *Method* of the Dealing of God towards the Sons of Men; So is it great Impiety in any Man to infer or conclude *Inſufficiency to be in the Light to diſcover and teach Man what he ought to know and do, from Man's Ignorance of all that he ought to know and do*; ſince the Ground of that Ignorance is, his not doing, what the Light of God requires from him, as his preſent Duty to perform.

That *the Scriptures are Unintelligible without it*, is eaſily prov'd from the Variety of Judgments that are in the World about moſt of the Fundamental Doctrines contained therein; as about *God's Eſſence and Similitude*, *Chriſt and the Spirit*, their *Divinity*, *Predeſtination*, *Original Sin*, *Free-Will*, *Redemption*, *Satisfaction*, *Juſtification*, *Faith and Works*. *In ſhort*, the *whole End of Chriſt's Coming*, *Living and Dying*, are ſtrongly controverted: Now were the Scriptures ſo clearly capable to determine in theſe Matters, the Differences would quickly end; But ſince the utmoſt Ability they of themſelves can give, is not enough to render thoſe Things obvious, that are now doubtful and diſputable; There is a Neceſſity of Man's Recourſe to ſome other Thing, which is able to diſcover the Mind and Intention of the Holy Pen-Men. Now I would be glad to know of any ſober Man, if any thing beſides the Light ſhining into the Underſtanding is able to give true Sight, Diſcerning and Judgment, about the Points controverted? Would it not be reputed Madneſs to bid Men read, *that have no Eyes, or if they have Eyes, at leaſt no Light to read?* The whole Scripture, as it relates to Man's Duty, is a Declaration of the woful State of Darkneſs, and the bleſſed State of Light and Life, with the Way of Tranſlation out of the one into the other. And was this Knowledge *without* Experience, or *by and through* Experience? I hope no Man will ſay, the Holy Pen-Men were not Witneſſes of the Things they wrote; and if they were, I would fain know, by what other Way they came to underſtand and comprehend the Darkneſs that was within, *than by the Light within*; And to know the Temptations and Subtleties of the Spirit of Darkneſs, the Diſcoveries, Reproofs and Leadings of the Light, the Tryals, Travels, Exerciſes, and finally the perfect Tranſlation ſo frequently expreſſed in theſe Holy Writings, *but through the Manifeſtation of the Light of Chriſt in the Conſcience, their Obedience to it, and it's Operation to their Redemption and Sanctification.* So that the State of *Judgment*, *Repentance*, *Remiſſion*, *Regeneration*, called the New-Birth, and perfect *Juſtification*, were their Experiences (or Witneſſings, for all *T. Hicks*) from the Inward Work of God's Light upon their Hearts and their Souls, which though the Scriptures declare of, they can never bring Man into, nor can any Man groundedly aver the Truth of thoſe Things, 'till he comes through Obedience to the

Light in his own Conſcience to experience the ſame *Judgment*, *Repentance*, *Remiſſion*, *Regeneration*, called the New Birth, and perfect Juſtification before God; Since then the Scriptures can do none of theſe Things of themſelves, however Inſtrumental they may be of Good, but the Holy Light in the Conſcience, and that theſe Things are not knowable, though they may be read, talked and writ of, without being led by the ſame Spirit, and treading the ſame Steps of deep Experience the Holy Ancients trod in, and have left us for an Example, it muſt be granted, whether *T. Hicks* will or no, *That the Author of thoſe Diſcoveries, Convictions, Judgments*, &c. *muſt be the Standing Immutable Rule to the Soul, what, how far, and which Way we are to deny or own, reject or embrace, relinquiſh or follow, with Reſpect to thoſe Things that pleaſe God, or that pleaſe him not.*

His Objections I ſhall contract into theſe Four, urged by him for the *Scriptures*, and againſt the *Light's being the Rule of Faith and Practice*; and indeed they are the greateſt Strength of his Book, if any it has.

Dial. pag. 21, 22, 23.

Firſt, *The Light Within cannot give a clear and diſtinct Account how Sin came to be; if we conſult the* Wiſeſt Philoſophers, *we ſhall find a deep Silence touching this Point: They ſaw Sin did overflow, but could not by all the Improvements of the Light in them, find how Sin came to be.*

I am perſwaded *T. Hicks* never conſulted ſo much as the meaneſt of them, at leaſt effectually; had he, *His Dialogue* would have ſavoured of more True Science and Morality; for I will make it appear that he has contradicted himſelf, abuſed the Philoſophers, and blaſphemed the Light in this one Paſſage.

Pythag. Socrat. Clean, &c.

Where there is no Law there is no Tranſgreſſion; then where there is Trangreſſion there is a Law. Now *T. Hicks* granting that the *Heathen* knew there was Sin, they muſt know it by Virtue of ſome Law that made it ſo. This Law was not written, but themſelves declared, God had imprinted it upon their Hearts, as an Immutable and Infallible Guide to them in their Actions. If ſo, how could they be ignorant of Sin's coming into the World, who knew it to be a Deviation from God's Living Commandment in their own Conſcience, and a committing quite contrary Things? If *T. Hicks* means, by clear and diſtinct Account, the Hiſtory of *Moſes*; that is, that *Adam* and *Eve* were beguiled by the *Serpent*, who tempted them with an *Apple*, &c. 'tis no Ways to his Purpoſe; For that which is ſufficient to that Faith which concerns Salvation, is, to know that God is, that He is Pure and Holy, that He has given Man the Knowledge of himſelf, and His Will concerning Him, by ſome *Inward Law, Command, Light, Grace, or Spirit; and that who acts not correſpondently to this Guide, is a Tranſgreſſor, and incurs the Penalty; and that the* Heathen *had this, their Books at large tell us:* Nor does *T. Hicks* deny it, ſo that he manifeſtly contradicts himſelf, and abuſeth the *Philoſophers*, in ſaying, *They could not find out, how Sin came,* ſince they expreſly ſay, *That God made all Good, and that Man's Erring from the Divine Law in him, brought Evil into the World.* And I boldly affirm, and in the next Head will prove, that the meer Hiſtory is not abſolutely neceſſary to Salvation.

Now that herein he has Blaſphemed againſt the Light, is evident; ſince it is to ſay, *That God gave Men a Law and Light not ſufficient to let them ſee, how Sin entred the World*; which is to ſay in plainer *Engliſh*, *What is Sin*; it will and muſt end there. Beſides, ſuppoſe the *Philoſophers* had been ignorant, muſt it needs follow, that the Fault and Want was in the Light, and not in them? Will *T. Hicks* become their Warrant in the Matter, *That they arrived as high as the Light could teach them, and that the Deficiency lay on the Side of the Teacher, and not on theirs?* Confident, yea, Impudent Man! Why ſhould either the Darkneſs of any Age be charged upon the Light, or render it Inſufficient; or the more clear Breaking forth of Light in a following Generation, be reputed another Light, becauſe another Degree than what obſcurely ſhined forth in the former; ſince it was not the obſcurer in it ſelf, but through the groſs Blackneſs that might have over-caſt that People becauſe of Diſobedience, it ſeemed ſo to them? But let us hear him farther.

Dial. p. 33.

2. *Nor can this* Light *give any Account of that Remedy which God in His Infinite Wiſdom provided,* JESUS CHRIST, *that He ſhould be Born of a Virgin, Dye for others, and Riſe the Third Day:* This is the Pinch.

But I anſwer, *Firſt*, That the Prophets ſaw it by this Light, unleſs that they ſaw it without Light, or that the Light they ſaw it by, was not the Light of Chriſt, *as the Word that was with God, and was God*; which, I hope, *T. Hicks* upon ſerious Thinking, will not ſay; for of no other do we ſpeak. *Secondly*, Thoſe that believed Him, when he came, could never have received him, had they not ſeen him by an *Inward Eye*, enlightned by that Light in Meaſure in themſelves, which then ſo unmeaſurably appeared in Him; For the *Jews* had the Scriptures, and according to their Underſtanding of them, they reputed him a *Blaſphemer*; and both plotted, promoted, and obtained his Crucifixion. The *Queſtion* will be, *Why did they not better underſtand them?* The *Anſwer* is, becauſe they Rebelled againſt that Spirit which could only ſo inform them: *Had they brought their Deeds to the Light, they had received Sound Judgment, and a True Meaſure would have been given them, which they rejecting, that was both the Ground of their Ignorance, and the Juſt Reaſon of their Condemnation.* Hence we ſee, that Light, and not the Scriptures, was the higher Rule and Judge of Thoughts, Words and Deeds, yea, and which Way the Scriptures themſelves were to be underſtood; And truly it is ſtrange, that the *Light in Men* ſhould not lead naturally to it's own Being and Fountain. 'Tis Proverbial among Men, *The Way to the Fountain-Head is to trace the Stream.* If the *Light in Man leads not to Chriſt, who gives that Light*, let us leave off all Talk of Religion; for to what, or whom elſe was it given to lead us?

But ſays *Tho. Hicks*, tell me, *Who, or what was Chriſt in that Manifeſtation it ſelf, but that Divine Word, Life, or Light manifeſted in Fleſh?* Will not then a Meaſure of the ſame in Man, lead him of Courſe to acknowledge the Fulneſs, or in following it's Leadings, bring to Eternal Salvation; Or can that Light reſiſt that Manifeſtation, as thou doſt elſewhere ſeem to affirm?

Dial. p. 38. 42. *If Chriſt has enlightned Men with the Light of his own Life, and if they are required to bring their Deeds to be tryed by it, and if they are invited to follow it, and in following it, are promiſed, no more to abide in Darkneſs, but have the Light of Life, becauſe of the Blood of Cleanſing, that is therein met with, whereby ſuch are cleanſed from all Unrighteouſneſs, and yet the Light neither a Rule nor Saving, then what elſe can be either a Rule or Saving?*

But this Light (ſays he) *could not tell any that* JESUS *ſhould be Born of a Virgin, Dye for Sinners, and Riſe again.* But this is ſo great a Miſtake, that had he converſed with the *Sibylls*, or other *Heathen Writers*, he might in good Part have informed himſelf to the contrary. But here I diſtinguiſh of *Faith*, There is an *Hiſtorical and Saving Faith*, and there is an *Hiſtorical and Saving Rule*, as the Faiths, ſo the Rules differ. If *T. Hicks* ſays, *That 'tis the Scriptures that give the Knowledge of thoſe Tranſactions*, I muſt then underſtand him to mean *Hiſtorically*, if I aſſent, *which is not Saving*; for then all who believe thoſe Things to have been *muſt therefore be ſaved*; the contrary to which is daily ſeen with our Eyes; ſince who believes not that Report among thoſe who are yet in great Wickedneſs? But if we are to penetrate deeper, and that *T. Hicks* ſhould hold as he ſeems plainly to do, that what Faith we can have of the moſt weighty Truths declared of in the Scripture, is from it, and not from the *Light or Spirit within*, I muſt firmly deny it; For *Faith is God's Gift*, not the Scripture's Gift: No, ſo far are the Scriptures from giving Faith, *that it is God's Spirit alone, that gives both to underſtand and believe them.* The Scripture tells me of ſuch *Prophecies*, *Hiſtories*, and *Epiſtles*, and of ſuch Men as *Moſes*, *Job*, *David*, *Iſaiah*, *Matthew*, *Paul* and *John*; But what is it that gives me to believe the Things they writ of to be True? Is it not the Teſtimony and moſt certain *Amen* in the Conſcience? And what is that there, which Seals to thoſe excellent Truths? Which Way then can the Scripture be a Rule to me, in believing the Scripture, when that Faith is begotten of God, by his Light and Spirit concerning the Scripture? If the meer Scripture could give me Faith, then it might be allowed to Rule my Faith; but when God by his Spirit alone begets Faith, without which I can neither underſtand nor believe the Scriptures, tell me, *If God's Spirit be not the Rule of my Faith; what, how far and which Way I am to believe them, or the Things believed?* Certainly they can never be my Rule, *How far, and which Way I am to believe themſelves*, who of themſelves cannot give me that Faith; but it muſt be wrought by another Thing; *So that what gives to believe, rules the Belief, and not the Thing believed:* Therefore the Scriptures cannot be the Rule of Faith.

Now as to this *of Chriſt's Outward Manifeſtation*, I ſay, ſo far as it is Hiſtorical, the Scripture is that which furniſheth me with a Belief; But I utterly deny, that they give to believe it in that deep Senſe, *which may be truly called a Saving Faith.*

The *Phariſees* had the Scriptures, and they pretended to admire *Moſes and the Prophets*; yet they *Crucified Chriſt*, and ſought to countenance their Murder by Scripture. Now had they believed and eſteemed the Writings of *Moſes* and the *Prophets* from an Inward Senſe of God's Spirit (*which the meer Scriptures could not*

not furniſh them with) they had rightly underſtood them, and not made ſo ill an Uſe of their Hiſtorical Knowledge, as to *Crucifie the Lord of Life and Glory.* This ſhews that Men may have an Hiſtorical Faith, and yet not the *True Faith nor Knowledge of the Scriptures*, What then gives to believe aright now? Why truly that which did then, *the Light and Spirit of Truth*; no Man could call *JESUS* Lord without it, that is, truly ſo, or upon Good Ground. No Man could confeſs that Chriſt was come in the Fleſh, *but whoſe Spirit was of God*, yet now nothing is more common, and yet nothing is more True, than that Thouſands of them are not of God, but lye in Wickedneſs, alienated from the Life of God, *&c. What is the Matter then?* Why this, Thoſe who then confeſt that *JESUS* was come in the Fleſh, did it by Virtue of an Inviſible Sight, and through a Divine Illumination in their Souls: For impoſſible had it otherwiſe been for them in any Meaſure to have ſeen through the Vail of his Fleſh, *into that Divine Life, Power and Wiſdom that unmeaſurably filled it*, but having ſome inward Senſe and Taſte of that moſt *Excellent Being*, that was manifeſted in, and by that *Bodily Appearance*, therefore did they confeſs to it, and their Spirits were truly reputed by *John* to be of God.

And as in that Day it was impoſſible for any truly and acceptably to confeſs to Chriſt, without a Diſcerning given, and Faith wrought by the Light and Spirit of God in the Heart, *which was the Saving Faith*; ſo is it now equally impoſſible for any to believe that Chriſt appeared, and that he ſpake and did all theſe great Things, ſo as to be benefitted thereby, and any Ways accepted of God therein, but as the Light and Spirit of Truth open thoſe Things to the Underſtanding, and from a Meaſure of that Divine Life which then immeaſurably appeared (for we have all received of his Fulneſs and Grace for Grace) True Faith comes to be begotten in that Manifeſtation, and a Right Confeſſion unto it. In ſhort, *He that calleth Chriſt Lord*, muſt now, as then, do it by the Holy Ghoſt, that is, *from an Experience or Witneſſing of his Dominion, and Rule*, which, through the Operation of the Holy Spirit, the Soul is to be ſubjected to; ſo that whoſo believes more than Hiſtorically that Chrſt came in the Fleſh, muſt do it by *Virtue of the Divine Light and Spirit*, which alone gives to reliſh and ſavour the Truth, Nature and End, of that Appearance.

And though it may be allowed, that the Scripture is a Rule, reſpecting the Hiſtory, as it was to thoſe of Old, in Reference to the particular Propheſies fulfilled in Chriſt's Coming; yet as there was then a more Inward and Heavenly Senſe of Chriſt, which drew many after him, and begot deep Faith in him, ſo muſt there now be a more Inward, Spiritual, and deep grounded Faith of thoſe Things recorded in Scripture, *of Chriſt's Appearance*, &c. *than the meer Letter is able to give.* And therefore that Light and Spirit which gives that diſcerning, and works that deep Senſe and Faith, muſt needs be as well the Rule as the Author of it, and not the Scriptures; For if the Scriptures be the Rule, then either of Themſelves or by Interpretation. *If of themſelves*, then either in their Tranſlations, or Originals. Not *in the Tranſlations*, unleſs the *Tranſlators* had been ſo Inſpired, that they miſt not a Tittle, which I am ſure is not ſo; and conſequently none but Scholars have a Rule, for the Unlearned are ſecluded; *and therefore the* Engliſh *Bible is not a Rule.*

If in the *Originals* of *Hebrew* and *Greek*, Query, In what Copies? There are various Lections in *Hebrew*: And for the New Teſtament, ſo called, there are no leſs than Thirty Copies, and all differing; *in fine*, there are many Thouſands of various Readings.

Now let's Dialogue a little upon Suppoſition only.

Quaker. If by *Interpretation*, Who ſhall Interpret? Meer Man?

Anabaptiſt. *No.*

Q. The Light Within?

A. *No.*

Q. The Spirit?

A. *No.*

Q. The Church?

A. *What Church?*

Q. Shall Right Reaſon interpret?

A. *Yes*, ſays T. H.

Q. I Query, *Which of them is the Rule?* And when that's found out and determined, then let T. *Hicks* prove that it is unqueſtionably True, and has remained uncor-

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uncorrupted through every Generation: And by that Time he has done all this, he ſhall have done a great Deal towards our Satisfaction. *But what is this Right Reaſon?*

A. *'Tis a Faculty in Man rectified.*

Q. Very well: *But who has this rectified Faculty?*

A. Thomas Hicks, *ſay.*

Q. Has none it but He?

A. *Yes.*

Q. Have none Right Reaſon but ſuch?

A. *It was an Old Saying,* Dip or Damn; *but Intereſt has taught us more Diſcretion.*

Q. Well then; Others may have Right Reaſon that are not Dipped?

A. *We ſay ſo, whatever we think among our ſelves.*

Q. What's the peculiar Benefit of Dipping?

A. *Much every Way.*

Q. But which Way?

A. *We are brought into Church-Fellowſhip.*

Q. Are you brought into Fellowſhip with God by it?

A. *No; I cannot ſay ſo.*

Q. No! What's your Fellowſhip worth then? The Saints Fellowſhip was in the Light, and the True Church-Fellowſhip was in Spirit: What do you receive when you are Dipt?

A. *Nothing.*

Q. Are you no Better?

A. *No.*

Q. Why, I once thought you received the Holy Ghoſt out of Hand?

A. *I thought ſo too, but was miſtaken.*

Q. Why waſt thou Dipt then?

A. *To fulfil the Scripture.*

Q. But what led thee to it?

A. *My own Deſire.*

Q. Is not that Will-Worſhip?

A. *What, to do as the Scripture exhorts?*

Q. How knoweſt thou it exhorted to it?

A. *I thought ſo.*

Q. Is that enough? Where's your being led by God's Spirit? But to our Buſineſs.

Q. How ſhall I know *Thomas Hicks* has this Reaſon before-mention'd?

A. *He loftily ſays ſo.*

Q. But is that ſufficient? Well, but where is this Right Reaſon?

A. *In Men.*

Q. Is it ſo? Then it ſeems that which gives the True Knowledge of the Scripture, *is in Man.* But tell me honeſtly, Do ye believe this Right Reaſon may Err?

A. *No; For then it were not Right Reaſon, if it could be Wrong.*

Q. Well argued. But if a Man Errs, is it not the Fault of Right Reaſon?

A. *By no means.*

Q. Thou ſpeakeſt honeſtly. But why then does *T. Hicks* charge the Light, the *Quakers* profeſs, with every ſhort-ſighted imperfect Saying or Action of this or any other Generation.

A. *Does he?*

Q. Yes; it is the great Drift of his Books.

A. *Truly that's not fair.*

Q. Honeſtly ſaid. But if this Right Reaſon cannot Err, then cannot Man Err?

A. *No, that does not follow*; for Man may not ſubmit to it.

Q. Why, may Man have ſomething in him that cannot Err, and he not be Unerrable?

A. *Yes.*

Q. Rightly ſaid. But why then does *T. Hicks* conclude ſo of us?

A. *It is unfairly done.*

Q. Very well. But you ſay, that this Right Reaſon is Part of Man's Soul, or I am miſtaken; ſee *Dial.* pag. 32. If ſo, then Man's Soul muſt be Infallible?

A. O, *Infallible; that Word affrights us. What, Infallible? Pray what's Infallible?*

Q. Poor Man! I ſee it ſcares thee indeed. Why, Unerrable and Infallible are all one. Yea, Right Reaſon is Infallible by the ſame Reaſon, that it cannot be Wrong.

A. *But the Popes talk of being Infallible; are not you like them?*

Q. Never the more like them for that; Talking, and being ſo, are Two Things. Men ſhould not deny the *True Chriſt* becauſe of an Impoſtor; nor any fear Infallibility, becauſe the Pope makes Market with ſuch Pretences. If thou art not certain of what thou believeſt, thou haſt not that Faith which was once delivered to the Saints; for that was Certain, and therefore Infallible.

A. *Why; Is Certain and Infallible all one?*

Q. Yes; Certainty and Infallibility is the ſame. But what think'ſt thou of the Light in this Caſe under Debate? For either it is the Rule, or it is given to underſtand and uſe the Rule, or elſe it's given for nothing?

A. *'Tis not the Rule we are taught to ſay; and yet we cannot conclude it to be given for nothing.*

Q. Very well; then it muſt be given in order to underſtand and uſe the Rule. Now ſuppoſing the Scriptures be the Rule, that which informs me of my Rule, and teaches me how to uſe it, muſt be greater than my Rule, *in that it teaches me to know and do that my Rule cannot do of it ſelf:* I query then, *If this Light be not my Rule, how and which Way I come to underſtand and uſe this Rule.* So that it is eminently the Rule becauſe of it's Preſent, Immediate and Certain Direction and Knowledge, and the *Scripture at moſt but a Kind of Declaratory and Secondary Rule*, and therefore ſubject to the Holy Spirit in the Apoſtles and Primitive Chriſtians, who took not Meaſures by it, when it diſtinguiſh'd the Ceremonial from the Moral Precepts, ſo intermixed in the 19th of *Leviticus*, and other Places; but their Minds being exerciſed and guided by that Holy Living Rule, they left off, or continued for a Time ſeveral *Jewiſh Obſervations*, as there might be a Service therein ſignified to them from that Living Rule. *The Light and Spirit of God then is both* THE *Rule of Faith and Guide of Life, Superior to the Scriptures, and* That *by which only they can be rightly known, believed and fulfilled.* A Doctrine Evangelical, and not diſowned by thoſe firſt *Proteſtants*, who teſtified that no Man could underſtand the Scriptures given forth by Inſpiration, *but by a Meaſure of the ſame Spirit.* To conclude, *Hiſtorical Faith Scripture is a Rule of, but Doctrinal and Saving Faith, the Light and Spirit of God, can only be the Rule of*; for that which giveth Faith, is only that which rules Faith.

3. *But* (ſays he) *how could you have known, that Swearing in any Caſe were Unlawful, if it had not been written,* Swear not at all; *Is not then that Scripture your Rule in this Caſe?* Dial. p. 22.

But this ſhews both the Ignorance of *T. Hicks* in the Writings of the beſt *Gentiles*, and his Acknowledgment of the Light's Sufficiency, in Caſe we are able to prove *Swearing* diſallowed and diſpractiſed before Chriſt's coming in the Fleſh.

The *Seven Wiſe Men* famous among the *Greeks*, and Contemporaries above Five Hundred Years before Chriſt came in the Fleſh, eſteemed *Swearing* but a Remedy againſt Corruption, in Evidence: To be ſure, they both believ'd and exhorted People to that State which needed it not. Stob. 28.

Socrates plainly ſays, *That there is a Life more Firm, and Unqueſtionable than an Oath:* Conſequently Swearing not the beſt State. Id. 114.

And *Xenocrates* was had in that Veneration in *Athens*, for his exceeding Virtue, that the Magiſtrates thought it a queſtioning of his Honeſty to offer him any Oath, and therefore refuſed, implying, that Oaths were not made for the *Beſt of Men*, and that there is a State attainable, which is more Excellent than that in which Oaths are uſed. Val. Max. 2. 10. Cic. pro Bal. Laert.

And thus was that Evangelical Precept, *Swear not at all*, arrived at, preferred, and honour'd by profeſt *Gentiles*, about Five Hundred Years before it was uttered by our *Lord JESUS CHRIST*; therefore the Light, from *T. H's* Objection anſwered, is proved ſufficient.

4. *But here is an utter Inſufficiency* (if we will believe him) *in this meer* Light *Within to direct us the Right Way of Worſhipping God: This,* ſays he, *is manifeſt from the great Loſs the Wiſeſt among the* Heathen *have been, and are at, about this very Thing, the multiplying their Deities, Worſhipping Devils,* &c. Dial. pag. 35, 36.

He is an incompetent Witneſs againſt the Light's Sufficiency, that has never tryed the Extent of it's Ability by a Life conform'd to what it leads to: If *T. Hicks* walk'd without all Reproof, it were ſomething; but for a Man to talk of it's Inſufficiency, whilſt it ſhews that which he is not come up to, as well as that it condemns for Daily Failings, is Arrogancy with a Witneſs.

But why is it *Inſufficient to direct him the Right Way of Worſhip.* Becauſe *T. Hicks* has not found it; Is it a good Argument againſt the Scripture, that becauſe thoſe who pretend to Square their Faith by it, manifeſtly Err, therefore it is Inſufficient to direct them Right? *Thomas Hicks* will never allow this againſt the *Scriptures*, and yet he calls us Names for not tacitly ſuffering his baſe Abuſes againſt the *Lord's Light*, Rom. 1. 19, 20. *What if any of the* Heathen *became Vain in their Imaginations, who when they knew God, Worſhipped Him not as God,* will it follow, *that God's Manifeſtation of himſelf* (as the Apoſtle plainly ſpeaks) *in Man, was an Inſufficient Manifeſtation? The* Jews *turned Idolaters, they Worſhipp'd a Calf, and offer'd their Children to* Moloch, (Devotion made up of Murder and Idolatry) *was God's Light, Law, or Good Spirit, and the whole Series of Love and Mercy ſhown unto them, Inſufficient, becauſe of their Rebellion?* I affirm that *Thomas Hicks*, by this Argument, is the horrid'ſt Blaſphemer that ever lived among Men: *For if the Falſe Deities of the* Heathen, *and their Worſhipping of Devils, with the horrid Idolatries of the* Jews, *were not the Effects of their own Erring from a Sufficient* Light *or Manifeſtation, to have better informed and directed them, but through the Inſufficiency of the Light to diſcover the* True God, *and how to Worſhip Him,* T. H. *has evidently laid the Charge at God's Door; for he could not Reap where he had not Sown:* And thus far doth he render the Almighty acceſſory to thoſe Impieties, *That He gave not Man a Sufficiency of Light to inform him better, that he might have eſcaped ſo groſs Abomination;* which ends in that deteſtable Doctrine *of Eternal, Unconditional Reprobation; an Off-ſpring of* Satan, *a Murderer from the Beginning.*

In ſhort, Chriſt is the Light of Men: The Way of the Juſt is a ſhining Light: He that is the Way, Truth and Life, is the Light; Therefore thoſe who Worſhip God according to the Light, Worſhip him in the Spirit and in the Truth, and walk in the Juſt Man's Path: For that Men ſhould walk up to the Light of Chriſt, *and yet be Ignorant of the Right Way of Worſhip, is groſs Ignorance and Darkneſs.* For *Tho. Hicks* then to ſay, that God doth make more known, than is, *or can be known by the Light,* is falſe and contradictory; For unleſs there be two Diſtinct Divine Lights by Nature (which is an abſurd Thing, ſo much as to conceive) or that God can manifeſt any Thing without Light, it will follow, *that both the Light is One, and that it is that One Light, whereby God hath revealed himſelf through all Ages:* And here I would be well underſtood; for I know one Age hath been attended with larger Diſcoveries, yet this argues no Deficiency to have been in the former Manifeſtation, though it implies Weakneſs in the People that they could not receive the ſame Light in a greater. The Light is therefore One in it ſelf, however variouſly it may break forth in any Age and Generation; I know it hath ariſen higher and higher; the Difference is in Degrees, not in Nature; and ſo *T. H.* in great Contradiction to himſelf acknowledges, *Dial.* p. 36. What hath been the Duty of every Age, it hath ſhewn, and the beſt Reaſon and Rule for the Obedience to any Thing ſuperadded *hath been the Convictions and Leadings of the Light, according to that Manifeſtation, it gave before;* Thoſe that went from the Light, and ſat down, grew Rich in literal Knowledge, were the Oppoſers of the more glorious Breaking forth of Light, and not thoſe who kept cloſe to what was revealed. So 'tis at this Day; *Such as have kept to the Tendering Grace and Spirit among Profeſſors, ſuch are moſt moderate to us, and inclin'd after us;* The Hard, Dry and Cavilling amongſt them, *as they are ſtrongeſt in their Combatings, like the Phariſees of old, ſo are they moſt darkned from the Light, and moſt of all deſpiſe the Teſtimony of it, and ſet at nought and oppoſe, as to the Death, all thoſe who are become Witneſſes of the freſh Reſurrection of Light and Life* (If I may ſo ſpeak) *in the Hearts of People.* I know not what better to call them, than *Thieves* and *Robbers*, ſpoken of by Chriſt, who have gone aſide from the tender Spirit of *Jeſus Chriſt*, that in Days paſt ſtrove with them, and with whoſe ſecret Voice they were in ſome meaſure affected, and have ſet up themſelves in a Form, without Power, *Praying, Preaching, Dipping and all other Acts of Worſhip, Ordinances, &c.* without the Leadings of God's Spirit: Wherefore, ſaid Chriſt, of the like People, *All that came before me are Thieves and Robbers, they climb over the Wall, they come not in at the Door;* which Door is that State of Witneſſing, at which that light and frothy Prophaniſt, *T. H.* beſtows ſo many foul Reflections; forgetting how much of the ancient *Puritan, Browniſt* and *Baptiſt* Religion was made up of Experiences, which, with Men that underſtand Words, hath the ſame Signification, as well as that *Witneſſing* is more Scriptural. And indeed, I wonder not at all at it; for where Men that have had ſome Inward Senſe of Life Eternal,

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give not way to the more full Breakings forth of the ſame, but run into Forms, and take up their Reſt by the Way, and ſo come to withſtand it, they loſe what they had, and center, where thoſe be who at firſt oppos'd them, emptying from one to the other till they arrive at *Rome* again, that ſo the Battel may be of *Michael* and the Devil, the *True Church* againſt *the Falſe*, Power and Form of Godlineſs againſt Form without *Power*, *and the Traditions, Superſtitions and Inventions of Men*; by which they have endeavoured to make void God's Law: For whoever have loſt their Inward Senſe of God, and withſtand the Propagation of that Inward Religion, however their Form may be more Scriptural, the ſame Spirit enters them that reigned in their old Perſecutors, and they at laſt run back, and end in that, from whence they at firſt reformed. So dangerous it is to reſt ſatisfied with a finer Form, which in Truth is but a better Covering for the old Enemy of God's Spirit and Power to act more diſguiſedly and ſecurely in.

But leſt any ſhould think that all this is ſaid to juſtle the Scriptures out of all Uſe and Service, read theſe few lines following with Patience and Impartiality. Though we eminently account the Light or Spirit of Chriſt to be the Goſpel, Living and Immediate Rule (as the great Promiſe of the Father (and that without being ruled and led or guided by it, there is no being a Child of God) yet we do not thereby intend an Excluſion of the Scriptures from being Obligatory, or as not Declaratory of thoſe Heavenly Bleſſed Truths, that are fit to be read, believed and practiſed; God forbid, No, we know better and practiſe otherwiſe, and have good Satisfaction therein. Nor do we ſay that thoſe eſſential Things relating to Faith and Godlineſs mentioned therein are by us to be ſlighted or contradicted; *or that the Light and Spirit we are led by, doth or can lead to any ſuch Thing*; *for by it's Holy Diſcoveries and Convictions are we made acquainted with them*; *and our Faith concerning them is firm, and they are thereby made our Duty, and ſuch is their Correſpondence and Agreement, that from an* Inward Aſſent and Living Amen, from God's Light in our Conſciences *do we teſtifie of their Truth, Uſe and Dignity.* And very vain is *T. Hicks*'s Objection, If your Light be Sufficient, why do you read them? ſince we may return to him the ſame; If the Scriptures be Sufficient, *why doſt thou uſe other Means?* Though God's Grace be Sufficient of it ſelf, therefore is the Creature always in that Condition, wherein he needs not Means? And notwithſtanding it be the Diſpenſation of *Light and Life*, more Immediately than has been known to former Ages, yet we deny not the uſe of ſuch Means, as may be uſed of God's Light and Spirit, as will be ſpoken more largely to elſewhere. Man's Mind being Carnal and abroad, Means in God's Power are us'd not as ſettl'd Teachers, but as Inſtrumental in God's Hand to teſtifie of and direct to that one *Great Prophet and Living Teacher* in the Hearts of Men, that all may come thither and be taught of him.

CHAP. V. *Of his Inſinuations againſt us concerning the* Scriptures.

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BUT *T. H.* that he may be true to his Ungodly Way of perverting our Principles, would inſinuate, Firſt, '*That we eſteem the Scriptures no farther, than* '*as they were the Experiences of Ancient Saints, thereby rendring the many Prophe*'*ſies and Promiſes therein recorded, not yet fulfilled, Unprofitable.* But to take off all Credit to this evil Suggeſtion, let our ſober *Readers* know, that *by the Light of Chriſt in our own Hearts and Conſciences, as to confirm what of the Scriptures we have experienced, and preſs after the Compleating of thoſe Enjoyments therein expreſſed; ſo are we taught reverently to believe thoſe Holy Prophecies and Promiſes yet unaccompliſhed to have been given forth by the Inſpiration of the Almighty; and that they ſhall be as certainly fulfilled, as they are written.* Yet we dare boldly affirm, and that in the Name of the Lord (before whom we ſhall give an Account for every Deed done in the Body) *that the greateſt Reaſon of our Belief concerning them, is not from any Outward Thing, but that Inward Teſtimony, Record and Heavenly Amen*, that we have frequently received from the Holy Light within us, to the Truth and Faithfulneſs of thoſe Sayings. And if any *Quakers* there be that are not thus minded, they are to me unknown, and I publickly renounce, and proteſt againſt that Principle that would in the leaſt derogate from thoſe Holy Writings; which leads me to his Second Inſinuation, viz. *As if becauſe we do deny the Scriptures to be the Rule of Faith and Practice, in Honour to that Divine Light, which was the* Author *of them in the Holy Pen-men*, " *that we ſhould therefore deny* " *all thoſe Holy Precepts, Commandments and Rules relating to Life and Godlineſs,* " *that*

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“ *that are therein contained:* A Conſequence ſo foul, that God forbid any of us ſhould ever give any Juſt Occaſion for it; For we both believe Men ought to live up to them, and that they are highly Reproveable if they tranſgreſs againſt them. But the Reaſon why, is that Conviction they meet with from the Light in their own Conſciences; wherefore the Scriptures are ſo far from being the great Rule of Faith and Practice, *that the Light of Chriſt within is both our Warrant and Rule for Faith in, and Obedience to them.* And let T. H. ſay if he can, that the *Waldenſes, Albigenſes, Lollards, Huſſites, Lutherans, Calviniſts* and other *Proteſtants* made not the Teſtimony of God in their Conſcience the chief Ground of their Belief of the Scriptures; to ſay nothing of the primitive *Chriſtians* and moſt *uncorrupted Fathers*, who are many and poſitive on our Behalf.

3ly, He inſinuates, that *we equal, nay prefer our Books before the Scriptures, becauſe of the Titles we give our own Books, viz.* The Voice of Wiſdom, A Teſtimony for God, &c. *and what we give the Scripture*, namely, Letter, &c. This I have largely ſpoken to in my Anſwer to *J. Faldo*, but not knowing whether ever that may be where this probably may come, I ſhall ſay thus much, If at any Time we call the Scriptures the Letter, *it is not that we mean thereby, our Books are the Spirit*, or that we would irreverently ſet them below our Writings, but upon *a Compariſon only betwixt the Scriptures and the Spirit* that gave them forth, and that, I hope, may be done without the leaſt Diſreſpect, though ſuch whoſe Religion ſtands in Letter and Time, and not in Spirit and Power, be angry at it. But that we ſhould be thought to ſlight the Scriptures, becauſe we beſtow ſuch Names upon our Books, is a ſtrange kind of Conſequence. Are not our Books moſtly written in a plain, familiar and Scripture-ſtile? Do we not earneſtly endeavour to confirm what we write *by Scripture*, which not only renders it a Part of our Book, but the moſt *Noble Part* too? And ſhall we notwithſtanding be reputed Slighters of the Scriptures? Certainly if our Books are called, *The Voice of Wiſdom*, and *A Teſtimony for God*, becauſe from the Voice of Wiſdom, and God's Witneſs in the Conſcience; by good Reaſon muſt the Scriptures be intereſted therein, *which are both a Part of them, and ſuch an one too unto whom our Quotation implies a Manifeſt Preference.*

His next Inſinuation is, that *it is Dangerous for Ignorant People to read the Scriptures*, flinging thoſe hateful Names of *Jeſuit* and *Romaniſt* upon us. This Doctrine he lays to the Charge of *G. Fox* and *Rich. Hubberthorn*, in a Book called, *Truth's Defence*, pag. 101, But the Truth of the Matter I will relate out of that Book it ſelf, which has been moſt partially and baſely repreſented by him.

The Prieſt's Query lies thus, “ *Whether the Scripture being Carnal, and the Let-*
“ *ter Killing, as you ſay, we may read them without Danger?*

‘ *Anſ.* The Letter which killeth, 2 *Cor.* 3. 6. is Dangerous; for thou takeſt it
‘ here to war withal againſt the Saints, *with thy Carnal Mind, giving out thy Carnal*
‘ *Expoſitions upon it:* And the Miniſters of the Letter are Miniſters of Death,
‘ which is to Condemnation, and *you take it to make a Trade with it*, and with
‘ what the Prophets, Chriſt and the Apoſtles ſaid; ſo that ſome have Sixty,
‘ ſome an Hundred Pounds a Year: But Chriſt cried, *Wo unto ſuch whited Walls.*
‘ And here *you read with Danger*, who ſpeak of them, and ſpeak a Lye, becauſe
‘ you ſpeak of your ſelves, and you wreſt the Scriptures to your own Deſtruction,
‘ *and to you it is Dangerous to read or ſpeak of it*, who know not the Life of it,
‘ as the *Phariſees*, who were learned in the Letter, but knew not Chriſt. But I
‘ ſay, *Bleſſed is he that doth read, and doth underſtand.*

This is the true Account in brief of their Anſwer to the Prieſt's Query: And I appeal to God's Witneſs in the Reader's Conſcience, if any Thing of what that vile Man would ſuggeſt, is to be found in theſe Men's Words; who by Letter evidently mean the *Legal State of Condemnation*; by Dangerous, not what Edification was to be got with reſpect to reading, but that Aggravation of Puniſhment, which would be the Recompence of thoſe who make *a Trade of them, and oppoſe them, Phariſee-like, to the Life and Spirit of Chriſt Jeſus, wreſting them to their own Deſtruction.* Reading to ſuch End and Purpoſe, *will prove Dangerous with a Witneſs.* And that it was at ſuch a ſort of Reading they ſtruck, conſider this Paſſage, But I ſay, *Bleſſed is he that doth read and doth underſtand.*

Let this Forgery ſo obvious, ring through the Streets and Towns, where-ever his Book or Name is known; however this is little to what's Behind. For my Part I ſpeak my Conſcience in Sincerity; I had rather periſh off the Earth, than live ſo great a Burden of foul Diſhoneſty, as I doubt not but a little Time will manifeſt him to be.

That the Baſeneſs of his Intentions in this kind of Arguing may yet farther appear, let this groſs Inference directly charged by him upon our Principle, of the Light's being our Rule, be diligently conſidered.

From our Aſſerting the Light Within to be our Rule, he tells the World, *That we mean the Holy Qualification, that is in us:* Which were it true, he would hit the Mark, when he ſays, *that Holineſs, being a Conformity to the Rule, it cannot be the Rule.* But never yet certainly did any, but *Thomas Hicks,* ſo miſ-repreſent the poor *Quaker:* Nay, he Confounds and Contradicts himſelf. How can we be ſaid to make our Holineſs the Rule, when we affirm it only to be a walking up to the Light within, which is Holy? He ſays that we aſſert the Light to be the Rule, how then is our Obedience to it the Rule; for that is true Holineſs? *Is there no Difference between a Rule, and Obedience to it? Holy Life, and that which gives it, or makes it ſo?* What a Meeting here is of Ignorance, Malice and Lying? Any Thing to ſpoil the *Quakers*; but God will break the Bow and Spear of their Enemies.

Again, From his *Quaker's* telling him, 'Thou takeſt up the Saints Words; but if thou haſt not the ſame Spirit, what are the Words to thee; he dares to ſuggeſt, *that our Opinion of the Light's Sufficiency in every Man cannot be true*; And all the Reaſon he gives us for his ſtrange Concluſion, is this; *That thoſe Words imply, that the Spirit or Light of God is not in all Men.*

Now what is more evident, than Firſt, That it is not our Anſwer? 2. That it concerns not the Sufficiency, ſo much as the Univerſality of it? 3. By not having the Spirit, or Light, is not meant, that we believe that God has not given a Meaſure of his Good Spirit unto all to profit with, or that there be ſome, whom he never enlightned, but that they ſo have not the Spirit, as to walk by it, be benefitted by it, or come to enjoy it as their Teacher and Comforter; and that ſome may be ſaid, not to be Enlightned, who are not through Faith in, and Obedience to the Light, come to be advantaged and made Children of Light by it. Let this ſuffice at preſent to ſhew the Man's Ignorance of our Principles, or his great Unrighteouſneſs to pervert them.

I ſhall now attend the next Point by him handled, and that is *Chriſt's Perſon,* and *our Faith* in him, which, he ſays, we deny, and indeed he does but ſay it.

CHAP. VI. *Of our Faith in Chriſt.*

Chap. VI

Dial. p. 43, 44, 45, 46, 47. Contin. p. 4 41, 43, 44.

HIS next Cavil is at *our Belief in Chriſt,* and which is worſe, he would be thought a *Chriſtian* in doing ſo. The great Streſs lies here, *Tho. Hicks* would have the World think, we Equivocate about our Faith in That *Chriſt* which after the Fleſh appeared and dyed at *Jeruſalem.* The Reaſon of all this Clamour and Injuſtice on the Part of our angry and reſtleſs Adverſary is this; if I wrong him let him ſhew it me: *The* Quakers *ſay, that Chriſt is in them; Chriſt is God, is God Man in them?* Again, *The* Quakers *ſay, that Chriſt is in them; But ſince there is but One Chriſt, who was born of a Virgin, and that he ſuffered at* Jeruſalem, *being there crucified, can that Chriſt be in Man?* The falſe Doctrine or Abſurdity he would run us upon, is one of theſe two, *Either that we deny Chriſt's Manhood, or that He is actually in our Bodies with that Body he appeared in at* Jeruſalem, *which is Impoſſible,* witneſs this one Paſſage, *If God be Chriſt, as* Penn *ſaith; or, If the Light within you be the Chriſt, as* Naylor *and* Hubberthorn *affirm, is it proper or ſafe to ſay, God was Slain, or the Light in you was Crucified.*

To which I anſwer, That as in other Things, ſo in this, our Adverſary has ſhewn his great Ignorance or Malice. For is it reaſonable to infer from our Affirming in Scripture Language, Chriſt is in the Saints, *that we deny him as to his Viſible and Bodily Appearance in the World*; and that becauſe he is God, *therefore he was never Man; or that the Word took not Fleſh*; Is this to underſtand us right, or give the World a true Meaſure of our Belief, who confeſs Chriſt to be every where, and if ſo, then in his People, ſee Cont. p. 34. Ah, God the Righteous Judge ſhall plead with thee in a Day that thou ſhalt not be able to eſcape his Terrible Recompence, if thou repenteſt not. Let it ſuffice to the ſober *Reader* (for of himſelf I have little Hopes) that we do believe that *Chriſt, who is God over all, bleſſed for ever, did come of* Abraham's *Seed according to the Fleſh,* that the Body prepared of that Line was his Body, that what Sufferings befel it were the Sufferings of Chriſt,

1673. Chap. VI. juſt as the Body is called *the Body of Chriſt:* Yet this we do ſay, and that not in any Undervalue to the Body, or Bodily Sufferings of Chriſt, *that the Divine Word, in whom was Life, and whoſe Life was the Light of Men* (who took that Fleſh) *is eminently to be look'd upon, and that to believe and obey the Light of his Life, wherewith he has enlightened us, is both the beſt Way to know the Sufferings of his Body, and to receive the Benefit of them.*

In ſhort, unleſs Chriſt be not God, and unleſs the Light be not Chriſt, *I know no Hurt I have done, to aſſert him to be God,* nor any Reaſon our *Adverſary* hath to infer, *therefore I, or any of us, deny him to have taken Fleſh, or that he ſuffered without the Gates of* Jeruſalem, *or that he is not as well Chriſt without as within us.*

Again I do affirm that by the ſame Reaſon the bodily Sufferings of the *Word,* whoſe *Life* was the *Light* of Men, are frequently attributed to the *Word* it ſelf, as if the *Word* had immediately ſuſtained them, and not the *Body*; the *Light* which ſhineth in the Conſciences of Mankind, which is the very *Life* of the *Word,* or *Word* it ſelf, is not unconcern'd in the bodily Sufferings, but both gives to believe them aright, and to receive Benefit by them, and that as the Sufferings of his own Body, by and through which his Glory, Grace and Truth, did ſhine forth, in the World: Which are now revealed afreſh in the Hearts of all who believe in him. Let our *Adverſaries* deal ſo fairly with us, as to diſtinguiſh between *Chriſt,* and the Body of *Chriſt, as before* Abraham *the Rock in the Wilderneſs,* and the Appearance of Chriſt in the Fleſh, and not infer from our denying that the whole Chriſt could die; *that Chriſt,* that is, *the Body of Chriſt ſuffered or died not*; And when we ſay, he who took Fleſh has appeared to, and in our Hearts, *that we exclude and deny his then Viſible and Bodily Appearance, or that he is not now as well without us, as within us*; and we ſhall never doubt of a good Iſſue. But truly after the Rate we have been uſed by him, the moſt Scriptural Aſſertions can never eſcape being accounted falſe and unwarrantable. For becauſe we are with godly Fear Jealous, leſt the whole Chriſt ſhould be thought to have been then crucified, when his Body was, which ſtrikes at the Life of the immortal and Divine Being, we are repreſented by this Perverter of our right Meaning, *as Denyers of that Body, whilſt he himſelf acknowledgeth that the meer Manhood was not the Chriſt, but the Word made Fleſh, Emmanuel.* Page 44. Dialogue.

2. Becauſe we aſſert that true Light, with which every Man is enlightned, to be in it ſelf the Chriſt of God, and Saviour of the World; *he infers that we deny the True Chriſt, becauſe he dyed and roſe again, &c.* Which the Light never did, never conſidering that if he makes what dyed and roſe again, the entire Chriſt and Saviour, he excludes the Divinity or Godhead, *which he confeſſeth to be Chriſt, in Conjunction with the Manhood,* and which the Scripture calls *ſtrictly the Saviour, beſides whom there is none*; and which *J. Faldo* himſelf pag. 85. part 2. Acknowledges to be ſuch. But if *T. Hicks* does allow, as indeed he doth, *that Chriſt is God,* as well as *Man,* there is nothing befalls us from his Inference, but what ſtrikes himſelf equally; for if the *Light,* with which Men are enlightened, be not *Chriſt,* becauſe it cannot dye, *then Chriſt cannot be Chriſt as God, becauſe God cannot dye.* Well! But *T. Hicks* tells us, that Chriſt as God is alſo Chriſt, and that it was Chriſt's Body only that dyed: Therefore I conclude, *that to own Chriſt to be that true Light, which enlightneth all Men, or that true Light to be Chriſt, is no Derogation from Chriſt or Undervalue to his Bodily Sufferings.*

3. And becauſe that one of us ſpoke of a twofold Appearance of Chriſt in the Soul, firſt, *as a Seed of Light in Man,* and next, *as perfect Day, or in a full grown State of Glory,* Therefore ſays he, *a Perſonal Coming in any Reſpect, is denyed by you,* Contin. page 45. which Concluſion is ſo horribly unjuſt, that no Impartial Man needs an *Anſwer* to it. And let the Partial know, that we have not only confeſſed to his Perſonal Appearance, But *T. H.* has ſo much faith for us. *Dial. pag.* 45. The Baſeneſs and Self-Contradiction of the Man is notorious enough as to this Point.

I ſhall proceed to the next Particular, and that is, *If Chriſt ſignifie Anointed, and Chriſt be God, as* Penn *ſaith, I would query,* (ſaith our Adverſary) *whether God himſelf was anointed?* Contin. pag. 47.

But though this might have ſeem'd ſomething from a *Socinian* Hand, yet from *T. Hicks,* it gives no Difficulty at all; for ſince he acknowledgeth Chriſt to be as well God as Man, and that Chriſt was not anointed by Halves, but intirely, as the Word χριστὸς Chriſt, from χρίω *to Anoint,* doth imply, I would fain be informed (*Argumentum ad Hominem*) Who anointed the Godhead, without which *T. Hicks* affirms again and again, *Chriſt was not Chriſt*, becauſe (ſays he) *Chriſt is God manifeſt in the Fleſh*. Dialog. pag. 44. And ſince he is for Querying, let me aſk him, who is underſtood in that Paſſage, *God, even thy God hath anointed thee with the Oyle of Gladneſs*, &c? Was that ſaid of Chriſt or no? If not, ſay ſo, If it was, as moſt, or all believe, then, *whether the Divine Nature of Chriſt was unconcern'd in that Anointing*? And who it was that anointed him is evident from the Place? If *T. Hicks* will limit God to the Manner of his Manifeſtations and Operations reſpecting us, that is, that he is no otherwiſe to, and in himſelf, than what he appears to us to be; What will he make of that Place. *To us a Child is born, to us a Son is given, he ſhall be called Wonderful Counſellor, the mighty God, the everlaſting Father, the Prince of Peace*? &c. Shall God's Condeſcenſions to Man's Weak and depraved State, by perſonating, and repreſenting Things to his Capacity, be an Argument that he is no otherwiſe in himſelf? Are we confuſed becauſe we uſe his Words? or ſhall Man riſe up againſt God's Way of uttering forth himſelf ſuitable to the Shortneſs of his Underſtanding? This Kind of Cavil might better become a *Carnal Phariſee, or Scoffing Heathen*, than a Man pretending to Chriſtianity. Baſe Man that he is, who rewards the Almighty ſo ill for his Merciful Condeſcenſions! But to the Blind all Things are dark.

Iſa. 6. 9.

But he thinks that he has caught me irrecoverably: Hear his Dialogue. Chr. *Was not Chriſt God's Gift? Quak.* Yea he was ſo. Chr. *To what End? Quak.* His Doctrine, Life, Miracles, Death and Sufferings to God is the Gift and Expreſſion of God's Eternal Love for the Salvation of Men. *Penn's* Sandy Foundation, Pag. 19. Chr. *Thou haſt affirmed that God is Chriſt: If ſo, Did God die and ſuffer to God?*

Cont. p. 48.

To which I anſwer, That *T. Hicks*, as in other Places, ſo here is baſely Unjuſt, and if he accounts me his Adverſary or an Oppoſer of his Principles, though I never had to do with him in particular, nor any of that People in General; It behoved him to be honeſt, and give me my Due; Inſtead of which he leaves out ſome Words, and horribly perverts the reſt. For, *firſt*, I did in that Book acknowledge and confeſs to *Chriſt's Bodily Appearance, and that he was born of the Virgin* Mary *after the Fleſh*, and that largely and plainly, p. 36, which he wholly omits to mention. *Secondly*, I do not remember that I ſo expreſs'd my ſelf, that God was Chriſt, but whether I did or no, to inſinuate a Denial of his Manifeſtation in Fleſh is moſt perverſly wicked and ungodly, as well as that it plainly ſhews, notwithſtanding his feigned Confeſſion to Chriſt's Divinity, that in Truth he owns him not to be God, or he has very ill expreſs'd himſelf when he ſays, thou affirmeſt *God is Chriſt*, (or Chriſt is God) for it implies he does not; elſe what means his following Words, *did God himſelf die and ſuffer to God?* He thus queries to ſhew the Abſurdity of believing *God to be Chriſt*, (*or Chriſt to be God*) and tells us that he believes what died was the Intire Chriſt. Certainly, he is either *Rank Socinian* in the Point, (which I mention not in Diſgrace, unleſs it be to that Party that ſo impious a Perſon is of it) or he has not well given us his Mind. But this proves what elſewhere I obſerve of him, that from our aſſerting *Chriſt to be God or God Chriſt*, *Tho. Hicks* is ignorant or malicious enough to infer, that *we deny that ever he took Fleſh*; whence he would faſten ſuch like Abſurdities upon us, *you ſay Chriſt died, Chriſt you ſay is God, did then God die?* &c.

But if he has repreſented us to deny the Bodily Appearance, why did he not alſo make us to *deny his Death and Sufferings too*, and then there had been no Room for that prepoſterous Concluſion; But to inſinuate a Belief of our Denial of Chriſt's Coming in the Fleſh, and not of his Death, that he might bring us upon this Pinch of Contradiction, to wit, *that God died, and not the Body in which he was manifeſted*, is ſuch an invented Piece of Diſhoneſty as deſerves nothing elſe than the Abhorrence of all Impartial Perſons; In ſhort, we ſay, *that God manifeſted in Fleſh was the true Chriſt that then appeared, that the Fleſh, and not God, died, and that the whole of the Appearance, whether in Life or Death, was for Man's Salvation* And if *Tho. Hicks* is not herewith contented, we cannot help it, but hope others are not ſo Unreaſonable.

But he proceeds thus; *Give me Leave to aſk you*, directing himſelf to his 'foreſaid *Quaker*, *Whether one great End wherefore Chriſt was given, and came into the World, was not to ſeek and to ſave ſuch as were loſt. Quak.* Yea, he came to ſeek and ſave the Loſt.

Cont. p. 49.

Chriſt. *But who, or what, is this that was loſt?*

He wickedly and with an Aggravation, like the Enmity of his Spirit, thus makes *G. Keith* to anſwer, *That which is loſt is ſtill in Man*, That *Chriſt came to ſeek and ſave, and all his Miniſters preached People to this*, the Loſt in Man, a loſt God, a Loſt Chriſt, *&c.* To which ſays *T. H. Bluſh, O Heavens! and be aſtoniſhed, O Earth! Was ever ſuch a Thing as this heard of before, that* Jeſus Chriſt *came to ſeek and ſave a Loſt God, a Loſt Chriſt?* &c. *Was ever God and Chriſt in a Loſt Condition?* But the Heavens may bluſh, and the Earth be aſtoniſhed indeed at ſuch ſordid and baſe Dealing. *G. Keith* means, *that Chriſt came to ſeek and to ſave, by turning People to enquire after a Loſt God and a Loſt Chriſt, the Groat within, the Pearl in the Field*, &c. that is, to God's Light in them, by which God and Chriſt are revealed to the Soul; *For whatever may be known of God is manifeſt within*, Rom. 1. which they rebelling againſt, had loſt the Knowledge of the only true God, and Jeſus Chriſt: And this unrighteous Perſon turns it that *G. Keith* meant, that Chriſt came to ſeek and ſave *a Loſt God, and Loſt Chriſt*; What Senſe can there be in ſo horrible a Perverſion, as well as that there is no Colour for it, who endeavours to inſinuate that Chriſt *came to ſave God and Chriſt*, not the Soul, by turning it to *ſeek after God and Chriſt*; and to repreſent God and Chriſt's Condition Loſt and Perilous, inſtead of theirs, who had or have loſt God and Chriſt. In ſhort, Loſt, as taken by *T. H.* is meant of *Man's Loſt Condition*, and as there uſed by *G. Keith*, is underſtood of God and Chriſt, *whom Man had and hath loſt the Knowledge of, and Fellowſhip with.* But ſuch ſiniſter Practices ſavour of the Height of Diſhoneſty; The Inventor of *Baxter Baptized in Blood by Anabaptiſts* is nothing to this horrible kind of Perverter; And I doubt not, but *T. Hicks*'s Recompence will be more terrible from the Hand of a juſt God, irritated by ſuch Irreligious Proceedings. However, I will return upon *T. Hicks* what more concerns him than he is aware of: If Chriſt came to ſeek and to ſave that which was loſt, *then becauſe the whole World was Loſt, he came to ſeek and to ſave the whole World*; And if ſo, *then Reprobates, becauſe loſt, or elſe there can be no ſuch Thing, as Eternal Reprobation*, or Men from Eternity unalterably decreed to Eternal Deſtruction; How much more this confounds his own partial Opinion of *Predeſtination* than any thing he has ſaid can the *Quakers* Principles, let the ſober-minded judge.

CHAP. VII.

Of the Seed, *and Redemption of the* Seed.

HIS next Stumble, and groſs Perverſion of our Words, is concerning the *Seed*, from a Paſſage or two taken out of the Books of *J. N.* and *G. F. That the Seed is Chriſt, that the Seed wants Redemption, as being laden by Sinners as a Cart with Sheaves*, &c. He thus argues; *If then Redemption be of the Seed, and this Seed be Chriſt, either there muſt be more Chriſts than one, or elſe Chriſt came to redeem himſelf.* Again, *Chriſt without you eſteem to be but a Creature; but the Seed within you ſay is God. Tell me ſeriouſly, whether a Creature can redeem the Creator. Can you pretend to be guided by an Infallible Spirit, and yet be guilty of ſuch Gibberiſh and Folly as this?*

To which, before I make my Anſwer, I think fit to inſert that which he gives in the Name of the *Quakers*.

Here thou ſheweſt thy dark Mind, and that thou art ſtill in thy Imagination, underſtanding neither the Redemption nor the Seed; which however feign'd by himſelf againſt himſelf, is ſo great a Truth, that there is ſcarcely one Paſſage in his Dialogue more allowable.

But to his Argument and Queſtion. We do aſſert the Redemption of the Seed, for the Light and Life which has been as ſown in the Heart of Mankind, has been *loaded with* Sin, *preſſed down with Iniquity, grieved and almoſt quenched through Diſobedience*, which Words are not *properly*, but *metaphorically* to be taken, as uſed by the *Holy Pen-men*, whereby to make Things the more plain and eaſy to common Capacities. It is ſaid in Scripture, *Out of Ægypt have I called my Son*, a Place of *Bondage and grievous Weights, Burdens and Oppreſſions*, from all which the Seed was to be redeemed; and Chriſt came, or God was manifeſted in the Fleſh, *that the Seed of Light, Truth and Righteouſneſs might break through and ariſe over all Corruption, by which it had been grieved and preſſed down.* And it is no Contradiction to ſay, *That God did rid himſelf of the Enemies that oppreſſed his own Righteous Life, or that he brought Salvation to himſelf*; for the Scriptures frequently ſpeak on that wiſe, eſpecially in thoſe two notable Paſſages of *Iſaiah, And he ſaw that there was no Man, and wondered that there was no Interceſſor, therefore his Arm brought Salvation to him, and his Righteouſneſs ſuſtained him*, Iſa. 59. 16. Again, *The Year of my Redeemed is come; and I looked, and there was none to help; and I wondered there was none to uphold; therefore mine own Arm brought Salvation unto me, and my Fury it upheld me*, Iſa. 63. 4, 4. Whence it is no Ways abſurd that we affirm, that the End of God's manifeſting himſelf in the Fleſh, was for the Redemption or Deliverance of his Holy Life that was in Man, but as a ſmall Seed, even the ſmalleſt of Seeds, that had been long vexed, grieved, bruiſed and preſſed down by Sin and Iniquity; For the End of that Appearance was, that Sin might be deſtroyed, *and that Chriſt, who had been as a Lamb ſlain from the Foundation of the World*, might be exalted in the Hearts of Men and Women, *and his, and their Foes, made his and their Foot-ſtool*: For the Work is Inward, we do aver in the Name of the Lord; *for where the Devil hath Reigned, and had Dominion*, to wit, in Man, *there he muſt be defeated, and ſubdued*; and Chriſt alone, by whom that is brought to paſs, ought and muſt have the Power and the Kingdom for ever. And if this be the *Folly* and *Gibberiſh* the *Quakers* muſt be charg'd with from this *Anabaptiſt Preacher*, we are content to uſe it, as well as patient to bear his inſolent Scoff; only let all take Notice, that we underſtand not by the Seed's Redemption, its being redeemed from the *Pollution*, but *the Weight* of Sin and Iniquity; for it was and is pure for evermore.

Now, as to our calling *Chriſt without a Creature*, I muſt tell him, 'tis not our Language; but if he means by it the Body born of the *Virgin*, I ſuppoſe *T. Hicks* is far from believing that to be the *Creator*, though his Manner of Speaking ſhews a Diſlike of us, that we don't, becauſe he ſays that we eſteem *the Chriſt without, or the Outward and Viſible Part of Chriſt but a Creature*, as if he believed it to be the Creator. However, manifeſt it is, he believes, *that the Redemption wrought*, is not by that God, who in thoſe foregoing Paſſages ſpeaks ſo expreſly to that Purpoſe, and who in Time manifeſted himſelf in the Fleſh, *but the Fleſh only*, by and through which he was ſo manifeſted.

CHAP. VIII.

Of the SOUL *of Man.*

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HIS next Abuſe of us, that I ſhall take Notice of, is this, "That *G. Fox* and others hold the Soul to be a Part of God, of God's Being, and that it is "without Beginning: (*Dialog.* p. 1.) *All which* (ſays he) *is as much as to ſay, the Soul is God.* So that God ſets up a Light in himſelf, which he himſelf is to obey, and in ſo doing God ſhall be ſaved.

Behold your *Anabaptiſt Preacher! A Man of Truth, Tender Conſcience, of the firſt Form of* Chriſtians, *a Contender for the Faith once delivered to the Saints*, and what elſe he falſly pretends, and in vain would have us think him to be. *What ſo Baſe? What ſo Irreligious as this Perverſion? Men nor Devils could never ſtudy more our Wrong, than this pretended* Chriſtian *has done.* If this be his *Chriſtianity, The God of* Abraham, Iſaac *and* Jacob *preſerve my Soul from ever coming within the Borders of ſuch Religion*; but *Chriſtianity* is abuſed by ſuch Traducers, and God's Spirit is grieved by ſuch Injuſtice. I would not uſe the worſt of Men, no not Devils themſelves, at that unequal Rate he deals with us, who both miſ-cites our Words, and abuſes the true Meaning of what is truly cited. *G. Fox* ſays thus, *God breathed into Man the Breath of Life, and he became a Living Soul, and is not this of God, of his Being?* &c. *And is not this, that comes out from* God, *Part of* God? Where nothing can well be clearer than that *G. F.* intends that *Divine Life, Power* and *Virtue*, by which *Adam* in Soul and Body came to live to God. Can *T. H.* ſay, after all this, that he cited *G. F.* right, and aſk the *Quaker* in his *Dialogue*, Dareſt thou ſay I have not quoted him truly? Hardned Man!

Breathed, that is *Inſpired*: *Breathed* being the *Engliſh* Word, *Inſpired* borrowed from the *Latin Inſpirare*; the *Greek* has it ἐνεφύσησεν, as *John* 20. 22. hath *breathed into, enlivened, inſpired, quickened*; the *Hebrew* ויפח and he breathed or blowed; on which R. *Nachmanni* and the Author *Hiskuni* in *P. Fagius*'s Comment on the Place, ſpeak thus, *That God inſpired Man with ſomething of his own Subſtance; that he contributed ſomething to him, and beſtowed ſomething of his own Divinity upon him, and that God did inſpire Man with the Holy Ghoſt*; and that נשמה *is a*

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proper Word for it. Which is as much as can be collected or juſtly concluded from what *G. Fox* hath ſaid concerning Men. But this Ungodly Perſon would infer from our aſſerting that the *Breath* God breathed into *Adam*'s Soul, whereby it lived to God, was of God's own Divine Life, *that the Soul of Man, as a meer Creature, created Capacity, is of God's own Being and Subſtance*; and when he has done, with a *Taunt* becoming none but a *Prophane Perſon,* tells us, *that then God ſets up a Light in himſelf, which being obey'd by him, he comes to be ſaved*; as if the Soul needed either a Light or Saviour, in Caſe it were God; or, that God could obey any thing, or needed Salvation. *O monſtrous Blaſphemy againſt God, and horrid Injuſtice to us!* For as God can obey none, nor need Salvation, neither in Senſe can we be thought ſo to believe of the Soul, as by him repreſented; ſince our pleading for a Saving Light, the Neceſſity of Obedience to it, the Eternal Reward of Life or Death, Happineſs or Miſery, as it is conformed to, or rebelled againſt, prove our Faith in that Matter to be quite another Thing. If this be your *Champion,* I dare warrant his own Baſeneſs ſhall be his own Overthrow; we need no more againſt him, than his own Ignorance, Malice, Lyes, Forgeries and Slanders to his utter Confutation in the Minds of all Impartial Perſons.

Read G. Fox's Gr. Myſt. p. 91.

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CHAP. IX. *Of* Juſtification, *and ſomething of* Satisfaction.

THE Doctrine of *Juſtification* is the next Particular that I am to take Notice of. He begins with the *Quaker* thus, *Pray what is your Opinion of Juſtification by that Righteouſneſs of Chriſt, which He in his own Perſon fulfilled for us* Wholly without us. *Quak.* “Juſtification by the Righteouſneſs which Chriſt fulfilled for us in his own Perſon, *Wholly without us,* we boldly affirm it to be a Doctrine of Devils, and an Arm of the Sea of Corruption, which doth now deluge the World, *Will. Penn.* Apol. p. 148.

This *Apology* cited was written againſt a malicious *Prieſt* in *Ireland,* who in a Book by him publiſhed not long before, laid it down as Unſcriptural, and a very heinous Thing in us to deny *Juſtification* (without any Diſtinction expreſt) *by the Righteouſneſs which Chriſt wrought in his own Perſon,* Wholly without * us. To whom I made the Anſwer given by *T. Hicks*; And if therein I have croſt the expreſs Teſtimony of the Scriptures, let any ſhew me; But if I have only thwarted a moſt Sin-pleaſing (and therefore dangerous) Notion; let ſuch as hold it look to that: He has not offered me one plain Scripture, nor the Shadow of a Reaſon, why this Paſſage ought to be reputed unſound or condemnable. If any Living will produce me but one Paſſage out of Scripture, that tells of a Juſtification by ſuch a Righteouſneſs as is *Wholly without us,* I ſhall fall under it's Authority; but if we only deny *Men's corrupt Conceits and Sin-pleaſing Gloſſes,* and they offer us nothing to our Confutation, or better Information, we ſhall not think bare Quotations of our Books to be ſufficient Anſwers. But to the End all may underſtand the Reaſon of my ſo anſwering that *Prieſt,* take thoſe ſhort Reaſons then rendred, with any one of which I am to ſuppoſe *T. Hicks* deſired not to meddle.

‘*Firſt,* No Man can be juſtified without Faith, (ſays *Jenner.*) No Man hath Faith without Works (any more than a Body can live without a Spirit (ſays *James.* ‘*Therefore the Works of Righteouſneſs, by the Spirit of Jeſus Chriſt, are neceſſary to Juſtification.*

‘*Second,* If Men may be juſtified, whilſt impure; then God quits the Guilty, contrary to the Scripture; which canot be, I mean while in a Rebellious State.

‘*Third,* Death came by actual Sin, not imputative, in his Senſe; Therefore Juſtification unto Life comes by actual Righteouſneſs, and not imputative.

‘*Fourth,* This ſpeaketh Peace to the Wicked, whilſt wicked; but there is no Peace to the Wicked, ſaith my God.

‘*Fifth,* Men are Dead and Alive at the ſame Time, ſaith this Doctrine; for they may be dead in Sin, *and yet alive in another's Righteouſneſs,* not inherent; and conſequently, Men may be damned actually, *and ſaved imputatively.*

‘*Sixth,* But ſince Men are to reap what they ſow, and that every one ſhall be rewarded according to his Works; *and that none are Juſtified but the Children*

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* *If wholly without us, then none of it within us.*

It was ſuch a Juſtification, as reſpected being made juſt by the Deſtruction of Sin inherent by the Spirit and Power of Chriſt Jeſus, and not being accounted Juſt from the Guilt, and former Sins freely remitted in his Blood, as an Offering for Sin once for all to every one that truly repents.

' of God; *and that none are Children but who are led by the Spirit of God, and that none are ſo led, but thoſe that bring forth Fruits thereof, which is Holineſs*; 'tis not the Oyl in another's Lamp, but in our own only, which will ſerve our Turns; I mean the Rejoycing muſt be in our ſelves, and not in another: Yet to Chriſt's holy Power alone do we aſcribe it, who works all our Works in us. All which was not only not anſwered, but not cited by him. Gal. 6. Rev. 22. Rom. 8.

He brings me in again thus; *Juſtification is not from the Imputation of another's Righteouſneſs; but from the actual Performing and Keeping God's Righteous Statutes.* Sand. Found. p. 25. To which, after this baſe and diſingenuous Citation, he returns me only this Anſwer; *It is not written,* Rom. 5. 19. *By the Obedience of one many are made Righteous?* But before I explain the Truth of that Scripture, be pleaſed to hear my Argument, as it is laid down in my Book, and then give thy Judgment, *Reader*, upon the Man. P. 51. Contin.

' *The Son ſhall not bear the Iniquity of his Father, the Righteouſneſs of the Righteous ſhall be upon him, and the Wickedneſs of the Wicked ſhall be upon him, when a righteous Man turneth away from his Righteouſneſs, for his Iniquity that he has done ſhall he dye*; Again, *when the wicked Man turneth away from his Wickedneſs, and doth that which is lawful and Right, he ſhall ſave his Soul alive; yet ſaith the Houſe of* Iſrael, *The Ways of the Lord are not equal. Are not my Ways Equal?* If this was once equal, it's ſo ſtill; for God is unchangeable; And therefore I ſhall draw this Argument, that the Condemnation or Juſtification of Perſons is not from the Imputation of another's * *Righteouſneſs*; but the actual Performance, or not keeping of God's righteous Statutes or Commandments, otherwiſe God ſhould forget to be equal: Therefore how wickedly unequal are thoſe, who not from Scripture Evidences, but their own dark Conjectures, and Interpretations of Obſcure Paſſages, *would frame a Doctrine, ſo manifeſtly inconſiſtent with God's moſt pure and equal Nature*; making him to condemn the Righteous to Death, and juſtifie the Wicked to Life, from the Imputation of another's Righteouſneſs. —— A moſt unequal Way indeed. Ezek. 18. 20, 26, 27, 28.

Where obſerve that the Anſwer he makes me give in his *Dialogue*, is delivered by me with an *If it be ſo*, fetcht expreſly from the Text it ſelf: So that the Scripture, and not *W. Penn* is moſt ſtruck at by him. However it be, he has offered us no Oppoſition yet, but that Paſſage out of *Romans*, which will not be found inconſiſtent with *Ezekiel's* Teſtimony, on which my Argument was grounded.

Rom. 5. 19. The whole Verſe was thus, *For as by one Man's Diſobedience many were made Sinners, ſo by the Obedience of one, ſhall many be made Righteous*; which, if the whole Chapter be well conſidered, is no more than this; that as *Adam*, Repreſentative of Mankind (from whence he had that Name) was he by whom Sin entred into the whole World; So *Chriſt* was *He*, by whoſe Coming, and Obedience, Righteouſneſs had an Entrance to the Juſtification of many. In ſhort, the Work Chriſt had to do was *two-fold.* 1ſt. *To remit, forgive, or juſtifie from the Imputation of Sin paſt, all ſuch as truly repented, believed and obeyed him.* And 2ly, *by his Power and Spirit operating in the Hearts of ſuch to deſtroy and remove the very Ground and Nature of Sin, whereby to make an End of Sin and finiſh Tranſgreſſion preſent and to come*; that is, the *firſt* removes the *Guilt*, the *Second* the very *Cauſe* of it. Now I grant, that *his Obedience unto Death* was in Order to make Men righteous, becauſe it was in the Nature of a *Sacrifice*, by which God teſtified unto the World his Deſire of Reconciliation through the Remiſſion of the Sins that are paſt, which was held forth, and came, and was confirmed by that Obedience, even to the Death of the Croſs; In which Senſe the *Juſt ſuffered for the Unjuſt, and whilſt we were Sinners, Chriſt dyed*: He was made Sin, that is, *to take away Sin from us, (an Hebraiſm) and he juſtifieth the Ungodly,* that is, *remitteth the Ungodly upon Repentance,* and *bore our Iniquities,* or bore away our Iniquities, that is, *by this Offering for Sin, was Remiſſion for Sins paſt, declared and affirmed and declared unto all, as an Univerſal Propitiation; For God was in all theſe Sufferings, ſhewing forth his Love and reconciling the World unto himſelf, not imputing their Treſpaſſes unto them.* But ſtill Repentance was that which brought Home the general Pardon promulgated, in and by that holy Offering up of his Body once for all, unto every particular Soul. Thus by the Obedience of that one Man, even to the Death of Rom. 2. 3, 4. 5. Chap. 2 Cor. 5. 19.

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* *As wholly without us*

It is to be underſtood of a Righteouſneſs wrought by Chriſt's Power within, when I ſpeak of being juſtified; that is, made Juſt by it.

the Croſs, many come to be made Righteous, that is, *Juſtified from many Offences*, ſee *Rom.* 5. 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17. But if this firſt Part of Juſtification, which is *Remiſſion of Sin*, be not obtainable by any, however General it be in Chriſt, *without Repentance from Dead Works*, which implies *Faith, Contrition, and Amendment of Life*, how miſerably is *T. Hicks* out, who brings this very Scripture we are upon, to prove that we are compleatly juſtified *(which takes in both Forgiveneſs of Sin paſt, and a being inwardly made Juſt through the caſting out of Sin by the Juſt and Holy Power and Spirit of God appearing in the Heart and Conſcience) by Chriſt's Righteouſneſs*, Wholly Without Us.

I grant, that Forgiveneſs of Sin is God's free Love, meer Grace, and rich Mercy, declared in and by Chriſt Jeſus to the World, and that this Grace abounded unto all; *for He was a Propitiation, not only for the Sins of thoſe that believe, but of the whole World*; yet the whole Benefit thereof ſhould never redound unto any, whilſt alienated from God by wicked Works.

Peter preached another Doctrine: For though *Chriſt dyed for the Ungodly*, yet they were not thereby Juſtified, that is, pardon'd for Sin paſt, while Unrepentant. *Peter* ſays Acts 3. 38. *Repent, and then they ſhould receive Remiſſion of Sins.* Now I would fain know how this Repentance is wrought, by which, as a Condition, any come to have an Intereſt in that great Pardon held out to the whole World; *Is the Spirit of Chriſt unconcern'd in it? Can we think One Good Thought of our ſelves? Are we not altogether degenerated Plants of a Strange Vine? By Nature Children of Wrath*, &c. Is not this frequently confeſt by the Profeſſors of Religion in our Times, and the moſt affected Piece of their Righteouſneſs too? Well then! *If we cannot Repent of our ſelves, and that Repentance is a Condition, and that it is in the Soul, and that it cannot be there without the Spirit of Chriſt work it*, tell me plainly, *if ſomething is not to be done Within, and therefore of the Nature of Inward Righteouſneſs, before any Benefit be procured, deriv'd or receiv'd from Chriſt's Death and Sufferings to any particular Perſon.* This is cloſe to the Point, for therefore it is that we affirm, *That ſuch as go on to tranſgreſs againſt the Law of the Spirit of Life, and ſo diſobey the Light, and grieve the Holy Spirit by wicked Works, are not in that State Juſtified*; I mean now, *that they are not ſo much as forgiven, and leaſt of all, that they ſhould be look'd upon as compleatly Juſtified*, that is, *by Qualification and Participation of the Divine Nature, truly and inwardly made Juſt*; ſince it would be to ſay, *That by the Obedience of One, many ſhall be made Righteous, who notwithſtanding remain Diſobedient and Rebellious to God's Grace which has appeared unto them.* We do ſay again, *that ſuch a Doctrine, ſo ſpeaking Peace to a State of Sin and Death, and ſhutting out an inward Work, many Ways neceſſary to the Forgiveneſs of Sin paſt, or Daily Acceptance with God*, Is no leſs than the Doctrine of Devils, *and the worſt they have to propagate, to the Diſhonour of God, and the Eternal State of People's Souls.* In ſhort, here lyes the groſs Miſtake of our *Adverſaries*; they make the Sufferings of Chriſt which peculiarly relate to the firſt Part of Juſtification, *Remiſſion of Sins paſt*, to be that which has anſwered, not only for Sins paſt, but preſent and to come, ſo as to acquit them from all Inward Work as neceſſary to Juſtification compleatly taken, contrary to expreſs Scripture, *Rom.* 5. 25. and the Great End of Chriſt's Spiritual Manifeſtation in his People. There might be much more ſaid in this Matter, but becauſe he thinks I have not made a little for him, in my Book truly entituled, *The Sandy Foundation Shaken*, and that I am to be ſhort, I ſhall proceed to diſpatch what remains, as God ſhall enable me.

To that Anſwer he gave out of the *Romans*, (*By the Obedience of One*, &c.) already with other Scriptures explained and vindicated from his Abuſe of them, he makes me thus to anſwer him.

Quaker. *It is a great Abomination to ſay, God ſhall condemn and puniſh his Innocent Son, that he having ſatisfied for our Sins, we might be juſtified by the Imputation of his perfect Righteouſneſs. O why ſhould this horrible Thing be contended for by Chriſtians?* Penn. ibid. p. 25. 30.

To which he returns, Chr. *How now Mr.* Penn, *Is the Doctrine of Chriſt's Suffering for Sinners, to make Satisfaction to Divine Juſtice, an horrible Thing, and an Abomination to you? Do you conſider what you ſay?* And thus brings me in anſwering him. Qu. *This I do ſay, that the Conſequences of ſuch a Doctrine are both Irreligious and Irrational.* Penn, ibid. p. 16. Now that he has dealt Blaſphemouſly with God, and Injuriouſly with me, as well as that he has given me no Account of

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his Thoughts upon the Error he makes me guilty of, in Caſe I held it, beſides that impertinent Queſtion, plainly appears.

Firſt, he has dealt Blaſphemouſly with God, in calling *Chriſt's Suffering, God's Condemning and Puniſhing his Innocent Son*, &c. which his Cenſure of my to Phraſing their Opinion, manifeſtly implies. Now I appeal to all Impartial People, which of us Two is moſt to be blamed, I that confeſs to Chriſt's Sufferings as the Effect of God's Love, thereby not to ſatisfy himſelf as a Revenger, or as if he could not forgive (for none of that is in the Verſe at all) which yet is in their *Sordid Opinion*, but as a God full of Mercy, Forgiveneſs and Pardon to all True Penitents, *to declare to the World His Free Remiſſion of Sins, and that He would not impute their Iniquities unto them, if they would Repent, Believe, and Obey*; or T. Hicks, *who holds that God Condemn'd and Puniſh'd His Innocent Son for other Folk's Sins, that He might be ſatisfied; for Pardon He neither could, nor would*: And, which is moſt abſurd, Chriſt being the ſame God, he at once makes him the Party ſatisfying, and the Party ſatisfied, which is abſurd and impoſſible; beſides, 'tis ſuch a Satisfaction as hath paid all Debts, paſt, preſent, and to come, whereby all inward Righteouſneſs, though of Chriſt's Working, is not neceſſary to Juſtification in any Kind.

Secondly, He has dealt *Injuriouſly* with me, and that in Two Reſpects. 1. In not ſtating the Doctrine truly, which I oppoſed, and my Words at length, that they might ſpeak for themſelves (But in that Caſe, perhaps he thought he ſhould have been obliged to anſwer them, a Thing he every where ſeems afraid of, his Trade is Cavilling.) And 2dly; *In that he brings this Paſſage which oppoſed ſuch a* Satisfaction, as is ſaid, *to have paid for Sins paſt, preſent, and to come*, to anſwer a Scripture which concerns Juſtification, and that Part of it too, *which relates to Remiſſion of Sins*; inſinuating, that I make *Men's own Works ſufficient to Juſtification* in the firſt Senſe, I mean, *Remiſſion*; and in the ſecond Senſe, I mean, *Daily Acceptance upon being made Juſt*; and laſtly, *That I overturn all the Righteouſneſs, Death and Sufferings of Chriſt*; whilſt in Truth and Sincerity of Soul, 1. By Juſtification, not by another's Righteouſneſs *Wholly Without*, I only meant, *That it was Chriſt's Righteouſneſs wrought in us, and not our own, which made inwardly Juſt, and which gave Daily Acceptance, and brought into the Heavenly Fellowſhip with the Father and with the Son*; the Juſtification then intended by me. *2dly*, Since God has made His Truth known to me, I have ever underſtood Chriſt's being offered up, *to ſignify the carrying away of Sin, the bearing away of Iniquity, that by which God declared Remiſſion and Forgiveneſs of Sins paſt to all that Repented.* And this Juſtification, called *Rom.* 4. *ver.* 5. 6, 7, 8. *God's not Imputing Sin*, I have ever owned to be the Free Unmerited Love of God to the World; And was not that Juſtification by me ſpoken of in the Paſſage cited? *3dly*, That which I oppoſed was ſo rigid a Satisfaction, *as made it abſolutely unavoidable or neceſſary in God to require a Satisfaction*, thereby robbing Him of the Power of His Free Mercy and Loving-Kindneſs to remit and paſs by, and that Chriſt did not anſwer or pay, by the Act of His Suffering, for Sins paſt, preſent, and to come; but as he declared Remiſſion by His Blood for the Sins paſt of the whole World, the Beginning of His Work; *ſo that He doth by His Power and Spirit, ſubdue, deſtroy, and caſt out Sin out of the Hearts of all who believe in Him, whereby their Conſciences come to be made Pure, and they ſanctified throughout in Body, Soul and Spirit*, which neceſſitates to Good Life, and ſpeaks no Peace to the Wicked in their Wickedneſs, nor yet to the ſlothful, formal, and carnal Profeſſor of Religion. Therefore ſuch rage, and imagine a vain Thing againſt us.

That the Conſequences of the common Notion of both Satisfaction and Juſtification are *Irreligious and Irrational*, though what has been ſaid might ſuffice with Sober and Impartial Readers, yet I may anon have farther Occaſion to prove it. In the mean Time, he tells the World, That *William Penn*, in Anſwer to this Queſtion, *How did Chriſt fulfil the Law for Sinners?* ſays, *That Chriſt fulfilled the Law* Only *as our Pattern or Example*, Sand. Found. p. 26. In which he has done exactly like himſelf; for if he can find the Word *Only* there, or ſuch an Anſwer to ſuch a Queſtion, or the Matter ſtrictly contained in that Queſtion, he has not wronged me; but ſure I am there is no ſuch Queſtion, and as ſure, that the Fulfilling of the *Law*, was not the Subject treated on, and very certain, that the Word *Only* was not there; therefore he is a Forger. That which I ſaid, with the Scripture on which it was grounded, follows, *If ye keep my Commandments ye ſhall abide in my Love, even as I have kept my Father's Commandments and abide in His Love.*

Contin. p. 52

Sand. Found. Shaken, p. 26

' [From

1673.

Chap. IX.

‘ [From whence this Argument doth naturally ariſe; If none are truly Juſtified that abide not in Chriſt's Love, and that none abide in His Love that keep not His Commandments, *then conſequently none are Juſtified but ſuch as keep His Commandments*. Beſides, here is the moſt palpable Oppoſition to an Imputative Righteouſneſs that may be; For Chriſt is ſo far from telling them of ſuch a Way of being Juſtified, as that he informeth them, the Reaſon why he abode in his Father's Love, *was his Obedience*; and is ſo far from telling them of their being Juſtified, whilſt not abiding in his Love, *by Virtue of his Obedience imputed unto them, that unleſs they keep his Commands, and obey for themſelves*, they ſhall be ſo remote from an Acceptance, as wholly to be caſt out; *in all which Chriſt is but our Example*.] Now that this concerned not the *Whole Law* Chriſt came to fulfil; *The whole* * *Law he fulfilled, the Place of Scripture quoted, the Nature and Matter of the Argument clearly proves.* Next, If Chriſt had been other than our Example in that Caſe, then he ſhould have fulfilled his own Commandments in our ſtead, who from Obeying his Father's, taught us, our Duty was to obey His. And ſuppoſing that he could have kept his own Commandments, and obey'd himſelf for us, or in our ſtead, it would have followed, (1.) That we needed not to have kept them, unleſs they were to be obſerved twice over. And that (2ly.) in not keeping of them, we had been notwithſtanding juſtified from his alone Fulfilling of them; unleſs his Anſwering them had been Inſufficient. The firſt of which, if I underſtand any Thing, *opens a Door to all Licentiouſneſs* (however Upright ſome may be in their Intentions to the contrary) And the laſt ſtrikes dead their own Opinion *of the Sufficiency of Chriſt's Perſonal Obedience, to perform all needful on our Account*; From hence he undertakes to charge me with the *Merit of Works*. My Words at length are theſe; which he thought good to conceal.

‘ Was not *Abraham* juſtified by Works when he offered *Iſaac*? and by Works was Faith made perfect; and the Scripture was fulfilled, which ſaith, Abraham *believed God, and it was imputed to him for Righteouſneſs*. By which we muſt not conceive, as do the dark *Imputarians* of this Age, that Abraham's *Offering Perſonally was not a Juſtifying Righteouſneſs*, but that God was pleaſed to account it ſo; ſince God never accounts a Thing that which it is not; nor was there any Imputation of another's Righteouſneſs to *Abraham*; but on the contrary, his Perſonal Obedience was the † *Ground* of that juſt Imputation; and therefore that any ſhould be juſtified from the Imputation of another's Righteouſneſs, not inherent, or actually poſſeſſed by them, is both Ridiculous and Dangerous.—*Ridiculous*, ſince it is to ſay, *A Man is Rich to the Value of a Thouſand Pounds, whilſt he is not really or perſonally worth a Groat*, from the Imputation of another; who has it all in his Poſſeſſion: *Dangerous, becauſe it begets a confident Perſwaſion in many People of their being Juſtified, whilſt in Captivity to thoſe Luſts, whoſe Reward is Condemnation*; whence came that uſual Saying amongſt *many Profeſſors of Religion, That God looks not on them as they are in* * *Themſelves, but as they are in Chriſt*; not conſidering, that none can be in Chriſt, *who are not New Creatures*, which thoſe cannot be reputed, who have not diſrobed themſelves of their Old Garments, but are ſtill immantled with the Corruptions of the Old Man.

* That is, within them as to Qualification.

In all which I ſee nothing Unſober or Unſound. But he thinks he has caught me faſt in my *Caveat againſt Popery*, where in diſtinguiſhing betwixt *Grace* and *Merit*, I ſay, *Grace is a Free Gift requiring nothing*; and *now aſk*, ſays he, *was not* Abraham *Juſtified by Works? and that Good Works may be ſaid to procure, deſerve or obtain*, Apol. 198. *Is this writ like an Infallible Dictator?* Thus far T. H.

Ibid. p. 52, 53.

There is an old Proverb, *That ſome love the Treaſon, but hate the Traytor*. No Man that writes, rants it more imperiouſly than *Tho. Hicks*. It is hard to ſay, whether his Diſhoneſty or his Impudence be the greater. I think, I never uſed *Thomas Hicks* ſo ill, or any of his Way, as to deſerve ſo many *Scoffing Taunts*, *Baſe Detractions*, and *Down-right Scurrilities* from his Hand; But let that paſs. To the Point. Hear what I have ſaid in the *Caveat*. p. 12.

‘ *Grace* and *Merit*, as ſtated by *Calviniſts* and *Papiſts*, are taken for *Faith without Works*; and *Works without Faith*; like the two *Poles*, Doctrines the moſt oppoſite: Now Rewardableneſs is neither, but ſomething in the middle, and indeed

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* He was our Example in Holineſs, though not in his Ending Types and Shadows.

† God's Love is not excluded, nor his Power that ſo wrought in *Abraham*'s Heart.

‘ the moſt true; for *Grace* is a Free Gift, requiring nothing: *Merit* is a Work proportionable to the Wages: Rewardableneſs, is a Work without which God will not beſtow his Favour, and yet not the Meritorious Cauſe; for that there is no Proportion betwixt the *Work* that is *finite*, and *temporary*, and the *Reward* which is *infinite* and *eternal*; in which Senſe both the Creature obeys the Commands of God, *and does not Merit, but Obtain only*; and God rewards the Creature, and yet ſo, *as that he freely gives too*.

Now what Contradiction is there in all this? I plainly diſtinguiſh the Word *Merit* in the ſtricteſt Acceptation of it, from that which is truly Scriptural, reſpecting us at leaſt. That I did not mention *Merit* in my *Sandy Foundation ſhaken*, the Book proves. Is there no Difference between obtaining the Juſtifying Preſence of God by the Fruits of the Spirit in our Heart and Lives, *and ſtrictly meriting his Acceptance of us by Works, and thoſe of our own making too, as what* T. H. *doth wickedly ſuggeſt?* I ſay, ‘ *Abraham* was juſtified in offering up his Son, becauſe he had been condemned if he had diſobeyed. But ſays *T. Hicks*, He was juſtified before. And why was not his whole Life mention'd to his Juſtification? But I muſt tell *T. H.* that as among Men the Will is taken for the Deed, ſo the Lord finding *Abraham* right in his Heart, that he believed, and would obey; he was as much juſtified therein, as if he had actually done it. We have cauſe to believe *T. Hicks* never knew what the Conſequence of that working Faith, and offering up an *Iſaac* to God is. Nor was it needful to recite the whole of his Life: Meaſures are frequently taken by ſome eminent Trial. If he was accepted, in that, Obedience being the Condition, where that was before, he was before accepted no doubt. But ſays he, ſee the *Caveat*, p. 12. and *Apol.* p. 198. How do they agree? Truly very well: For *Grace is free, requiring nothing*. How? Nothing at all? By no Means. *How then is it free?* Grace is free, *becauſe it was the good Pleaſure of God both to give Remiſſion of Sins, and Eternal Life to as many as ſhould Repent, Believe and Obey to the End*, and thereby come to be conformed to the Image of his Son. But may *T. Hicks* ſay; *Is Repenting nothing? Believing nothing? Obeying nothing?* No, *T. H. not one jot of Merit in all that*; It is the *Great Grace of God*, to give us Eternal Life upon ſo ſmall Conditions. They obtain it; *but that is God's good Pleaſure, and no Purchaſe*, therefore *Grace ſtill*; All that is our Duty; *the Reward is Free*; God giveth it, but chuſes a Way by which to do it. If *T. H.* will underſtand Grace, as my *Caveat* condemns it, I cannot help that; ſure I am, I never writ ſuch Doctrine as my Faith, and therefore no Contradiction to my ſelf, whatever it may be to him. But ſays he, *Your* Apology *ſpeaks that good Works may be ſaid to procure, deſerve, or obtain, &c.*

My *Apology* as my ſelf, and other Books, are not *Apology enough* for me and my Friends againſt ſuch Envious Perverters as *T. H.* though I doubt not but they may be effectually ſuch with more moderate Perſons; thus it ſpeaks,

‘ The Word *Merit*, ſo much ſnarled at, allows a two fold Signification; the *Firſt*, a Propoſition or Equality betwixt the Work and Wages, which is the ſtricteſt Senſe, and that which he (*S. Fiſher*) leaſt of all intended; The *Second*, ſomething that may be ſaid to procure, *And in ſome Senſe* to deſerve or obtain, and ſo good Works do; *ſince without them there is no Acceptance with God, nor Title to Eternal Life.*

Where it is obſervable, how baſely he has left out, both *my abſolute Denial of the ſtrict Senſe of the Word MERIT*, and thoſe qualifying and diſtinguiſhing Words, which come after *Procure*, and before *Deſerve*, namely, And in ſome Senſe, *to deſerve or obtain*, with the laſt Clauſe. Certain it is, that whatever Senſe I had, *T. Hicks* took me in the worſt he could invent, *yea in that very Senſe, which all along I have moſt particularly refuſed and condemned*; A Baſeneſs, and Piece of *Forgery*, unworthy of any Man pretending to Good Conſcience!

But he proceeds ſtill, and much after the ſame Manner; he would have People believe, *That we aſſert the Ground of our Rejoycing and Acceptance to be not in, and from the Righteouſneſs of Chriſt imputed to us by Faith* (where obſerve, that *Wholly without us*, is omitted, to render us Deniers of Chriſt's Righteouſneſs in any Senſe) *but only in a Righteouſneſs inherent in us, and done by us*; Which great Untruth he gives the Lye to, in his own Book. But becauſe he pretends to fetch this out of my *S. F. Shaken*, p. 27. let's hear what I have ſaid. *But let every Man prove his own Work, and then ſhall he have Rejoycing in himſelf alone, and not in another. Be not deceived, for whatſoever a Man ſoweth that ſhall he reap.*

‘ If Rejoycing, and Acceptance with God, or the contrary, are to be reaped from the Work that a Man ſoweth, either to the Fleſh, or to the Spirit, *then is the Doctrine of Acceptance, and Ground of Rejoycing from the Works of another utterly excluded*; *every Man reaping according to what He hath ſown, and bearing His Own Burden.*

The Queſtion will now be, Whether I meant this of the Creature alone, or by the Aſſiſtance of God's Holy Spirit, by which his Children are led?

Concerning which I need ſay no more, than what that Book ſpeaks in my Defence, yea, that very Page, from whence he fetches this pretended Dangerous Aſſertion. *For as many as are led by the Spirit of God, are the Sons of God.*

‘ How clearly will it appear to any but a Cavilling and Tenacious Spirit; that Man can be no farther * *Juſtified*, than as he becomes obedient to the Spirit's Leadings; For if none can be a Son of God, but He that's led by the Spirit of God, then none can be juſtified without being led by the Spirit of God; becauſe none can be Juſtified but he that is a Son of God: ſo that the Way to Juſtification and Son-ſhip, is through Obedience to the Spirit's Leadings.

* Juſtification not as Remiſſion, but as made Juſt.

By all which it appears, that I am not ſpeaking of Remiſſion of Sins, as if by our Conformity to the Spirit it ſelf, we could ſo juſtifie our ſelves, No; but *that by being Led by the Spirit of God, and Fulfilling of his Royal Law, Men come to be accepted, as Children of God; and the Ground of their Joy is from their own Experience of the Work of God in them.* What was it made the *Faithful Servants* that improved their *Talents* be accepted; and gave an Entrance to the *Wiſe Virgins* into the Bride-groom's Chamber? Was it not the *Improvements* of the one, and the *Oyl* in the Lamps of the other? And if *T. Hicks* come not to know that Holy State, he ſhall never know Eternal Rejoycings, *that is the Word of Truth to him*; For ſuch as he ſows, ſuch ſhall he reap, in God's Day of Account. Wherefore that Scripture by him brought out of *Iſaiah* makes greatly for us; *Surely ſhall one ſay, in* (or from) *the Lord have I Righteouſneſs*; that is, not in or from my ſelf; *In the Lord ſhall all the Seed of* Iſrael *be juſtified, and ſhall Glory.* Is there no being in the Life, Power, Nature and Virtue of that Seed? then no Salvation. Alſo that of the Apoſtle *Paul* to the *Corinthians*, *Chriſt is made unto us Righteouſneſs*; *wherefore let him that glorieth Glory in the Lord.* For this I affirm, and that with Boldneſs and Truth, that *Iſaiah* and *Paul* ſpeak of a Real and Inward Righteouſneſs, not the leſs in the Creature, becauſe not of the Creature, but of Chriſt.

Contin. p. 54. Iſa. 45. 24. 25

1 Cor. 1. 30, 31.

Was not *Paul's* Righteouſneſs the Son of God revealed in him? that *everlaſting Righteouſneſs*, that Chriſt, binding and caſting out of the Strong Man, making an End of Sin, and finiſhing of Tranſgreſſion, he brought and brings into the Soul? For that their Righteouſneſs ſhould be *in* or *from* him, or that he ſhould be made their Righteouſneſs, *and they never know a being cloathed and made Righteous by it, were Abſurd and Impoſſible.* In ſhort, As we know no Righteouſneſs out of Chriſt our Lord, ſo knowing his Appearance in us, and that Grace for Grace, received of his Fulneſs, in whom are hid the Treaſures of Wiſdom and Knowledge, and being obedient thereunto, we know and Witneſs a Participation of his Everlaſting Righteouſneſs, Holy Wiſdom and Saving Knowledge, which qualifie and adorn the Soul for the Bleſſed Marriage of the Lamb, *who takes away the Sins of the World*; not only the *Guilt* of Sins paſt by Remiſſion upon Repentance, but as a Redeemer from under the Power and Nature of Sin preſent and to come, through the Virtue of his Holy Life in the Soul, which is the *Compleating of Juſtification*, and the Thing now inſiſted on.

Laſtly, he gives under the *Quakers* name, as a dangerous Doctrine, this Paſſage; *Juſtification goes not before, but is conſequential to the mortifying of Luſts, and the Sanctification of the Soul.* Penn, *Sand. Foun. Sh.* p. 27. To which he anſwers. *Doth not this import that a Man muſt be formally juſt before he be juſtified? I would aſk whether Remiſſion of Sins be not one Part of Juſtification? Qua.* I ſuppoſe it may. Chr. *Can one be forgiven that is not Guilty? It looks like a Contradiction, to pardon one that is Innocent. Certainly he that is pardoned muſt be a Sinner.* To all which I return thus much; Were he True and honeſt in his Reaſoning, I had been to blame for my Ignorance, and *T. Hicks* to be commended for his Anſwer; but he dodges baſely. He would avoid my Argument about the *ſecond Part of Juſtification*, by ſuggeſting that I meant it of *the firſt*, to wit, *Remiſſion of Sins*, as much as if he had ſaid; *What, muſt all Sin be mortified before a Man be pardoned his old Score? and can a Man's own Good Works ſo remit, Cancel or Juſtifie?* But his Sleight will not do. I have often declared that upon Repentance God doth not impute paſt Ini-

Cont. p. 59.

Iniquity to any, therefore that Part of his Anſwer which ſeems moſt ſmart upon me, that is, *Can one be forgiven that is not Guilty?* &c. vaniſheth of Courſe; for the Queſtion is not, Whether Man in his natural Eſtate is Guilty before God, and ſuch can be no otherwiſe ſo juſtified, that is, *Remitted*, than by the free Love of God, which is the firſt Part of Juſtification, as David ſpeaks, *Bleſſed is the Man unto whom the Lord will not impute Sin.* But whether Men are *daily accepted as Children of God, redeemed, and ſaved of the Lord, and juſtified as ſuch, in his Preſence, farther than as they come to be led by his Holy Spirit, and know Victory over Sin? which is the ſecond Part of Juſtification.* So that he did diſhoneſtly with me, to ſuggeſt my Denial of Remiſſion of Sins paſt, upon any other Score than the Mortification of Sin in the Party ſo pardoned: For though Sin may not be mortified, yet if there be a Foundation of true Repentance laid, *the Guilt of former Iniquities, I have often ſaid, is not imputed.* It was therefore very unfairly done of him, from Aſſerting daily Acceptance, and Fellowſhip with God, to be the Conſequence of a Self-denying and mortified Life through the powerful Working of the Spirit of Chriſt in Man, to infer, that *before this Work was done, there could be no Remiſſion of Sins paſt*; as if it were the procuring Cauſe of Pardon, and not the free Love of God upon Repentance. In ſhort, it is to ſay, that becauſe I deny Men may be juſtified in the ſecond Senſe, without being made truly and really Juſt; that therefore *Men are to be made Juſt and Innocent before they are forgiven*; which is Juſtification in the firſt Senſe. And thus has he dodg'd diſingenuouſly with me throughout this Point: Where I meant by Juſtification, *Remiſſion of Sins*, he has run it the other Way; And when I have underſtood it of a *State of Fellowſhip and daily Acceptance with God*, then he has taken it for *Remiſſion*, with manifeſt Deſign, to render me as confus'd, contradictory and unſcriptural, as he could; but all that lights upon himſelf, and I doubt not but in the end it will appear, that I have contended for the Juſtification of Life, whilſt his Aims will have been at nothing more in all his Buſtle, *than to promote a Juſtification in a State of Death, where the indwelling Life, Power and Virtue of Chriſt, which gives to live to God in the Nearneſs of Life, cannot be enjoyed nor known*: elſe, what Means his reputing that Aſſertion in my *Sandy Foundation ſhaken*, ſo Erroneous, namely, *without Good Works there is no Acceptance with God*, which, without any Wrong to him, cauſes me to believe, that it is his Faith, *that Men may be accepted with God without Good Works*; *and conſequently that they are not neceſſary to Salvation.* I wiſh for his Sake, more than mine own, he had been no more Injurious to me, and the Truth I have defended, than I have been to him, in expreſſing but the Natural Reſult and Tendency of his Doctrine.

I ſhall now be as good as my Word, and that is, to produce an Argument or two againſt the Common Doctrines of rigid *Satisfaction* and *Juſtification*, as they have been oppoſed by me in this ſhort Diſcourſe, and that out of my Book called, *The Sandy Foundation Shaken*, becauſe it has been moſt in this Adverſary's Eye; That if he thinks fit to reply, he may have ſomething elſe to employ his Mind about than to write Dialogues filled with *Lyes*, *Shifts*, *Forgeries*, *Scoffs*, *Impudence* and *Scurrility*.

Of SATISFACTION.

1. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage? He retaineth not his Anger for ever: becauſe he delighteth in Mercy.* Micah. 7. 18. [Can there be a more expreſs Paſſage to clear, not only the *Poſſibility*, but *real Inclinations* in God to pardon Sin, and *not retain his Anger for ever?* Since the Prophet ſeems to challenge all other Gods to try their Excellency by his God, herein deſcribing the Supremacy of his Power and Super-Excellency of his Nature, *that he pardoneth Iniquity, and retaineth not his Anger for ever:* ſo that if the Satisfactioniſts ſhould aſk the Queſtion, Who is a God like unto ours, that cannot pardon Iniquity, nor paſs by Tranſgreſſion, but retain his Anger until ſome-body make him Satisfaction? I anſwer, Many amongſt the harſh and ſevere Rulers of the Nation; but as for my God, he is exalted above them all, upon the Throne of his Mercy, *who pardoneth Iniquity, and retaineth not his Anger for ever, but will have Compaſſion upon us.*]

2. *And forgive us our Debts, as we forgive our Debtors.* Mat. 6. 12. [Where nothing can be more obvious than that *which is forgiven, is not paid:* And if it is our Duty to forgive without a Satisfaction receiv'd, and that God is to forgive us as we forgive them, then is a Satisfaction totally excluded. Chriſt farther para-

phraſes upon that Part of his Prayer, *v.* 14. *For if you forgive their Treſpaſſes, your Heavenly Father will alſo forgive you.* Where he as well argues the Equity of God's Forgiving them, from their Forgiving others, as he encourages them to forgive others, from the Example of God's Mercy in forgiving them; which is more amply expreſt in *Chap.* 18. where the Kingdom of Heaven (that conſiſts in Righteouſneſs) is repreſented by a King; *Who upon his Debtor's Petition, had Compaſſion, and forgave him; but the ſame treating his Fellow-Servant without the leaſt Forbearance, the King condemned his Unrighteouſneſs, and delivered him over to the Tormenters.* But how had this been a Fault in the Servant, if his King's Mercy had not been propoſed for his Example? How moſt unworthy therefore is it of God, and *Blaſphemous* may I juſtly term it, for any Man to aſſert that Forgiveneſs impoſſible to God, which is not only poſſible, but enjoin'd to Men.]

Conſequences Irreligious and Irrational.

1. That it's Unlawful and Impoſſible for God Almighty to be Gracious and Merciful, or to pardon Tranſgreſſors; than which, What's more Unworthy of God?

2. That God was inevitably compelled to this Way of ſaving Men; the higheſt Affront to his incontroulable Nature.

3. That it was Unworthy of God to Pardon, but not to inflict Puniſhment on the Innocent, or require a Satiſfaction, where there was nothing due.

4. It doth not only diſ-acknowledge the true Virtue, and real Intent of Chriſt's Life and Death, but intirely deprives God of that Praiſe which is owing to his greateſt Love and Goodneſs.

5. It repreſents the Son more Kind and Compaſſionate than the Father; whereas if both be the ſame God, then either the Father is as loving as the Son, or the Son as angry as the Father.

6. It robs God of the Gift of his Son for our Redemption (which the Scriptures attribute to the unmerited Love he had for the World) in affirming the Son purchaſed that Redemption from the Father, by the Gift of himſelf to God, as our compleat Satiſfaction.

7. Since Chriſt could not pay what was not his own, it follows that in the Payment of his own, the Caſe ſtill remains equally grievous; Since the Debt is not hereby abſolv'd or forgiven, but transferred only; and by conſequence we are no better provided for Salvation than before, owing that now to the Son, which was once owing to the Father.

8. It no Way renders Men beholding, or in the leaſt oblig'd to God; ſince by their Doctrine he would not have abated us, nor did he Chriſt, the laſt Farthing, ſo that the Acknowledgments are peculiarly the Son's: which deſtroys the whole Current of Scripture Teſtimony, for his Good-will towards Men.—O the Infamous Portraiture this Doctrine draws of the Infinite Goodneſs! Is this your Retribution, O Injurious Satiſfactioniſts?

9. That God's Juſtice is ſatisfied for Sins paſt, preſent, and to come, whereby God and Chriſt have loſt both their Power of injoyning Godlineſs, and Prerogative of puniſhing Diſobedience; for what is once paid, is not revocable; and if Puniſhment ſhould arreſt any for their Debts, it either argues a Breach on God's or Chriſt's Part, or elſe that it hath not been ſufficiently ſolv'd, and the Penalty compleatly ſuſtain'd by another; forgetting *that every one muſt appear before the Judgment-Seat of Chriſt, to receive according to the Things done in the Body*, Rom. 14. 12. 2 Cor. 15. 10. Yea, every one muſt give an Account of himſelf to God. But many more are the groſs Abſurdities and Blaſphemies, that are the genuine Fruits of this ſo confidently believ'd Doctrine of Satiſfaction.

Of JUSTIFICATION.

1. *Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father. Whoſoever heareth theſe Sayings of mine, and doth them, I will liken him unto a Wiſe Man which built his Houſe upon a Rock,* &c. Mat. 7. 21. 24, 25. [How very fruitful are the Scriptures of Truth in Teſtimonies againſt this abſurd and dangerous Doctrine; theſe Words ſeem to import a two-fold Righteouſneſs, the *firſt* conſiſts in Sacrifice, the *laſt* in Obedience; the one makes a *Talking*, the other a *Doing Chriſtian.* I, in ſhort, argue thus: If none can enter into the Kingdom of Heaven, but they that do the Father's

ther's Will, then none are juſtified, but they who do the Father's Will, becauſe none can enter into the Kingdom, but ſuch as are juſtified. Since therefore there can be no Admittance had without *Performing* that Righteous Will, and *Doing* thoſe Holy and Perfect Sayings, Alas ! to what Value will an imputative Righteouſneſs amount, when a poor Soul ſhall awake polluted in his Sin, by the haſty Calls of Death to make it's Appearance before the Judgment-Seat, where 'tis impoſſible to juſtify the Wicked, or that any ſhould eſcape uncondemned, but ſuch as do the Will of God.]

2. *For not the Hearers of the* Law *are juſt before God, but the Docrs of the Law ſhall be juſtified.* [From whence how unanſwerably may I obſerve, unleſs we become *Docrs* of that Law, which Chriſt came not to deſtroy, but, as our Example, to fulfil, we can never be juſtified before God; wherefore Obedience is ſo abſolutely neceſſary, that ſhort of it there can be no Acceptance; Nor let any Fancy that Chriſt hath ſo fulfilled it for them, as to exclude their Obedience from being requiſite to their Acceptance, but only as their Pattern, *For unleſs ye follow me*, ſaith Chriſt, *ye cannot be my Diſciples:* And it is not only repugnant to Reaſon, but in this Place particularly refuted; for if Chriſt had fulfilled it on our Behalf, and we not enabled to follow his Example, there would not be Doers, but *One* Doer only of the Law juſtified before God. In ſhort, if without Obedience to the Righteous Law none can be juſtified, then all the *Hearing* of the Law, with but the meer Imputation of another's Righteouſneſs, whilſt actually a Breaker of it, is excluded as not juſtifying before God. *If you fulfil the Royal Law, ye do well; ſo ſpeak ye, and ſo do, as they that ſhall be judged* thereby.]

3. *If ye live after the Fleſh, ye ſhall die; but if ye through the Spirit do mortify the Deeds of the Body, ye ſhall live.* Rom. 8. 13. [No Man can be dead and juſtified before God, for ſo He may be juſtified that lives after the Fleſh; therefore they only can be juſtified that are alive; from whence this follows, If the Living are juſtified and not the Dead, and that none can live to God, but ſuch as have mortified the Deeds of the Body through the Spirit, then none can be juſtified but they who have mortified the Deeds of the Body through the Spirit; ſo that * Juſtification does not go before, but is ſubſequential to the Mortification of Luſts, and Sanctification of the Soul through the Spirit's Operation.]

* Juſtification is compleatly taken.

Jam. 2. 21. 24

4. *Was not* Abraham *our Father juſtified by Works, when he had offered* Iſaac *his Son upon the Altar? Ye ſee then how that by Works a Man is juſtified, and not by Faith only.* [He that will ſeriouſly peruſe this Chapter, ſhall, doubtleſs, find ſome, to whom this Epiſtle was written, of the ſame Spirit with the Satisfactioniſts and Imputarians of our Time; they fain would have found out a Juſtification from Faith in, and the Imputation of, another's Righteouſneſs; but *James*, an Apoſtle of the moſt High God, who experimentally knew what true Faith and Juſtification meant, gave them to underſtand from *Abraham*'s Self-denying Example, that unleſs their Faith in the Purity and Power of God's Grace, had that effectual Operation to ſubdue every beloved Luſt, wean from every *Delilah*, and intirely to reſign and ſacrifice *Iſaac* himſelf, their Faith was a Fable, or as a Body without a Spirit; and as Righteouſneſs therefore in one Perſon cannot juſtify another from Unrighteouſneſs, ſo whoever now pretend to be juſtified by Faith, whilſt not led and guided by the Spirit into all the Ways of Truth, and Works of Righteouſneſs, their *Faith* they will find at laſt *Fiction*.]

Conſequences Irreligious and Irrational.

1. It makes God guilty of what the Scriptures ſay is an Abomination, to wit, that he juſtifieth the Wicked.

2. It makes him look upon Perſons as they are not, or with Reſpect, which is unworthy of his moſt Equal Nature.

3. He is hereby at Peace with the Wicked, (if juſtified whilſt Sinners) who ſaid, *There is no Peace to the Wicked.*

4. It does not only imply Communion with them here, in an Imperfect State, but ſo to all Eternity; *for whom he juſtifieth, them he alſo glorifieth*; Rom. 8. 30. Therefore whom he juſtified whilſt Sinners, them he alſo glorified whilſt Sinners.

5. It only ſecures from the Wages, not the Dominion of Sin, whereby ſomething that is ſinful becomes juſtified, and that which defileth, to enter God's Kingdom.

1673. Chap. IX. 6. It renders a Man juſtified and condemn'd, dead and alive, redeemed and not redeemed at the ſame Time; the one by an Imputative Righteouſneſs, the laſt by a Perſonal Unrighteouſneſs.

7. It flatters Men whilſt ſubject to the World's Luſts, with a State of Juſtification, and thereby invalids the very End of Chriſt's Appearance, which was to deſtroy the Works of the *Devil*, and take away the Sins of the World.

Chap. X.

CHAP. X.

Of the Doctrine of Sanctification *and* Perfection. *The Ignorance or Malice of* T. Hicks *Detected.*

Cont. p. 56. OF the Doctrine of *Sanctification* he has ſeveral *Unſanctified Paſſages*, though he beſtows not much Time upon that Important Subject; ſome of which I take a little Notice of.

Chriſt. *Let us underſtand your Opinion of Sanctification. what it is?* Out of *Edw. Burroughs* he anſwereth himſelf thus: Quak. *'Tis Chriſt. Hence we conclude, to ſay Sanctification is Imperfect in this Life, is as much as to ſay, Chriſt is Imperfect. To which he replies.* Chriſt. *'Tis true, 'tis Jeſus Chriſt by his Spirit is the Author and Worker of Sanctification; but will it therefore follow, that the Work of Sanctification in us is Chriſt, or that this Work is perfect in all it's Degrees?*

Now let any tell me wherein *T. Hicks* who frequently inſults over the Grave and Labours of that Faithful Servant of the Lord, could have more groſly miſtaken *E. Burroughs*, than he has done, on purpoſe, I doubt not, to inſinuate his Belief of the contrary to what he oppoſed. But hear *Edw. Burroughs*'s Words at large in Anſwer to Prieſt *Eaton*.

"Thou ſayſt, *Sanctification is not Perfect in this Life; And the New Man, the* "*Spirit or Law of the Mind, is that Grace or Imperfect Sanctification:* Then Chriſt "is not Perfect in this Life; for He is made of God unto us Sanctification, 1 *Cor.* 1. 30.

In this it is evident, *Firſt*, That the *Prieſt* did not ſo much ſtrike at the Work done in the Creature, as at the Perfection of the Principle, by which the Work ſhould be perfected in the Creature.

2*dly*. *E. Burroughs* did not in that Place meerly intend the Work of Sanctification, but the Author and Worker of it, who is oftentimes called by the Name of the Work it ſelf, the *Cauſe by the Effect*, as is plain from the Scripture quoted, in which he uſed but *Paul*'s Words.

How baſely done was it then, in *T. Hicks*, not only to leave out what the *Prieſt* aſſerted, but to miſ-conſtrue *E. B*'s Anſwer, and (that ſuch Perverſion might go the more Unqueſtioned) omit the Inſertion of that Scripture, in which Chriſt is by the Apoſtle ſaid *to be made Sanctification to the Saints*; the Mention of which would have given a clear Underſtanding of *E. Burroughs*'s Anſwer, and broke the Neck of his Ungodly Purpoſe to miſ-repreſent him We ſay, and it was the Faith and Tendency of the Writings of that Juſt Man, 1. *To aſſert a Perfect Principle of Righteouſneſs and Sanctification*, which is Sanctification and Perfection in the Abſtract. 2. *The Poſſibility of being Perfectly Sanctified by it.* 3. *That ſuch Sanctification, when taken for the Author of it,* (who is the Fountain of all Holineſs and Purity) *is Compleat and Perfect.* 4. When taken for the Work of the Spirit in the Creature, *it is firſt Perfect in Degree only*; but as the Creature comes into perfect Subjection unto the Spirit and Power of him that raiſed up Jeſus from the Dead,
1 Theſ. 5. 23. which hath wrought that Perfection in Degree, *he comes to experience that Sancti-*
1 John 5. 18. *fication throughout, in Body, Soul and Spirit,* which the Apoſtle otherwiſe minded
& 2. 1. 3. than *T. Hicks*) prayed the Churches might *witneſs*, which is that bleſſed State,
Mat. 15. 48. *wherein he that's born of God ſins not; Old Things are done away, all is become new;*
Epheſ. 4. 13. *No more I, but Chriſt that liveth in me. I write unto you, Young Men, becauſe ye*
2 Tim. 23. 17. *have overcome the wicked one: Be ye perfect, as your heavenly Father is perfect—*
Hebr. 13. 12. *unto a perfect Man. That the Man of God may be perfect. The God of Peace make*
1 Pet. 5. 10. *you perfect in every good Work. The God of all Peace make you perfect. Let us*
2 Cor. 7. 1. *cleanſe our ſelves from all Filthineſs of Fleſh and Spirit; Perfecting Holineſs in the Fear of the Lord.* With many more Places of like Importance.

But he objects, *Why doth the Apoſtle exhort Sanctified Perſons to put off the Old Man,* (from *Coloſ.* 3. 5.) *If where the Old Man, the Body of Sin remains, none are Sanctified, as ſaith* E. B.

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This indeed is the Drift of the Man, he would be Sanctified whilſt Unſanctified; as Dangerous, as it is Abſurd: For what Thing can be and not be the ſame Thing, at one and the ſame Time? But I deny they were then Sanctified who ſtood in Need of that Reproof and Exhortation, to wit, that they ſhould mortify ſuch Luſts, as *Fornication, Uncleanneſs, Inordinate Affection, and Covetouſneſs, which is Idolatry.* Sanctifying ſuch are, who are Mortifying: but when Sin is not Mortifying, none are Sanctifying; and where Sin is not Mortified, no Man is Sanctified. We may eaſily ſee, what a *Church-Fellowſhip* T. H. *can allow of, and what a Goſpel-Sanctification it is he pleads for.* Can Men be Sanctified, and yet ſo Corrupt? If they can, tell me in what Senſe, and from what they are cleanſed? Is this the End of pleading for Perfection in Degree, to allow theſe Abominable Enormities, as *Church-Infirmities*? Away, for Shame! But that a perfect Sanctification is no *Hereſy,* ſuppoſe they had been Sanctified Perſons to whom the Apoſtle wrote, (which could not be, Sanctifying was the moſt) yet, ſince he exhorted them, *to put off the Old Man,* which Old Man is *the Body of Sin,* and that when he is off, *he is not on, and that the Apoſtle exhorted them not to an Impoſſible Thing,* I conclude from his Queſtion, that a State of perfect Sanctification is attainable. He pretended to correct *E. B*'s Extravagancy; but whatever Face he puts upon it, this is the Mark he aims at. To conclude, and ſum up his ungodly Method; *E. B.* ſpeaks of a perfect Sanctification in Chriſt. *T. H.* infers, that ſame perfect Sanctification immediately to the Creature; not only confounding the *Worker* and *Work,* the *Cauſe* and the *Effect,* about which one Piece of Baſeneſs he beſtows not a little Pains; but ſuggeſting thereby, that *we deny all Sanctification or Perfection in Degree,* and that we are as compleatly Perfect as Chriſt himſelf.

Next, He leaves out thoſe Words that would beſt explain his Mind. And, *Laſtly,* All his Oppoſition is, becauſe the *Quakers* are for having Men Sanctify'd before they are accounted ſo, and New Creatures before they ought to be reputed Good *Chriſtians*; which ſo directly *Un-churches* and *Un-chriſtians T. Hicks,* that we may well believe it a main Reaſon for his Implacableneſs againſt them.

CHAP. XI.

Chap. XI.

Of COMMANDS, MOTIONS *and* MINISTRY. T. Hicks *proved Unjuſt to us, and an Enemy to God's Law, Goſpel, the* Quakers, *and himſelf.*

He has not leſs abuſed and bely'd us in theſe three Particulars, than in any thing he has written againſt us, which I ſhall briefly ſhew.

To this Paſſage in *E. Burroughs*'s Works, "*That is no Command to me which is* E. B's Works p. 47.
"*a Command to another, neither did any of the Saints act by a Command that was*
"*given to another,* he thus anſwers, *Then that Law which forbids Idolatry, Adultery, Murder, Theft and bearing falſe Witneſs, is no Law to you.* And after having made this indirect Conſequence, he breaketh forth, *Impiouſly Horrid, Ungodly, Irreverent Patronizers of Blaſphemy, Countenancers of ſuch, Novices, Prophane Scribler,* and Abundance more.

Now though I have ſaid ſomething to this before, and have largely vindicated that Paſſage againſt *J. Faldo,* yet I cannot well omit touching here upon it, the Matter being ſo aggravated by this diſingenuous Perſon.

Theſe Commands muſt either relate to *Ordinary* or *Extraordinary Duty*; I mean, they muſt either be ſuch Commands, as that of Moſes'*s going to* Pharaoh, Iſaiah'*s going Naked,* Jeremiah'*s making Yoaks,* Amos'*s going to the King's Chappel*; with many more: And here I do affirm with that faithful young Man of God, that the Command which came to them, not coming to another, that other Perſon is not only not warranted, *but condemnable, in an Imitation of any of them.* If then ſuch Extraordinary Commands, as theſe before-mentioned, muſt not be intended, then thoſe that are Ordinary and Common to Mankind muſt, as *Fearing God and working Righteouſneſs towards God, towards their Relations, both Natural and Civil.* Now I would aſk *T. H.* if he believes that *Idolatry, Murder, Theft and bearing falſe Witneſs,* be not reproved by the *Common Light* in all Men? if not, *T. H.* gives the Dial. p. 8.
Lye to all Mankind, and his own Books too; Nay, what is it good for? But if Cont. p. 68.
they be; query, *If any can confeſs to one God, love his Neighbour, be Chaſte, be Juſt, and ſpeak Truth in his own and Neighbour's Cauſe, without being thereto oblig-*

ed by that Light he hath? Did the *Gentiles* of old the Things contained in the Law, without a *Word*, *Commandment*, *Law* or *Light* within, inducing them thereto? I perceive *T. Hicks owns no Command in himſelf againſt Idolatry, Aultery, Murder, Theft and bearing falſe Witneſs*; which is to ſay, if the Scripture did not reſtrain him, *he ſhould be guilty of all.* Farewel *Grace, Spirit, Light, and all Inward Rule or Judge, by which to ſee, taſte, reliſh, and determine of Things.* But in this Condition, how knows he that the Scriptures were writ by Inſpiration? If he ſays he was told ſo; I aſk how they knew it? If they ſay they were told ſo too, and ſo upwards; I aſk what Aſſurance can any Man's *Say-ſo* or *Hearſay* be in a Matter of ſuch Importance? Nay, Suppoſe I ſhould grant them a true Tradition from the Apoſtles Times, I aſk, *How knew they to whom they were writ, that they were the Fruits of Divine Inſpiration?* In ſhort, take away all Inward Teſtimony, or the Certainty and Sufficiency of it, and *Farewel* to all Right Belief of the Scriptures themſelves. Behold the Strait he is run into! But if at laſt *T. H.* ſhall deſire a little more Room, and acknowledge the *Spirit* muſt give the *Diſcerning*, and *Reliſh*, and *moſt Convincing Teſtimony*; will it not follow that he believeth the Scriptures, and performeth what may be his Duty therein, upon that *Conviction, and nor meerly becauſe written or recommended by any Man whatever?*

But he proceeds to prove *E. B.* as he thinks, an *Enemy* to God's Commandments, and a very Lyar. The Thing he wickedly, but in vain aims at.

Cont. p. 61.

He quotes him thus: “ *Quak.* You are not dead with Chriſt who are yet ſubject “ to Ordinances, *E. B.* p. 105. To which hear him. Chriſt. *The Spirit of God in the Scriptures aſſures us, that they who are ſubject to, and keep the Commandments of God, are the Children of God, and they who do not are Lyars. See* the firſt Epiſtle of *John* 2. 3, 4. and Chap. 5. 2, 3. *Yet this Wicked Man ſaith, That they who are ſubject to Ordinances are not Dead with Chriſt.*

Edw. Burroughs's Words are thoſe of the Scriptures of Truth, therefore true Words in themſelves. But how does *E. B.* aboliſh what God perpetuates? I am ſure I can plainly perceive that *T. Hicks* does call a *Conſcientious, Departed Sufferer, and Priſoner unto Death for the Teſtimony of Jeſus,* Wicked Man, *becauſe he dared not be guilty of Will-worſhip, by going into any Practice of Worſhip, without the Leading of God's Spirit.* Six Particulars comprehend my Anſwer in Brief.

Firſt, That *Edward Burroughs* only pleaded againſt ſuch Performances, under the Name of Ordinances, as were but Shadowy, * Elementary and Periſhable Things; and which they were not led to by God's Spirit, but took up unwarrantably, and by meer Imitation, and therefore *Will-Worſhip.*

2. That *Thomas Hicks* implies by calling him *Wicked Man*, that it is a Wickedneſs, *not to take up any Outward or Viſible Part of Worſhip in a Man's own Will and Time, but to ſtay God's Time, and wait for the Leadings of God's Spirit:* From whence I infer, *He is no Child of God*; *for every ſuch one is led by the Spirit of God*; *therefore no better than an Ape, or Imitator of the Outſides of Religion.* In ſhort, *a Will-Worſhipper, and not a Worſhipper of God in the Spirit and in the Truth.*

3. Let it be obſerved, that there is not ſo much as the leaſt Mention made in all the *Epiſtles* of that *Beloved Diſciple*, of any of thoſe Ordinances, *which ſtood in Viſible and Corruptible Elements*, but the Scope and Tendency of them is the moſt Inward and Spiritual of any of the Apoſtolical Writings: *So that to bring in Things of a Temporary, Shadowy Nature, among the Spiritual and Durable Commands of Chriſt under the New Covenant State, without keeping of which Men incur Eternal Wrath, is an Abuſe both of the Apoſtle's Words, and* E. B's, *which he intended by them to confute.*

4. *T. Hicks* does as good as tell us, *That the Commandments of God may be kept without the Spirit of God*; ſince he oppoſes the Neceſſity of doing God's Commandments, *to our doing them in the Time and Will, and by the Aſſiſtance, of God's Spirit:* O Irreligious Man, and Enemy to God's Spirit!

5. It plainly tells us, that *Thomas Hicks has no Command in himſelf for doing what he does*; that the bare Authority of the Scripture is all he has to induce him, which raſes to the Ground *that old Proteſtant Doctrine of Believing the Scriptures from an Inward Teſtimony, and Worſhipping God in Spirit and Truth.*

6. *Laſtly*, If all are *Lyars* that keep not God's Commandments, and therefore none of his Children, as ſaith the Place, and as aſſerts *T. Hicks*, then either *T. H.* keeps God's Commandments, and ſo is Perfect, or he muſt be a Lyar, and ſo no Child of God.

That he keeps not God's Commands I prove.

Such as ſay that Man cannot *fulfil, obey or keep the Law, nor the Goſpel*; *Pray, Preach, Dip, Eat Bread, and Drink Wine, nor live without Sin*, keep not God's Commandments; but ſo doth *T. H. expreſly* or *implicitly*; therefore he keeps not God's Commandments, and conſequently is a Lyar, and no Child of God; *For the Lyar is for the Lake.*

To ſay, *We deny Obedience to God's Commands*, becauſe we deny the preſent Neceſſity or Uſe of their *Water, Bread and Wine*, will never hurt us; For, *Firſt*, we know, and they confeſs, that they were in the Beginning uſed as Figures and Shadows of a more Hidden and Spiritual Subſtance.

2. That they were to endure no longer than till the Subſtance was come: Now the Time of the *Baptiſm of the Holy Ghoſt, Chriſt's Only Baptiſm, therefore called the* One Baptiſm, *has been long ſince come:* Conſequently the other, which was *John*'s was fulfilled, and as becomes a Fore-runner, ought to ceaſe. The like may be ſaid of the Bread and Wine; *for as there is but One Baptiſm, ſo there is but One Bread. The* Leaſt *in the Kingdom was Greater than* John's *Water Baptiſm; He was to Decreaſe, Chriſt to Increaſe.* Jeſus *Baptized not with Water:* 'Tis true, he bid his Apoſtles, *Go, Teach, Baptizing*, &c. but no Water is mentioned: But *Luke*, in the Firſt of the *Acts*, ſays, that before Chriſt gave that Commiſſion mention'd by *Matthew*, he ſaid, John *Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many Days hence*; and then comes the Commiſſion in Force, *Go, Teach, Baptizing*, &c. How? *With the Holy Ghoſt; turning People from Darkneſs to Light, and from the Power of Satan unto God.*

3. *They were but the more Noble among the Meats and Drinks, and divers Waſhings*, that the Apoſtle ſaid, *Were but Shadows of the Good Things to come:* For I would not that any ſhould be ſo Sottiſh as to think, that Chriſt came to aboliſh thoſe Shadows of the *Jews*, and inſtitute other in their Room; by no Means: He came to remove, change, and aboliſh *the very Nature of ſuch Ordinances*, and not the particular Ordinances only, to wit, *an Outward, Shadowy, or Figurative Worſhip and Religion.* For it was not becauſe *they were Jewiſh Meats and Drinks, and divers Waſhings, but becauſe they were Meats and Drinks, and divers outward Waſhings at all*, which never could, nor can, cleanſe the Conſcience from dead Works, nor give Eternal Life to the Soul; elſe wherein would the Change be? I affirm by that one Scripture, *Circumciſion is as much in Force as Water-Baptiſm; and the Paſchal Lamb as Bread and Wine: They were both Shadows, and both Elementary and Periſhable.* And though the *Latter* were more immediately *fore-running and introductory of the Subſtance it ſelf, yet not to be perpetuated*; For a Continuance of them had been a *Judaizing of the Spiritual Evangelical Worſhip*; The Goſpel would have been a *State of Figures, Types and Shadows*, which to aſſert or practiſe, is as much as in ſuch lies, to pluck it up by the Roots; The Appellation, *Ordinances of Chriſt*, I therefore renounce, as Unſcriptural and Inevangelical: Beſides, *a Spirit of Whoredom from God, groſs Apoſtacy into Superſtition and Idolatry, yea, a Spirit of Hypocriſie, Perſecution and Murder, and all manner of Wickedneſs has got them, and covered it ſelf with them*, Jezebel-like, *the old Enemy of God's Faithful Prophets and People.* And we can teſtifie from the ſame Spirit by which *Paul* renounced *Circumciſion*, that they are to be rejected, as not now required; neither have they, ſince the Falſe Church eſpouſed and exalted them, *ever been taken up afreſh by God's Command, or in the Leading of His Eternal Spirit:* And the Lord will appear to gather People out of them; but never to eſtabliſh, or keep People in them, no; they ſerved their Time; and now the *Falſe Church* has got them; yea, the *Whore* has made Merchandize with them, and under ſuch *Hiſtorical, Shadowy, and Figurative Chriſtianity, has ſhe managed her Myſtery of Iniquity, unto the beguiling of Thouſands, whoſe Simplicity the Lord has, and will have tender Regard to.*

P. 19 to 20.

But they Baptized after the Holy Ghoſt was poured out. True; and they alſo would not *Eat the Fleſh of Things Strangled, nor Blood; They Circumciſed and Purified themſelves in the Temple, and had Vows after the Pouring forth of the Holy Ghoſt.* By which we may learn, that Condeſcenſion and Practice are quite differing Things from Inſtitution; elſe *Paul* would never have ſaid, *He was not ſent to Baptize* (i. e.) *with Water*, whoſe Commiſſion doubtleſs, went as far as any of the reſt.

But they brake Bread, and Paul *received it from God.* True; But *Paul* never enjoyned it; He ſaid, *As often as ye do it*, &c. which is very wide of any Inſtitution.

on. Again, Read the Chapter foregoing, 1 *Cor.* 10. where he tells the *Wiſe Men of another Bread than that he ſpoke to the Weak of, who Eat and Drank to Exceſs, not diſcerning the Lord's Body.*

Farther, Let it be conſidered, that no other Apoſtle recommends theſe Things, nor *Paul* himſelf, to either the *Romans*, the *Corinthians* (in his Firſt Epiſtle) the *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, *Theſſalonians*, *Hebrews* (if his) nor to *Timothy*, *Titus* and *Philemon*, when he ſet down the Order of the Churches. What an Over-ſight (might one then ſay, according to T. H.) was it in him, not only not to preſs and charge, but not to mention the *Sacraments of the Church*, *Neceſſary to Salvation*, as they are called and eſteemed? Would it not have been accounted a great Neglect and Defect in *Calvin*, if he had been ſilent to any Church Inſtitutions in his Time and Form; or to ſay, *He thanked God he Baptized none but ſuch and ſuch?* Yet how full are his and their Epiſtles of Divine Exhortation, Information, Reproof, Inſtruction, and the like? Is it not very Wicked then in *Thomas Hicks*, to tell the World of our *Denying to keep God's Commandments in General*, becauſe we refuſe to practiſe theſe *Shadowy*, *Temporary*, *Periſhing Things*, eſpecially at this Time a Day, after ſuch an Abuſe of them, and that the *Gentile-Spirit* has troden them under Foot ſo long, being Part of that Outward Court of Religion, given to them, which were left out *at the meaſuring of the Evangelical Temple of God*, Rev. 21? Beſides, what Authority have theſe Men for uſing them? To do as Men would be done to, concerns all, in all Ages; but to practiſe *Figures and Shadows* in Religion, we know does not. A Church cannot be without one, yet without the other. Would it not be Ridiculous in any Man to adorn himſelf either as ſome Eminent Commander, or other Officer, becauſe it is required by Office or Place of every ſuch one that really is ſo? The *Apoſtles* Baptized, therefore muſt *T. H?* The *Apoſtles* Anointed with Oil, therefore ſhould T. H? Nay, Chriſt waſhed his Diſciples Feet, telling them, they ought, or it was their Duty ſo to do one to the other, therefore ſhould *T. H?* The Believers Sold their Poſſeſſions, and had all Things Common; but will *T. H.* either imitate, or enjoyn this upon his Hearers? But ſince T. H. and his *Adherents*, do not ſeveral ſuch Things, once done and enjoyned too, as *Blood*, *Things Strangled*, *Anointing with Oil*, *Waſhing of Feet*, &c. Why are they not to be as much blamed, as we are for omitting that of *Bread and Wine*? Or why ſhould not they rather deſiſt Practiſing of thoſe with the reſt, and that upon the ſame Terms? I will warrant *T. H.* for going to *Synagogues*, *Decrying Hirelings*, *Preaching Freely*, *Expoſing himſelf to all Hardſhip for the Goſpel's ſake*, which the *Apoſtles* did.

To conclude, God never condeſcended to uſe ſuch Things (to lead to, and hold forth the hidden Subſtance) that People ſhould reſt there, and much leſs in a Way of Oppoſition to the Subſtance it ſelf; ſuch an Uſe of them has cauſed God to loath them, and enjoyn us to teſtify againſt them. Remember the Inſtituted *Brazen-Serpent* of old, *&c.* what became of them in the like Caſe? We would be glad to ſee more *Honeſty*, *Meekneſs*, and *Godly-mindedneſs* in our Oppoſers, tho' there were leſs of this Imitation: They are for *ſuch Commands*, as they call them, which *Hypocrites*, *Apoſtates*, *the Falſe Church*, yea, *the Devil himſelf can come into*; but as for thoſe that concern the *Daily Croſs, and Victory over Sin*, they can Wickedly plead a Kind of Liberty from, at leaſt to, their unconquerable Infirmities, as they are willing to believe them. But we teſtify againſt the *Falſe Church*, whoſe Faith and Worſhip ſtands not in the Life, Power and Spirit of God, however deckt with the ancient Attire of the True; for her fineſt Forms out of the Life and Power of God we renounce, and as becomes the *True Evangelical Church*, we aſſert, *That he is not a* Jew *or* Chriſtian, *who is one outwardly, neither is that now the Circumciſion, Baptiſm and Supper, which is Outward; but he is the* Jew *or* Chriſtian, *that is one Inwardly; and that is the* Circumciſion *that is of the* Heart, *that the* Baptiſm, *which is of the* Holy Ghoſt *and* Fire, *and that the* Supper, *which is of the* Bread that cometh down from Above, *which gives Eternal Life to as many as Eat thereof, and that is the* Wine, which is to be Drunk New with Chriſt in the Kingdom of God Within, *Luke* 17. 20.

Much might be ſaid in this Matter, but I refer the *Reader* to the Book entituled, *Quakeriſm a New Nick-Name for Old Chriſtianity.* However, let it be noted, that our *Adverſary* is for Will-Worſhip, and not the *Quakers*; for we affirm that no Sacrifice nor Performance can be acceptable with God, *to, and in which His Holy Spirit leads not*; by the which only, *Self* is abas'd, kept under, and in perfect Obedience to, and watchful Obſervance of, God's Holy Will. But *T. Hicks* makes this a Strange and Dangerous Doctrine, inſinuating that we perform nothing but upon a Kind of Spiritual Compulſion, as if that God required Man to do all his Commandments without His Holy Spirit, always ready to incline and help them, either to begin or perform any ſuch Duty; or that there were no Difference between waiting for the Natural Springs of Divine Power to aſſiſt, *and being compell'd to worſhip*. But this ſhews his great Ignorance of God's Spirit, in it's Daily Movings upon the Heart of Men, either as a Reprover, or Comforter for Good; for were he better acquainted with it's Dealings, it would not be ſo uncouth to him, to hear of our Waiting to feel the Holy Stirrings of it, in order to every Religious Performance: Wherefore let not his *Ignorance* be any *Argument* againſt our Holy Goſpel-Practice. The Saints of Old had a Warrant in themſelves for what they did: They were not wont to run into the Imitation of former Generations, as to any External Appointments becauſe then commanded, and practiſed as proper, but conſulted the Anointing they had receiv'd about the Continuation or Diſ-uſe of ſuch Figures or outward Services; and as they receiv'd Wiſdom and Counſel therefrom, either to uſe or decline the Practice of them, they acted, and no otherwiſe; making Good the Apoſtle's Saying, *That as many as are led by the Spirit of God, are the Sons of God*: Are we led by it in *All Things*, then in, and about God's Things. Had it not been for this, how could the Apoſtles have preach'd down the whole *Ceremonial Worſhip of the Jews*? The *meer Letter of Scripture* could never have been their Rule in the Caſe. If any ſay, *They were extraordinarily Inſpired*, I anſwer, *How did ſuch as then Believ'd, know that, if not from an Inward Teſtimony*? Nay, *What Rule had the many Thouſands then to Worſhip God by? The* Hebrew Bible *was little, or not at all known to the* Gentiles. The Scripture tells us, *that whole Churches were ſettled in the Faith before the Epiſtles were writ*; And it is hard to think, when they were writ, *that they could be ſuddenly collected*; and when collected, *that every Individual could get a Copy*, that, to be ſure, *ought to have a Rule*; for Printing was not ſo early in the World, and Tranſcribing muſt needs have been too irkſome for every Perſon to obtain a Copy for his, or her peculiar Benefit: But becauſe we are taught to believe, *that they wanted not a True Rule of Faith and Practice, and that the Scriptures, eſpecially of the New Teſtament, could not be all that to them, our preſent* Adverſaries *conclude to make the Great Rule*, let them not be diſpleas'd if I infer from hence, *that a Meaſure of that Holy Spirit, which was given to every one to profit with, was their Rule*, and therefore ought to be, our Great Rule and Guide, in all Things relating to Faith and Worſhip. And let it be remembred, *that Chriſt promiſed to ſend the Spirit of Truth to lead into all Truth*; as much as to ſay, *None are led* into *the Truth, nor* in *the Truth, but by the Holy Spirit of Truth*; or, *that their Practice is a Lye, or they are led into a Lye, who are not led by the Spirit of Truth, that alone leads into all the Ways of Truth*: Where by *Truth* is not to be underſtood the *meer Letter of the Scripture*, which notwithſtanding is True, but the *Living, Powerful Truth*; *Chriſt the Way, the Truth, and the Life*, of which the Scripture is but a Record, or Declaration: Many may run into a Practice of ſeveral Outward Things mentioned in the Scriptures, to have been the Practice of the Saints of former Ages, and yet not be led into the Truth; for all that is but Will-Worſhip, Imitation, and Unwarrantable. To be led into the Truth, is to be led into God's Living Power, Wiſdom and Righteouſneſs, whoſe Fruits are Peace and Aſſurance for ever: This is the Truth, the Spirit leads, and is All-ſufficient to.

Certainly, *Chriſt* intended This for the *Great Evangelical Leader, Rule, Judge, Law-giver and Guide through the whole Courſe of Regeneration, the only Way into the Everlaſting Kingdom*. And all thoſe who are not by this Holy Spirit prepared, moved and aſſiſted to perform Divine Worſhip unto God, but run into that weighty Duty, or any other (ſuppoſed) Ordinance, without it's Pure Leadings, which makes it a *Spiritual and Living Worſhip*, they are but thoſe anciently fore-told of, *Lord, Lord Cryers*, whoſe Portion ſhall be that diſmal *Depart from me, I know you not, who has requir'd theſe Things at your Hands*. Let this therefore be a Warning unto all *Profeſſors*, in the Name of the Lord, that they Run no longer *Unſent*, nor think to be accepted for their many Words; God regards the Heart that he has broken, and is made Contrite before Him, and which trembles at His Word: 'Tis not meer Worſhip, but *that which is Spiritual*, which He expects and accepts; and to perform that, Man muſt ceaſe from his own *Spirit, Strength, Strivings and Imitations, and become Dumb before the Lord, and as a Man Dead to Self-Performance*, and then will he breath into him the Spirit of Supplication, and raiſe him up in the Newneſs of his own Divine Life; whereby (though but in Sighs and Groans) *a Spiritual and moſt Acceptable Worſhip ſhall be offered unto God*, in which his Soul will be well-pleaſed, and every ſuch one come to be refreſh'd and eſtabliſh'd in Righteouſneſs. For all *Offerers* and *Upholders of ſtrange Fire*, of what Sort of People ſoever they may be, *in the Great and Notable Day of the Lord God, will be cauſe to lie down in Sorrow.*

And becauſe he thinks his Advantage is not ſmall, that he hath againſt us, by baſely inferring and aggravating ſuch Conſequences as this, *What of Duty we neglect, we are to charge upon the Spirit's not moving us to it*; or becauſe we muſt not obey without a Motion, *we are acquitted from all Fault till then*, &c. Let me tell him, that he ſtriketh himſelf, and not the *Quakers*; *For they hold, that God's Spirit ought to be Daily waited for*; *And that it is always ready to inform and inſtruct Man's Soul, and to move it to thoſe Thoughts, Words and Deeds, with reſpect to God and Man, as are Well-pleaſing to the Almighty*: For we do not only teach, *that the Spirit of God is always preſent to Convince of Sin, but to lead out of it, and in that Way of Holy Living, which is well-pleaſing unto God.* In ſhort, God's Worſhip ſtands in the Spirit, and I teſtify from the Eternal God, all other Worſhip than what ſprings from a Mind touch'd, ſanctify'd and mov'd of his Holy, Quickning Spirit, is abominable to Him; His Righteous Soul loaths it: And what elſe were their Sacrifices, as theirs were, who in my Hearing ſaid, *Pray Brother will you Pray? No, Brother, I am not ſo well able as you are; Let Brother ſuch a one Pray, he is better Gifted for the Work*, &c. Complementing, Shifting, and at laſt Praying, *&c.* in their own Wills, and *not in God's Motion* —— This God hates.

Next, ſince the Pouring forth of the Spirit is the Great Goſpel Gift, and that the Children of God are to be led by it; in what ſhould we more diligently wait for it's Heavenly Aſſiſtance, than in that Part of our Duty which we owe to God? Is his Worſhip Spiritual, and can we perform it out of the Motion of his own Spirit? For what then was His Spirit given? Again, If Men ſhould Pray in a known Tongue, *much more with the Spirit*, as the Apoſtle ſpeaks; No Wonder the Profeſſors ask Pardon for their Prayers. Indeed God's Spirit gives them to ſee the Emptineſs of their Righteouſneſs, and condemns them for it, wherefore they are at Times diſſatisfy'd in them; yet they will not learn of him, to be guided by him, who would cover them with Everlaſting Righteouſneſs. Bleſſed would they be, if their Minds were ſtayed in his Counſel; but inſtead thereof, *T. H.* does as good as ſay, *That if he ſhould ſtay till the Spirit moved him, he might ſtay long enough*; rendring the Spirit *Wanting* in that for which he was ſhed abroad in the Heart: Becauſe through his Enmity and Darkneſs, and haſty Running in his own Spirit, he feels it not to lead him; elſe he would never infer, from our aſſerting the Neceſſity of the Spirit's moving to Right and Acceptable Worſhip, *that we are acquitted from any Fault in omitting to do that which is Good, and the Blame muſt be laid upon the Spirit.* But let me ask him, *Can any Man do Good of himſelf?* Surely he will ſay, *No. How then ſhall Man do that Good he ought to do, but by the Holy Ghoſt? Canſt thou call* Jeſus *Lord by any other Power or Spirit?* Read the Scriptures: What greater Contradiction can there be, than to believe, Man of himſelf can do no Good; and yet to ſay, *He can do it without God's Spirit to incline and aſſiſt him thereunto?* But if the Spirit do not, what does? *Tell me, what can tender the Heart, prepare the Soul, raiſe the Affections, give True Feeling of Wants, and help to perform all in that Fear, Reverence, and deep Senſe (which becomes all New Covenant, Spiritual Worſhippers)* if this cannot, or do not? Nay, what an Affront is it to God; ſince it is to ſuppoſe, *that Man wants Him not, that his Spirit neither moves to Duty that ought to be performed, nor yet condemns for Duty omitted?* Behold the Impudence of the Man! He talks of *Goſpel, Chriſt, the Myſteries of his Glorious Kingdom*, &c. What groſſer Oppoſer of the New Covenant can there be, *who denies the very Life, Virtue and Soul of all True Goſpel-Worſhip and Diſcipline*; and without which, the otherwiſe beſt Chriſtian-Church that ever was, *would be worſe than Legal?* For they that Worſhip not from the Motions of God's Spirit, *offer ſtrange Fire, ſet up their own Worſhip, and are Image-Makers; ſuch aſk, but they receive not, becauſe they aſk not aright.* For if no Man can call *Jeſus* Lord, but by the *Holy Ghoſt*, no Man can pray to the Lord, or in his Name, *without the Holy Ghoſt*; yet a Sigh or Groan from it's Holy Operation, that Sacrifice, though without Words, is manifold more engaging and effectual with the Lord, than the moſt excellent Performance of Man's own Spirit. 'Tis the Fear and Heavenly Senſe of God in the Soul, that recommends the Performance, and that the Holy Spirit begets: And as the Minds of Men and Women are exerciſed in the Law of this Pure and Quickening Spirit, as it appears in them, *they ſhall know the True Worſhip, which ſtands in Life and Power, whoſe End is Everlaſting Peace*; *when the* Lord, Lord, Cryers, *that have Prayed and Preached in their own Wills and Wiſdom, as well as to their own Ends and Advantages, ſhall be caſt out for ever, with a* Depart from me ye Workers of Iniquity. Mat. 7. 21. But there is one *Objection* taken from my Book, called, *The Spirit of* Alexander *the Copper-Smith*, &c. which he thinks, ſplits us irrecoverably. It runs thus;

'Either there is ſuch a Thing as a *Chriſtian Church*, or there is not; if there be, 'then this Church either hath Power, or hath not? If no Power, then no Church, 'If a Body or a Church, then there muſt be a Power within it ſelf to determine. Spir. of Alex. p. 9.

To which ſays *Tho. Hicks*; *For* Chriſtians *to plead this, who own the Scriptures for their Rule, and not the meer Light within, the Argument may ſafely be allowed; But you cannot ſtand by this: For will you ſay, what a Man doth without an Inward Motion is accurſt, and yet diſown him for not doing what he is not moved unto?* Contin. p. 64.

But though this be plauſible, it is no more; For the Difficulty remains, in Caſe the Scriptures be admitted for the Rule; for Inſtance: The Church unto which *Tho. Hicks* belongs, own's the Scriptures to be the Rule: But ſuppoſe *Tho. Hicks* in ſome one Point believes the Scripture not to intend the ſame Thing, the reſt of the Church underſtand it to mean, as in Caſe of *Free Will*; I query how this Matter will be reconciled? *They affirm the Scriptures to be the Rule*, and ſay, *This is the true Senſe of the Scripture*, *Tho. Hicks* alſo affirms *the Scripture to be the Rule*, but that *his Senſe is the Mind of the Scripture*: This occurs almoſt daily among thoſe who believe the Scripture to be the Rule of Faith. Now obſerve the Parallel.

The *Quakers* by the Light within them, *as their Rule*, judge that rude Imagination of keeping the Hat on in Time of publick Prayer.	*The* Anabaptiſts *by the Scripture*, as their Rule, *cenſure* Thomas Hicks *for upholding a contrary Senſe to the Scripture.*
The Diſſenter from the *Quakers* ſays, the *Light*, (which he calls his Rule) *manifeſts no ſuch Thing to him*, nor doth he believe it to be the Mind of the Light to him.	Thomas Hicks *makes Anſwer to the Church, that by the Scripture* he underſtands quite another Thing, *and the Scripture is his Rule for what he ſays and maintains in the Matter.*

I would aſk auy Man of common Senſe, if the *Scripture* is not as well ſet in Oppoſition to it ſelf, by theſe two Pretenders, as the *Light within*? And if the Church of *Anabaptiſts* would not therefore doubt the Truth of their Interpretation, but proceed to cenſure *Thomas Hicks* a Diſturber of their Church in it's Doctrine or Diſcipline by the Introduction of new and unprofitable Opinions? Neither are the Body of the *Quakers* to queſtion their Judgment given by the *Light within as their Rule*, to be a true and unqueſtionable Determination againſt ſuch *Alexanders* and Enemies to the Peace of their *Jeruſalem*.

But I would farther tell *Tho. Hicks*, that though we renounce all Worſhip not led to by God's Spirit (his Reflection upon which ſhews it to be none of his Faith or Practice, *and ſo no Spiritual Worſhipper)* Yet the Men teſtified againſt in that Book, were ſuch as had been in Unity with us before, and in going from that into differing and oppoſite Practices, we impoſed nothing upon them, *but they innovated unſeemly Cuſtoms upon us*, ſo that which *Tho. Hicks*'s Conſcience had no Mind to obſerve, leſt he ſhould loſe the Force of his Cavil, removes it out of the Way.

Let *Tho. Hicks* tell me by what other Rule than God's Spirit, Men's Spirits, and the inſide of their Religion can be tryed, reliſht, or ſavoured, and he doth ſomething: The *Devil* can transform into all outward Forms, and ſubſcribe the beſt Methodiz'd true Articles that ever were written; Who, or what ſhall unmask him? God gave us the true Taſte, Savour and Diſcerning of that Spirit that leads out ſeveral from the Heavenly Unity, and from thence we gave our Judgment. If Men become darkned, and led by a Deluſive Spirit, and call that the Light, though it give the Lye to the Light, and ſtrikes at the Life, they, whilſt faithful, felt among us, they muſt look to that. You ſay, *Every Man ought to make the Scripture his Rule*, ſome that ſay, they do, you ſay do not; do you think your Judgment the leſs valid? By no Means; Neither do We. Will you not deſiſt from cenſuring thoſe that anſwer not the Scripture, though they fancy that they do? Why may not we alſo, by the Light of Chriſt, judge thoſe to be deluded, who notwithſtanding

ſtanding pretend to be ruled by it? Ye turn People to the Scripture, and they miſtake it; We direct People to the Light, but they miſtake it: So that here is the *Difference* between our Saying, *that Men ſhould do nothing but what the Spirit requires*; and your Teaching, *that Men ought to do nothing but what the* Scripture *requires*. For if we diſown them for not doing what we know the *Spirit* requires, you daily diſown ſuch as do not ſome things you ſuppoſe the *Scriptures* do require: And as you think the Scripture to mean the ſame, you ever did, notwithſtanding your Oppoſer's Suggeſtion, we are by you juſtified in maintaining our Judgment againſt thoſe Pretenders to the Guidance of the Light.

To conclude, I ſee no Difference between *Tho. Hicks*'s ſaying to me, *William Penn, thou bidſt me obey the Light within me, and becauſe I do, thou diſowneſt me*; and my ſaying to him, *Thomas Hicks, thou bidſt me obey the Scriptures, and becauſe I do, thou cenſureſt me*. This drives unavoidably to an infallible Spirit, whereby to ſavour all Spirits, Words and Works; for the Anointing is Judge, and meer Pretenders weaken not its Judgment: And 'till Men come thither their beſt Duties are Unholy Things.

Let none fancy an *Impoſſibility of Trying Spirits* by that without which it is utterly impoſſible to try them. God's Spirit gives his Children to ſavour and diſcern Spiritual Bad, as well as Spiritual Good Things; It is not unknown to ſuch as are led by God's Spirit, of what Nature and to what Tendency ſuch Words or Actions may be. It was on this alone, and upon no other Foundation, the Spiritual Goſpel, Sound and Heavenly Fellowſhip, ſtood of old; for by One Spirit were the true *Chriſtians* baptized into One Body.

O You that are Profeſſors of Religion, who in Days paſt, and Years that are gone over your Head, prayed loud and fervently for the Spirit, *riſe not up againſt it* becauſe it ſtains your Beauty, ſubjects your Wills, brings you out of Self, and overturns your dead Forms, where the Spirit of this World has had its Seat for Ages, and in a Myſtery inſnared and beguiled you; But wait upon God in deep Silence to all Fleſhly Conceivings, and Will-Worſhips, ſo ſhall you come to feel *God's Pure and Quickning Spirit*, to Enliven, Tender and affect your Hearts; in which State one Sigh or Groan is more Valuable, than Years of unprepared and unſanctified Will-ſacrifice.

The next Thing aimed at in this Cavil, attended with ſo much Bitterneſs and Rude Language, is this, that *T. Hicks* being deſirous to repreſent the *Quakers* to great Diſadvantage, takes not a little Pains to incenſe Parents, Magiſtrates, and Maſters againſt them, as Neglecters of all Lawful Commands, without an Immediate and Extraordinary Impulſe to perform them.

Were we ſuch Wretches as he would render us, we ſhould not deſerve to live in Civil Societies. What I ſhall ſay in our Defence is briefly this.

1. The *Quakers* Principle and Practice have proved themſelves conſiſtent with Government, becauſe they have encouraged to Good Life, Peace, and honeſt Induſtry. I ſhall not here ſeek an Eye for an Eye, nor tell any of thoſe *Black and Horrible* Tragedies, *that go up and down the World, under great Authors Atteſtations, of the People called* Anabaptiſts. No, I have more Regard to the *Sincere* and *Moderate* among them; though 'tis a great Shame to the *Profeſſion*, which lies more dangerouſly expoſed to the Laſh of Story than we do, that *T. H.* ſhould be ſuffered among them, at leaſt as a *Teacher*, after ſuch *Forged, Prophane* and *Abuſive Traſh*, But for this Time I ſpare him; yet if he proceeds on this wiſe againſt us, perhaps he may hear farther of me, and ſo may that People to whom he belongs, if they take not ſome other Courſe with him.

2. As to the Commands of *Parents*, I have this to ſay, and that by good Experience of more than one, That thoſe who have had Children of our Way, though with great Diſquiet, and not a little Diſpleaſure and Severity againſt them at firſt, have left the World with this Teſtimony of their Children, they never diſobeyed them, but for Conſcience Sake, and from Threatning them with the Loſs of all, *have become ſo Affectionate tawards them, and Confident in them, as to entruſt them with the Whole of their Worldly Subſtance*. 'Tis true, here and there a Crooked Perverſe Profeſſor, whoſe Huſbands, Wives, Children or Servants convinced, have the worſt of Lives, through their extream Oppoſition, and Watching for Evil, may perhaps have 'ſpy'd *an Indiſcretion*, which, though againſt his own Blood or Family, his Enmity has aggravated to an heinous Offence, *and then it muſt be given for a Demonſtration of the Erroneouſneſs of the* Quakers *Way:* But how Juſt, Natural or Conſcientious ſuch Proceeding is againſt ſuch Diſſenting Relations, or

the People they aſſociate with, let all Impartial Perſons Judge. This is not doing as they would be dealt by; Liberty of Conſcience! Tyranny, and *Egyptian* Oppreſſions. I aſk, Would the *Anabaptiſts* be thus ſerved concerning their own *Proſelytes*? Did they never any of them ſuffer from their *Parents*? And have not their Parents complained of them? And has that been taken by their Church always for ſufficient Proof.

And for the Story of the *Woman that went rambling from her Family and Huſband, bidding him take another Woman,* &c. *with ſome pretending Revelations to refuſe juſt Debts,* I ſhall ſay no more but thus, We know of no ſuch Things, *and believe them to be downright Lyes,* as others that are gone before them; However, ſhould they be as true, as we hope they are falſe, we can but judge them, and that we do by the Light of Chriſt Jeſus to the Pit for ever. But if we ſhould take this Courſe, of proving the *Anabaptiſts* thoſe vile *Impoſtors,* he doth call and pretend to prove the poor deſpiſed *Quakers* to be, p. *69.* How many Miſcarriages might we collect and publiſh againſt the People that are called by that Name; but we do not deſire that *Prophaniſts* ſhould have any ſuch *Themes* from us, to ſport their Unclean Minds upon, notwithſtanding *T. Hicks*'s Liberality to them: Is it not then wickedly done in him, to tell us in the ſame Page, *That if a Miſcarriage be, it is improved by us to make the Truth Odious,* who without ſuch *Arguments and his own Forgery,* would in Truth have nothing againſt us. But truly it is very hard, that we ſhould ſuffer as we have done, for the Miſcarriages of other Parties, and yet receive theſe groſs Abuſes at their Hands: But our Eye is to the Lord, and our Innocent Suffering Cauſe will he plead in his own Time, whoſe Will be done by us, and that will be our Everlaſting Rejoycing. Cont. p. 63, 69.

3. For *Maſters,* I muſt ſpeak my own Experience; many have deſired to retain us, and great Truſts have been repoſed in us. *To whom were we Falſe? Of whoſe Service were we Negligent? When did any of us ſay, I am not moved to do this or that, when ſo required thereto? Shall a Lying* Dialogue *be Demonſtration enough to prove us what ſo invective an* Adverſary *would have People believe us to be?* We do declare to all, that the *Light* whereby we are enlightned, always commands and ſtrictly enjoyns us *Duty, Obedience, Love, Peace, Gentleneſs, Faithfulneſs, Induſtry, Holy Living*; And whatever is ſuppoſed to the contrary, we diſclaim it in the Fear and Name of the Righteous God of Heaven and Earth to be no Product of our Holy Principle.

I ſhall now attend his Cavils about the *Miniſtry,* and give a ſhort Taſte of the Rancour of his Spirit therein. He aſks, *What is the True Miniſtry?* To which he maketh G. W. anſwer. "*Quak.* In the New Covenant God is the Teacher of his "People himſelf immediately, by his Immediate Spirit, Power and Unction, *Chriſt Aſcended,* p. 64. Chriſt. *If ſo, wherefore were Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers,* &c. *given, and ſet in the Church for the Work of the Miniſtry? And why do ye ſet up one among your ſelves, and appoint Miniſters before-hand to ſpeak in ſuch a Place, and at ſuch a Time.* From whence I plainly collect thus much. Cont. p. 64, 65, 67.

1. That *T. H.* in ſo many Words denies *God's Immediate Teaching by his Spirit, Power and Unction under the Goſpel*; And in that one Expreſſion ſtrikes out, what in him lies, *the whole Pourings out of the Holy Ghoſt, the great Promiſe of the Father; being led by the Spirit; no more I, but Chriſt that liveth in me; the Tabernacle of God is with Men, and he will dwell with them; the Anointing which ye have received of him abideth in you, and ye need not that any Man teach you,* or you need not Man's Teaching, *&c.* In ſhort, the very Diſpenſation of the Goſpel, which is a *State of Power and Life immediately received of God,* is deny'd by him.

2. That in acknowledging ſuch Officers to continue in the Church, he muſt confeſs to their Qualifications, or he does nothing. Now, that which qualified them, was the *Receiving of the Holy Ghoſt, and thoſe Heavenly Gifts by it, which were neceſſary for the Diſcharge of thoſe reſpective Services in the Church*; By this it appears, that either *Thomas Hicks* muſt now yield to Preaching and Praying by the Motion of the Holy Spirit, or in oppoſing of it, *acknowledge to his own Contradiction, that there are no ſuch Apoſtles, Prophets,* &c. (*who miniſtred to the Church, as any thing was revealed to them, the great Evangelical Qualification to the Miniſtry*) in our Days.

3. But why ſhould *T. Hicks* therefore degrade the Diſpenſation becauſe the People are not yet fitted for *It,* or oppoſe the Means uſed to bring them to *It,* to the End for which the Means are employed; Beſides, Is it Man's Teaching, *or Chriſt*

by and through Man? God was in Chriſt; and Chriſt in his Miniſters reconciling the World unto himſelf, that he might be the Immediate *Prieſt*, *Prophet* and *King* to the Souls of People. Might not the ſame Objection be more colourably made againſt the Apoſtle *John*, (1 *John* 2. 27.) who at that Time wherein the Churches were ſo weak, and the Means ſo many, and lately eſtabliſhed, ſaid unto them, *But the Anointing which ye have received of him abideth in you, and ye need not that any Man teach you, but as the ſame Anointing teacheth you of all Things, and is Truth, and is no Lye; And even as it hath taught you, ye ſhall abide in him:* Where he is ſo far from meer Man's Teaching, *(T. Hicks's only Teaching)* that by his Words he would think, the Churches to whom he wrote, *had as well been gathered without Means*, as that he admoniſhed them to abide in that Holy Unction, as Sufficient to their Inſtruction and Comfort: Therefore let him go aſk the Apoſtle *John*, why Men were to attend upon the Holy Anointing as Sufficient; notwithſtanding thoſe Means then provided? And the Anſwer to that Queſtion will be ours. But here is the Darkneſs of the Man from *our denying of empty unauthorized Imitations*, he infers our Denial of ſuch Means as God's Power uſes; and from our uſing ſuch Means our Contradicting our ſelves, and Immediate Teaching; and becauſe we uſe Means in God's Power to bring People to God, the Judge of all, that he may be their Judge and Law-giver, and that from his Immediate Hand they may receive Wiſdom, Knowledge, and Comfort, he ignorantly concludes that Men, where they are, ought not to have Means uſed to bring them to this Bleſſed State; but that God ſhould immediately teach them there.

4. I charge him with another Lye, in ſaying *that we appoint Miniſters beforehand to ſpeak in ſuch a Place, at ſuch a Time, and much leſs that the End of our Meeting is to decoy, trapan, and inveagle others*, as he ſcoffingly and falſely inſinuates. We deny the Suggeſtion, and renounce, and judge ſuch Practices by that pure Spirit that hath otherwiſe taught us; God preſerve us from that *dry Hireling Cuſtom*, and Practice of *Thomas Hicks*, and avenge our Cauſe upon the Head of this Ungodly Slanderer. But he thinks he has utterly foiled us in his Repreſentation (indeed Perverſion) of our Belief about the Seed, which tho' ſpoken to ſome Diſtance before, yet I am willing to ſay ſomething to it, leſt it be taken for granted, and his ſcurvy Names accounted due Titles to ſuch miſerable Wretches as he endeavours to render us. The Objection entirely is this.

You ſay, that the Work of the Miniſtry is to point People to this Seed; That to the Carnal Mind, which rules in any, the Commands of Chriſt are not given; And that the Spirit not only manifeſteth the Promiſes, but exerciſeth Faith in, and fulfils them; out of E. B. G. K. G. W. p. 106. Im. Rev. p. 77, 78. Chr. Aſc. p. 10. Query, *Is nothing elſe taught but this Seed, then your Miniſtry is only God Preaching to himſelf?* &c. *Will your Prate of Infallibility, and Talk like Mad-men?* You are implacable Enemies to the Chriſtian Religion; Men Inſpired by *Satan*, and as vile Impoſtors as ever were. Here ſtop a While.

Certainly, *Reader*, No Man was ever given up to a Spirit of greater Injuſtice, Diſhoneſty, and bitter Rage againſt any People than *T. Hicks* ſeems to be againſt us: He does not ſo much prove us Bad, as he would make us ſo, that he may cover his Wickedneſs againſt us. What falſe Doctrine is it, to preach People to the *Seed* God has ſown, in which is *Virtue*, *Life* and *Power*, to bring forth bleſſed Fruits to God? To ſuggeſt from thence, that there is nothing to be taught but the Seed, is great Darkneſs and Prejudice; For the *Miniſtry* is not to teach the *Seed*, but to bring down, and humble the Mind of Man to it, *that the Mind may be taught, and the Seed delivered from under the Preſſure of Sin and Ignorance.* Strange Contradiction! *that the Seed ſhould be ſown in Man for it's own Salvation, and not for Man's?* What, but Wickedneſs it ſelf, could thus write of us?

And that the Carnal Mind receives not the Things of God, becauſe it perceives them not, is *according to Scripture*, if not according to *Thomas Hicks*. But it is not the firſt Time by many that Scripture in a *Quaker*'s *Book* has been given, under that Name, for groſs Error and Deluſion. *That the Spirit manifeſts the Promiſes, exerciſeth Faith in, and fulfils them*, cannot be falſe Doctrine, if it be allowed to give a true Underſtanding of them, and if it gives to exerciſe in them, and finally, to accompliſh or fulfil them. But his Inſinuation lies here, that the Spirit of God is that which believes in God, and exerciſes Faith for it ſelf in God, which was never G. W's Intent. But as I have ſaid, *the Spirit is that only which gives us Faith, and exerciſeth that Faith it gives in the Promiſes of God, which are Yea and*

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Amen in that Seed, the *Quakers* preach People to believe and grow in; for which *T. Hicks* is pleaſed to call us *Praters*, *Canters*, *Enthuſiaſts*, *Mad-men*, *Idle*, *Non-ſenſical*, *Blaſphemous*, *Inſpired of* Satan, *and as vile Impoſtors as ever were*, &c. For which God Almighty rebuke his Envious, Enraged and Unclean Spirit.

CHAP. XII. *Of* Reſurrection *and* Rewards.

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THE laſt Doctrine he inſinuates our Denial of, is that of the *Reſurrection from the Dead*. That which he brings under the *Quaker*'s Name, as a ſufficient Proof for that Suggeſtion I ſhall relate, that every Impartial *Reader* may be ſatisfy'd of the Man's Inconſiſtency with ſound Doctrine, as well as the Common Juſtice of Doing as he would be done by. Dial. Ibi.

In Anſwer to his Queſtions about the *Reſurrection of the ſame Carnal Body that dies*, he brings in *G. Whitehead* thus:

Q. *Is it not written, Thou Fool, that which thou ſoweſt is not the Body which ſhall be, but God gives a Body as pleaſeth him?*

Thus (ſaith *Thomas Hicks*) *Whitehead* replied; and *G. Fox* the Younger ſpeaks to the ſame Purpoſe. *To Fools that ſay, This Body of Natural Fleſh and Bones ſhall riſe; I ſay, The Body which is ſown, is not the Body which ſhall be.* I query, (*ſaith he*) Whether both theſe Perſons do not tacitly deny the Reſurrection of the Body?

Now that *T. H.* hath ſhewn himſelf at once Diſhoneſt and Erroneous too; Let it be obſerved, 1. That from our Denial of the Reſurrection of the ſame Natural, Fleſhly Body, he abſolutely infers and concludes, *our Denial of the Reſurrection of the Body in any Senſe*; which is great Injuſtice to any Adverſary. 2. Let it be well obſerved, that *he makes the Scripture it ſelf to deny the Reſurrection, and ſo Heterodox*, by Accounting *G. Whitehead* and *G. Fox* their Anſwers in Scripture-Language, *to be a Denial of the Reſurrection*: For if *T. Hicks* does not intend by his Arguing, That the ſame Body that died, without a Mutation, ſhall riſe again, what makes him to quarrel the Apoſtle *Paul*'s Saying, *Thou Fool, that which thou ſoweſt is not the Body which ſhall be*; and repute us *Hereticks* for believing him?

Certainly his groſs Belief of the *Reſurrection* is inconſiſtent with Scripture, Reaſon, and the Belief of all Men right in their Wits in the Point. How can he have the Confidence to call the *Scripture his Rule*, and yet Contradict it ſo egregiouſly, as when the Apoſtle tells us, *It is not the ſame Body that is ſown that ſhall be*, to aſſert, *that it is the ſame Body*, and that who ſays the Contrary, denies the Reſurrection of the Dead, and Eternal Recompence? In ſhort, We do acknowledge a Reſurrection in order to Eternal Recompence, and that every Seed ſhall have its own Body, and reſt contented with what Body it ſhall pleaſe God to give us; But as we are not ſuch Fools as curiouſly to enquire *What?* ſo muſt we for ever deny the groſs Conceits of *T. H.* and his *Adherents* concerning the *Reſurrection*.

But *T. Hicks* would have us believe, that the Apoſtle ſaid *Thou Fool*, to him *that denied, and not to him that owned the Reſurrection*; But he muſt excuſe us if we refuſe to Credit him; for it was not, Whether every Seed ſhould riſe with its own Body, or that Bodies ſhould riſe, but, as taking that for granted, the Queſtion was, *What Bodies they ſhould be*. So that *Thou Fool* is moſt due to *T. Hicks* and his *Aſſociates*, who are not, with us, ſatisfied to leave all with the Lord, but intrude and query, *What Bodies ſhall riſe?* Wherefore no Anſwer can be more proper to him than, *Thou Fool*, (Thomas Hicks) *That which thou ſoweſt is not the Body that ſhall be.*

But he thinks he is not without Reaſon; *For*, ſays he, *If the* It *in the Text be not the ſame Body, how can that be called a Reſurrection; for that ſuppoſeth the ſame?*

I Anſwer, If a Thing can yet be the ſame, and notwithſtanding changed, for Shame let us never make ſo much Stir againſt the Doctrine of *Tranſubſtantiation*; for the Abſurdity of that is rather out-done, than equalled, by this Carnal Reſurrection.

The *Papiſts* ſay, That *the Bread and Wine after Conſecration are very Chriſt, tho' the Accidents remain. Tho. Hicks*, and Abundance of that Sort of Men, hold, *That Man's Body in the Reſurrection is the ſame with that Carnal Body buried, and yet that it is changed to a Spiritual Body*: How is it poſſible that It ſhould be the ſame, and not the ſame? How that Body, and yet, as the Apoſtle ſays, *Thou ſoweſt not that Body that ſhall be*, is very hard to reconcile.

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And truly, that which is yet very ſtrange, Thoſe *Three Scriptures* peculiarly cited in Defence of his groſs Conceit of the *Reſurrection*, are either relative of another Matter, or directly oppoſite to, and inconſiſtent with his Aſſertion.

Dial. Ibid.

1. *And this Mortal ſhall put on Immortality, this Corruptible ſhall put on Incorruption*, 1 Cor. 15. 53.

I grant that this implies a Change; but I deny, that it ſo much as intimates, that Men ſhall riſe with thoſe very Carnal Bodies that were buried. No, the Apoſtle not only tells us, that the Body ſown is not the Body that ſhall be, *but that Fleſh and Blood cannot inherit the Kingdom of God*, ver. 50. If the Fleſh and Blood be tranſmuted, or changed into no Fleſh and Blood, I query, (and I think I may do it ſafely too) *Whether It be the ſame Fleſh and Blood, that is changed into no Fleſh and Blood, that is the Body raiſed?* O Abſurd, Dark and Carnal Man!

Nor am I afraid to tell him, that the Scripture cannot rationally be taken ſtrictly, as Tranſlated (neither ought many more) for there are certain *Figures*, *Modes* and *Ways* proper to that Language in which this Epiſtle was written, which are to be underſtood with Allowances; for how can the *Mortal* (taken for *Mortality*, and not him who in Part is *Mortal*) put on Immortality; *Can Mortality be clothed with Immortality?* Then it ſeems that Mortality is the Perſon, and Immortality the Garment. If *T. Hicks* ſhould tell me, No, it is meant that the *Mortal Body ſhould be changed into an Immortal Body*, it follows that he is gone from the Letter of the Text into an Interpretation, as well as that it contradicts his abſurd *Identity* or Sameneſs of Body: If ſo, it is as Lawful for me (and more, if in the Right) to conſtrue it thus, *That we, who are Mortals reſpecting our Bodies, put off the Mortal Part, and put on inſtead thereof Immortality*; ſuitable to that weighty Paſſage of the Apoſtle *Paul*, 2 Cor. 5. 1. For, *We know that if our Earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, an Houſe not made with Hands, Eternal in the Heavens*; which as directly concludes the Change, not of Accidents, but Bodies, from an Earthly Houſe or Tabernacle, to an Heavenly Houſe or Building, as ever any Thing can be ſpoken by Men or Angels.

To conclude: Since *Mortality* cannot properly put on *Immortality*, but Man that is clothed with *Mortality*, may put off, or exchange *Mortality for Immortality*, becauſe otherwiſe *Mortality would have Immortality for its Garment*; a Thing impoſſible and abſurd; I do infer that this Place yields no Strength at all to *T. Hicks*'s groſs Apprehenſion of the *Reſurrection*.

2. His next Scripture is that in the *Romans*, But *if the Spirit of him that raiſed up* Jeſus *from the Dead, dwell in you, He that rais'd up* Chriſt *from the Dead, ſhall alſo quicken your Mortal Bodies by his Spirit that dwelleth in you.*

But this is nothing to *T. H*'s Purpoſe in the leaſt; for the Apoſtle treats not here of the *Reſurrection of Dead Carnal Bodies* in our *Adverſary*'s Senſe, as the whole Chapter ſeriouſly proves; but of the *Inward Work of the Spirit*, in order to the making Man's Body a fit Temple for the *Holy Ghoſt* to dwell in, as he writ to the *Corinthians*.

3. The third Place he brings, is out of the Epiſtle of *Paul*, writ to the *Philippians: He ſhall change our Vile Bodies:* Upon which he ſays, *This cannot be meant of a New Created Body, becauſe ſuch a Body cannot be ſaid to be either Vile or Changed.*

But what makes this for his Conceit? Surely nothing: For if the *Vile Body* be changed, *then it is not that Vile Body*; therefore not the ſame Body. Again, to ſay, *that Scripture can't be meant of a New-Created Body, becauſe ſuch an one can't be ſaid to be either Vile or Changed, makes much againſt him:* For, 1. It is to ſay that the Body that ſhall be, is Vile, elſe what means his Saying, *Becauſe ſuch a Body cannot be ſaid* To Be (not to have been) *either Vile or Changed.* 2. Though the Body that ſhall be, may not be ſaid to be either Vile or Changed, yet it may be given of God in Lieu of a Vile Body, and ſo the Vile Body Changed for One that is Glorious. It was either Ignorantly or Sophiſtically done in *T. Hicks*, to imply, *That Body that ſhall be, could not be ſaid to be Changed*, ſince the Change lies on the Side of the Vile Body, that is exchanged for a more *Glorious Body:* Therefore all along we muſt conclude, *it is not the ſame, but another Body.* But how Diſingenuous is *T. Hicks*, to repute *G. W*'s Anſwer in the Apoſtle's Words, a preſſing the *Metaphor* too far, and yet by ſo doing, runs himſelf into this Dark Imagination of a *Fleſhly Reſurrection*.

But *T. Hicks* thinks, *The Joys of Heaven Imperfect elſe.*

I Anſwer. Is the Joy of the Ancients now in Glory, Imperfect? Or are they in Heaven but by Halves? If it be ſo unequitable that the Body which hath ſuffered ſhould not partake of the Joys Cœleſtial; Is it not in Meaſure unequal, that the Soul ſhould be rewarded ſo long before the Body?

This Principle brings to the *Mortality of the Soul* (held by many *Baptiſts*) or I am miſtaken: But why muſt the Felicity of the Soul depend upon that of the Body? Is it not to make the Soul a Kind of Widow, and ſo in a State of Mourning and Diſconſolation, to be without its *Beloved Body*? Which State is but a better Sort of Purgatory. See *T. V.* and *T. D.*

What made the Apoſtle *willing to be abſent from the Body, that he might be preſent with the Lord*, 2 Cor. 5. 8, 9. if ſuch a Diſſolution brought Sadneſs inſtead of Joy, as our *Adverſaries* in the *Point of the Reſurrection ſuggeſt*, if not boldly affirm? In ſhort, If the Compleat Happineſs of the Soul reſts in a Re-Union to a Carnal Body, for ſuch it is Sown, then never cry out upon the *Turks Alcoran*; for ſuch an Heaven, and the Joys of it, ſuit admirably well with ſuch a *Reſurrection*. The Reaſons I have to give againſt this Barbarous Conceit, I thus contract.

1. Becauſe that the Scripture ſpeaks of a Diſſolution, and no Reſurrection of that which is diſſolved, being Earthly, and Unfit for a Cœleſtial Paradice; and therefore holds forth a *Building of God, an Houſe Eternal in the Heavens*.

2. If the Body be the ſame, it muſt have the ſame Nature, otherwiſe not the ſame Body: But if it have the ſame Nature, it will be Corruptible ſtill: Mortal Seeds bring forth Mortal Natures, not Immortal; Neither can Mortal be Immortal, and yet the ſame Nature as before, for that Change made, tell me, What remains of the Old Earthly Body?

3. It makes the Soul uncapable of Compleat Happineſs without a Fleſhly Body, as if Heaven were an Earthly Place to ſee, walk in, and for all our Outward Senſes to be enjoyed and exerciſed, as in this World, though in an higher Degree; which I call *Mahometiſm*: For what Spiritual Happineſs the Body now can have, reſpecting God, is derived through the Soul to the Body, and not through the Body to the Soul. Beſides, if ſo great a Change or Alteration paſs upon the Body, how is it that Carnal and Senſible Body that ſuffered? And how can that ſame Body be equally Senſible of Cœleſtial Delights? For the Fleſh and Blood that ſuffered, is not to enter God's Kingdom; and if that very ſame Carnal Body enter not, which ſuſtained any Part of the Tribulations, the great Knot is broken, and our *Adverſary's* ſtrongeſt, if not only Plea, is render'd Invalid: For if the ſame Natural Body, Parts and Senſes, conſiſting of Living Fleſh, Blood and Bones, that ſuffered and dyed, riſe not, another is given in which the Children of the Reſurrection (who have ſuffered in the Fleſh) have their Recompence: And if they do ſo ſtrictly Riſe as they Dyed, then every Man is to Riſe *Married*, *Low*, *High*, *Fat*, *Lean*, *Young*, *Old*, *Homely*, *Handſome*, and according to former Complexion and Sex: And which is yet more unreaſonable, *This Body is to be Uncorruptible, Immortal, Spiritual, Faſhioned like Chriſt's Glorious Body, and as the Angels of God.* May our Adverſary bluſh at theſe dark Imaginations but here touch'd upon, becauſe more largely handled elſewhere? Only I cannot but ſignify, that this Sort of *Reſurrection* pleaded for, is renowned by ſome *Baptiſts*, and ſeveral other more Clear-ſighted *Profeſſors*.

For our Parts, *A Reſurrection* we believe, and of Bodies too, unto Eternal Life. What they ſhall not be, I have briefly ſaid and proved; What they ſhall be, we leave with God, who will give every One a Body as pleaſeth Him; and *Thou Fool* belongs to the *Unneceſſary Medler*.

CHAP. XIII.

Ch. XIII.

A Collection of ſome of T. Hicks*'s many* Contradictions, Perverſions, Lyes, Forgeries, Railings *and* Scoffs *at* Witneſſing; *from all which, he is proved to be neither a* True Chriſtian, *nor a* True Man.

His CONTRADICTIONS.

Argum. I. HE *that contradicts himſelf, is not led by God's Spirit, and conſequently no Child of God, nor certain of his own Faith; but ſo doth* T. Hicks; *therefore* No Chriſtian Man.

He tells us, *That the* True Light *hath Enlightned every Man, from* John 1. *and that*

In Contradiction to which, he makes this Light *to be* but a Part of the Soul, *by which*

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that it ought to be attended upon, making the Light to be diſtinct from the Soul, and not the Soul, *Dial.* 7. 22.	*which he falls into the ſame Confuſion he falſly would faſten upon us, namely,* That if the Soul ought to obey the Light, it would it ſelf, which is abſurd, and cannot be, *Dial.* p. 14. 32.
2. He acknowledges, *That the Light checketh within for many Evils, and exciteth to many Good Things, and that he ought to ſhun thoſe Evils, and do that Good,* p. 8. In ſhort, *That Chriſt is the Light and Life of Men,* p. 22.	*Yet he dares to tell us, that this Light, in directing to it's Beſt Actions,* ſwelleth Men but with Proud Conceits, and that it doth deceive and miſguide ſuch as follow it, p. 3. and 37.
3. But I do, and muſt bear Witneſs againſt thy Erroneous Opinion, *If true to the Light in me,* p. 8. *I am to do what the Light in my ſelf directs me, and herein is my Comfort,* p. 91. Again, Where a Rule is, *there muſt be Light in the Subject, yielding Obedience; otherwiſe no Reaſonable and Acceptable Service,* p. 14. *I grant it ought to be obeyed,* p. 7.	*To Unſay which, he aſſures us, as his Judgment at leaſt,* That the Light is Uncertain; in one Man it teaches one Thing, in another the directly contrary; ſo that (*ſays he*) there can be no Certainty of Truth or Error, Sin or Duty, by this.
Again, he ſays, that 'tis no Diſparagement to the Light within, to ſay, *that God doth make any Thing more known of his Will than is, or can be known by it; for 'tis but to ſay,* that each Degree of Light is ſerviceable to it's End, p. 36.	*In direct Undervalue of, and Oppoſition to which, he tells us, within two Pages after,* that the Improvement of the Light within, ſubverts the Covenant of Grace, the only Way God hath Revealed for Salvation; *And,* that it directly oppoſeth it ſelf to the Ends of the Covenant, and ought to be rejected, p. 38.

From all which it is very obſervable, Firſt, *That the Light is Chriſt's Light.* 2. *That it ought to be obeyed.* 3. *That it is not a Diſtinct Light from a Goſpel Light, but in* Degree *only,* and conſequently, *One and the ſame Light;* therefore *Saving in it's Nature.* But in Contradiction to all this, he ſays, 1. *That it is Part of the Soul.* 2. *That it will Miſguide and Deceive.* 3. *That it is Repugnant to the Ends of the Covenant of Grace, and ought to be Rejected.* Theſe are a few of his very many Self-Oppoſitions. Now if this be to argue *ſafely, prudently,* and like a *Diſputant,* I am greatly miſtaken: Sure I am, there is nothing of *Truth* or *Chriſtianity* in ſuch Confuſion. *For that Man ſhould be obliged to obey a Light that does miſguide, or that* Thomas Hicks *ſhould talk of acting according to the Light in him, making his Appeal thereto in others; and yet ſuggeſt that it may deceive and oppoſe the very Ends of the Covenant of Grace,* is with me the Top of all Impudence, and Self-Contradiction.

Argu. II. *Who Perverts and Miſrepreſents another Man's Principles, acts not like a* True Chriſtian Man; *but ſo doth* T. Hicks, *therefore no* Chriſtian-Man.

Of the Quakers Principles.	*And* Thomas Hicks*'s Perverſions.*
1. Becauſe we hold, Chriſt is God, and God the Light, and that all Men are Enlightned by Him;	*He concludes,* That every Man comprehends whole God, and whole Chriſt, *Dial.* p. 2, 3, 4, 5.
2. Becauſe we aſſert it to be ſufficient to ſave all from Sin, who are led by it, and walk in it;	*He concludes from the Ignorance and Wickedneſs of thoſe that have it tendered to them, but obey it not,* that the Light is Ignorant, Weak, and Deceivable, *Ib.* p. 10, 32, 33, 34.
3. From our Belief in the Light's Sufficiency to ſave, as that which was, and is given of God for Salvation, to as many as bring their Deeds to it, and are tranſlated by it.	*He infers,* That all other Means are needleſs, *not conſidering it was not the Light's Inſufficiency, but Man's Weakneſs, that has neceſſitated the Great Light to make Uſe of External Means to bring Men's Minds, from wandring abroad, to the Inward Light, which is the Juſt Man's* Path, Ib. 12, 36, 37

He 4. From

4. From our making the Illumination in Man to be a Natural Emanation, or Product of the Divine Word which made all Things.	*He wickedly turns* it to an Effect of God's Power, *and ſo would by that Argument make the Trees*, &c. *alſo Divine*, Ibid. p. 3. 4.
5. From our aſſerting that Chriſt ſhineth by his Light in the Heart of every Wicked Man, as well as every Good Man.	*He tells People*, that we hold Chriſt to be in every Wicked Man, as he is in his Saints, Cont. p. 45, 46. *though ſuch Ungodly Perſons partake not of his Holy Life and Power, neither are ſubject unto his Government.*
6. From our affirming God's Promiſe made Good, that he would be the Teacher of his People; and directing People to God's Light in them, as the Goſpel-Inſtruction to the Way of Life.	*He Wickedly infers againſt us, yet as our Meaning*, that we deny all Miniſtry, all Viſible Worſhip, *&c. though they ſtand in God's Power and Spirit*; Dial. p. 42, 43. *A Thing never believed nor intended.*
7. When we ſpeak of Chriſt's Manhood, or Chriſt's Viſible Appearance, and when we ſpeak of his Eternal Godhead, or as he is now to his Saints and People, ſaying, he was never as ſuch, Viſible to Wicked Men.	*He is not aſhamed to tell the World in our Name*, that Chriſt was never Viſible to Wicked Men, as to that Bodily Appearance, and therefore that we deny any ſuch Appearance at all. *Cont.* p. 37, 43. 41.
8. From our Believing Chriſt to be in his People, according to expreſs Scripture, and our aſſerting that as ſuch, he is Crucified by Wicked Men.	*He infers*, that we deny Chriſt to be as well without, as within; and that he was ever Crucified in the Fleſh, Dial. p. 44. *O Wicked Man!*
9. From our Denial of their rigid Satisfaction, that is, that Chriſt was puniſhed by his Father for our Sins; and that Sins paſt, preſent and to come, are anſwered for; and that Men may be Holy in Chriſt, by Virtue thereof, whilſt not New, but Old Creatures, and ſo Unholy in themſelves, their Conſciences not being Purged from dead Works;	*He unworthily concludes*, that we diſown Chriſt's Death and Sufferings as a Propitiation, that his Body was an Offering for Sin, that he bore the Weight of the Iniquity of the whole World, that he carry'd away Sins paſt, and ſealed Remiſſion in his Blood to as many as believe; and that we expect to be both forgiven and accepted, not for Chriſt's-ſake, nor in his Sacrifice and Righteouſneſs, but our own Works, *Dial.* p. 9. 10. *Cont.* 48, 49, 50, 51, 52, 52. *All which is an horrid Abuſe of us.*
10. From our aſſerting the End of Chriſt's Coming to be not only the Forgiveneſs of Sin paſt upon Repentance, but the finiſhing of Tranſgreſſion in the Creature by the Operation of his Power in his Inward and Spiritual Appearance;	*He wickedly infers*, that we make his Viſible Appearance of no Value, and, deny the End of Chriſt's Sufferings. *Dial.* p. 10. *Cont.* p. 50, 51, 52, 53, 54. 55.
11. Becauſe we ſay that Men are not accepted of God, but upon the Inward Work of the Holy Spirit in the Soul, as to daily Communion with God: And that there is not another Way to be ſaved from Sin preſent and to come, than by Chriſt's Inward Manifeſtation and Operation.	*He Inſinuateth as our Faith*, that we purchaſe our Forgiveneſs by our own Good Works, and not that Chriſt was God's Propitiation, by whom Remiſſion of Sins paſt came; *which is the meer Love and Mercy of God, declared then by him in the World more eminently, and now by the Light in the Conſcience, to all that Repent.* Ibid. p. 51, 52, 53.
12. Becauſe we make Obedience a Condition to Salvation.	*He would have People believe*, that we make it the Meritorious Cauſe, *and ſo* Papiſts, *Dial.* p. 2, 63.
13, Becauſe we ſay that Chriſt is but our Example in his abiding in the Father's	*So Wicked is he as to conclude*, that we believe Chriſt to be in *All Things but* an

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14. From our pleading for a Perfection from Sin, and a Growth to the Meaſure of the Fulneſs of the Stature of Chriſt in this Life.

15. From our aſſerting True Rejoycing to be the Reſult of God's Work in Man, and Man's Conformity to him, and what Man ſows he reaps.

16. Becauſe we ſay, that ſuch Works as are wrought by the Holy Spirit in us, are neceſſary to Eternal Life, and may in a Senſe be ſaid to obtain it; ſince the Lord hath ſo freely offered it upon the Condition of Believing and Obeying, the Fruits of the Spirit of God in Man.

17. Becauſe we ſay all True Spiritual Liberty ſtands in God's Power, that looſes from *Satan*'s Snares.

18. From our aſſerting that the Breath of Life, which came from God, by which *Adam* became a Living Soul to God, was ſomething of God himſelf.

19. From our Preaching the Redemption of the Seed from under the Weight and grievous Preſſures of Sin, and calling it the Loſt Groat, and Pearl in the Field, *&c.*

20. Becauſe we ſay the Scriptures are not the great Goſpel-Rule but the Spirit, becauſe the Diſpenſation of the Spirit is that of the Goſpel more peculiarly, and that without it we cannot underſtand, or ſavingly believe any Thing declared of in the Scripture; and therefore that it is our Rule for believing the Scriptures themſelves;

21. From our aſſerting, that what was a Commandment to any Servant of God in old Times, is not ſo to us, becauſe ſo to them; that is, ſuch *as going to* Pharaoh, *going Naked, going to the King's Chappel, as* Moſes, Iſaiah *and* Amos *did*; as alſo thoſe Elementary Types, Shadows and Figures appointed for a Seaſon, and to paſs off, That ſuch are not Commandments to us unleſs required by the ſame Spirit anew;

an Example. Ibid. p. 54. *Behold this Wickedneſs!*

He confidently infers our Denial of a Perfection in Degrees, and our Belief of as high a State of Perfection of Glory in this World, as hereafter. *Dial.* p. 48, 49, 50, 51.

This Perſon baſely infers our utter Denial of any Cauſe of Rejoycing from what Chriſt had done for us, when bodily in the World, or by his Righteouſneſs now in us. *Ibid.* p. 53.

He Wickedly ſuggeſts in our Name, that we expect to Merit Eternal Life by Good Works, and thoſe of our own working, as the Spider weaves his Webb out of his own Bowels. *Thus does he pervert and miſconſtrue our pure Faith.* Dial. p. 38. Cont. p. 51, 52.

He unrighteouſly infers, That who are not of our Way, ſhould have no Liberty. *Cont.* p. 87. *O Impious Man! God will reckon for theſe Things with thee.*

That he may keep his old Wont, he falſly renders it as our Meaning, that the Soul is a Part of God; *and then faſtens all his hideous Conſequences Diſhoneſtly upon us.* Dial. p. 45, 46.

He dares to give it our Faith, that we believe that Holy Seed to be in a Loſt, Undone or Polluted State, *Dial.* p. 47. *Cont.* p. 49. *than which what can be more Wicked?*

He baſely ſuggeſts, that *Quakers* caſt off all Precepts in the Scriptures, and will not bound either their Doctrines or Lives thereby, and ſo will not bring their Cheats and Impoſtures to the Teſt thereof, counting them of no more Authority *than Æſop's Fables.* Dial: p. 20, 21, 22, 23, 24, 30, 31, 32, 33, 34, 35, 36. *Cont.* Epiſt. to the Reader. *Behold your* Anabaptiſt-*Preacher! Indeed an Ungodly Wreſter to his own Deſtruction.*

It is not a little his Endeavour Unrighteouſly to infer, that thoſe Moral, Perpetual, and Eternal, Holy Precepts, thou ſhalt have no other God but me; thou ſhalt not Murder; thou ſhalt not commit Adultery; thou ſhalt not Steal; thou ſhalt not bear falſe Witneſs, *&c.* are not binding upon us: But that we give our ſelves the looſe of ſuch horrid Principles, as the contrary; and are therefore inconſiſtent with Civil Government, *Cont.* pag. 59, 60. *As if that Eternal, Holy, Omnipreſent Light, with which we are enlightned, did not continually declare and require theſe Juſt and Righteous Things at our Hands. God rebuke him.*

22. From our Uſe of the Scripture, and a Miniſtry with ſuch like Means, though by the Aſſiſtance and Leadings of the Eternal Spirit, and for this End, that all may come by them, *as Helps*, to the Life and Power it ſelf; the great End of all External Means;	*He would inſinuate* the Inſufficiency of the Light, and does prefer the very Beggarly Elements of the *Jewiſh* Religion before it, *which holds as well againſt* God, Chriſt *and his* Power, Grace *and Holy* Spirit, *becauſe the like Means are uſed, notwithſtanding, to reclaim and reſtore Men to a State of Happineſs; but if that were Wicked, what can his Reflection be upon the Light?* Dial. p. 37, 41, 42, 49.
23. Becauſe we ſay that no Man can rightly worſhip God, without the Preparation and Motion of his Holy Spirit, which we daily wait to feel, and accordingly are prepared and drawn forth to worſhip the Lord, whether in publick or private; for we never ſought his Face in vain.	*This Envious Man ſuggeſts*, that we never wait to be ſo prepared or moved; But if the Spirit of God compels us not, God muſt go without his Worſhip, and not blame them, *with ſuch like*, making as if the Spirit were as far off, as he would have Chriſt; and that to ſtay till Men were mov'd, were never to worſhip: *which ſufficiently ſhews his Ignorance of that Spirit, whoſe alone Leadings make a Child of God, as well as the Wicked Uſe he makes of that Holy and* Chriſtian *Practice*, Cont. p. 60, 61.
24. From our aſſerting, that every Man ought to be convinc'd of what he does, and that by the Light in him, as his Rule of Faith and Duty, before he ſets about to do or perform it.	*He inſinuates*, the Impoſſibility of our Renouncing and Rejecting any tenacious Diſputer about unprofitable Queſtions, that may go out from us as a Religious Society, becauſe ſuch Perſon or Perſons, may plead the Light within for it, *Cont.* p. 64, 65. *As if they might not as well plead the Scripture too, upon his Belief of a Rule, and give him the ſame Difficulty? Muſt every one uſe the Scripture right that pretends to it as their Rule? If not, then why may not ſeveral pretend to the Guidance of the Light, for that which the Light really condemns.*
25. From our denying the Reſurrection of the Natural and Corruptible Body, and leaving it with the Lord to give us a Body as pleaſeth him,	*This Caviller and Fooliſh Intruder into Sacred Myſteries, endeavours to poſſeſs People* with our being Shufflers about, and Denyers of the Reſurrection of any Body to Life Eternal, however Spiritual or Glorified. *Dial.* p. 56, 57, 58, 59, 60, 61, 62.
26. And from our aſſerting the Unity of God and the Soul, and our Denial of their Carnal Reſurrection,	*He blindly concludes*, that the Soul is part of God, and ſo no future Rewards or Puniſhments at all to be expected by any. *Dial.* p. 16, 17.

Thus much to give the World a Taſte of the Man's Spirit. He that can thus far believe him to be an *Honeſt Man*, ought to be condemned for great *Ignorance* and *Diſhoneſty*, God that made Heaven and Earth, will Recompenſe it into *his Boſom with a Vengeance, if he Repent not.*

A Collection of a Few of his Many GREAT LYES.

Arg. III. *He that Lyes is not of God; but* Thomas Hicks *is a Lyar; therefore* not of God, *then* No Chriſtian.

1. Firſt, *That our owning of Chriſt Jeſus is indeed no other than* A meer Myſtical Romance, *and that the Chriſt we own is no other than a* Myſtical Romance, Dial.

1673. Ch. XIII. *Dial.* p. 10. *Contin.* p. 9. A Prophane Untruth; *Untruth*, in ſpeaking ſo of us; and *Prophane* with a Witneſs, to call the Light a *Myſtical Romance*, which he juſt now ſaid, *ought to be obeyed*. Is this your Champion?

2. *That according to the* Quakers *Conceits*, *Scripture and Reaſon muſt not be made uſe of*, Ibid. p. 26. A Lye our Books and Practice plentifully prove.

3. *That the Light in us ſees no Neceſſity of a Mediator*, Ibid. p. 35. When God knows we feel the daily Benefit of one.

4. *That the* Quakers *account the Blood of Jeſus Chriſt no more than they do the Blood of a* Common Thief. *Ibid.* Pag. 38. An Ungodly Aſperſion.

5. *That we deny his Viſible Coming and Appearance in the World*, Cont. p. 37, 45. Though a Contradiction to himſelf.

6. *That the* Quakers *hold, they can work a Compleat Righteouſneſs* Out of their Own Bowels, *Ibid. Epiſt.* and p. 53. *Dial.* p. 38. and yet a while ſince, all was to be done by the Motion and Operation of God's Spirit alone. O Confuſion it ſelf.

7. *They own Chriſt in all he did*, Only *as an Example*, Contin. p. 54, yet juſt now he made us deny his Coming at all. What ſtrange Lying and Self contradicting is here?

8. *That the* Quakers *Diſſemble when they tell People they own the Scriptures, and that they render them of no more Authority than* Æſop's Fables, *Cont. Epiſt.* That a *Quaker* ſhould ſay, *That which troubles thee is thy* Puzling *thy ſelf ſo much in that* Book the Bible, *thou wilt never be ſetled till thou throw that Book* Away, *Cont.* p. 76. A Wicked Lye. Alſo, *That a* Quaker *ſhould ſay to one* T. Hollbrow, *What doſt thou tell me of the Scriptures? they are no more to me than an old Almanack*: Which we renounce both as being a Lye, and an Irreverent Expreſſion. For *J. Nobbs* on whom it is charged, was a *Ranter*; and if I miſtake not, it was ſpoken before the People *Quakers* were known in the Southern Parts, if not before God's Breaking forth by them.

9. *That any Thing againſt our Miniſtry (though never ſo true) muſt be looked upon as the greateſt Lye*, Ibid. Epiſt. But this is one to be ſure; God will clear their Innocency and confound their bitter Enemies.

10. *That* Nicholas Lucas *ſaid to one of* T. Hicks's *Acquaintance, that he might burn the Bible, and ſerve God as well without; and that he might write as good Scripture himſelf, if he would have any*, Ibid. pag. 5. A Lye, which he diſowns.

11. *That they appoint their Miniſters afore-hand, to ſpeak in ſuch a Place, and at ſuch a Time; and that they go to Meetings only to encourage* (that is, *to decoy, trepan and inveigle) others*, Ibid. p. 66. Very Lyes, I teſtifie in God's Fear.

12. *That the* Quakers *bid People follow the Light within, and if they do ſo, then will they load ſuch with moſt bitter Revilings*, Ibid. p. 68. A Lye, every tittle of it. What? Are they repreſented to be *Overturners of all Things to exalt the Light within*, and now revile People moſt bitterly if they obey it?

13. *That one of us ſhould bid her Husband take another Woman*, Ibid. p. 63. We charge upon him for a Slander.

14. *That Motions of God's Spirit are pretended by* Quakers, *at leaſt one of them, to refuſe Juſt Debts, and that they may do ſo by their Principles*, Ibid. p. 69. is alſo a Story hatcht in Hell.

15. *That ſcarce a Man that reads* W. Penn, *but thinks him to be either* Diſtracted or Worſe, *Cont.* p. 87.

16. *That ſuch as ask us Queſtions we call Reprobates, in the Sorcery, Witchcraft, polluted Beaſts, Serpents, Sots, &c.* Ibid. p. 86.

17. *That one of us ſhould ſay, of one that had writ againſt us, that if he writ any more againſt us, we would Print any Thing againſt him, that any would report,* Be it what it would. *Dial.* p. 73.

18. *If any Diſcourſe with us, 'tis the Man, and not the Argument that we will be concerned with. And if we can fix any Thing that is Odious, it ſhall paſs for an Anſwer, and a Confutation; And to fill up their Wickedneſs they will in their ſolemn Way of Prophaneneſs and Blaſphemy, bleſs God that they have thus anſwered.*

But who has moſt medled with Perſons may be ſeen, who unprovokedly has taken into Twelve Sheets about Twenty Perſons, and all of them ſuch as have been wholly unconcerned with him, and are Strangers to him; a Way I never took. How far we meddle with our Adverſaries Strength, our Books will beſt declare. Nor were his Dialogues with me leſs than a moſt undeniable Demonſtration of the higheſt *Forgery, Partiality, Cowardlineſs* and *Impudence* that ever was given by Man, who falls upon our Concluſions, and never concerns himſelf in our Premiſes: *A Principle obtained through many Arguments, he can tell how to crop, clip, pervert and diſguiſe, and then call it ours*; But to engage an Argument that leads to it, as by us defended, it is not in him ſo much as to adventure; *His Forgeries have been his Anſwers; And our Principles abuſed, he thought, Confutation enough to themſelves.* When he has given an Error, for a *Quaker*'s Principle, truly all may believe it, if they will, for him, he has offered in no Place but little to the contrary, and in moſt Places nothing at all.

How Honeſtly or Worthily he has dealt with us is farther evident, who brings in five of us, *Fox, Dewsbury, Criſp, Whitehead, Penn*, under the Suſpicion of being Wilful Lyars, Fornicators and Adulterers: For though he ſays *but ſome of them*; yet not Naming *Who*, the Blemiſh lies againſt us all, every one being left to his Liberty to think, which are the Men.

Ah! the God of Vengeance will repay this Murdering, Wicked Spirit, that as greedily Hunts after our Ruin, as the Evening Wolf doth after the Prey. If theſe Defamations are to paſs unjudged of the *Anabaptiſts*, God's deſpiſed Light will judge them, when all their Profeſſion ſhall never relieve them from under the Burden of it.

Thus far of *Contradictions, Perverſions* and *Lyes*. Now for a few of his *Forgeries*.

Some of *Thomas Hicks*'s FORGERIES Detected.

I ſhall now endeavour to give ſome brief Account of his *Forgery*; and notwithſtanding the Hole he hopes to eſcape at, I doubt not to make it appear that he is guilty of it, and therefore a *Forger*. My Argument runs thus.

Argu. IV. *He that gives that for a Man's Anſwer to any Queſtion, that is not his Anſwer to that Queſtion, is a Forger; but that* T. Hicks *hath done, therefore* a Forger, *conſequently* no True Chriſtian.

He agrees to the Firſt Propoſition: the Second he denies, as I ſuppoſe, which I will prove.

T. H. Anabaptiſt, Is it Honeſt in you to deny the Scriptures to be a Rule to others, when at the ſame Time you make it a Rule to your ſelves? *Dial.* p. 24, 52.

Quak. *Thou miſtakeſt us when we make Uſe of the Scriptures. 'tis only to quiet and ſtop their Clamours that plead for it as their Rule.*

Anab. Did this Light within create the Heavens and the Earth, *&c.* it being proved that it ſelf is but a Creature?

Quak. *Yes.*

Anab. Is this Light within the Immediate Object of Divine Worſhip?

Quak: *Yea.*

Anab. Doth not this juſtifie that horrid Act of *James Naylor*'s at *Briſtol*, in receiving *Hoſannah*'s with Divine Worſhip, &c? *Dial.* p. 64, 65.

Quak. *I think not meet to anſwer ſuch Enquiries.* A wicked Lye; for we diſowned what was Condemnable, as himſelf afterwards did. Again,

Anab. If this Light be the Rule, who is the Subject capable of underſtanding it? *Ibid.* pag. 13, 14, 15.

Quak. *Thou art Drunk with Words and Carnal Diſtinctions, I know not what thou wouldſt be at.* A very Lye.

Anab. More the Pity, if thou ſo furiouſly Contendeſt for this Thing, and yet knoweſt not what I would be at, &c. *He makes us Bad that he may condemn us.*

Quak. *Thou art a Wicked Creature; Blackneſs of Darkneſs is reſerved for thee.* This is given in Deriſion.

Anab. Was not my Queſtion Plain and Familiar; but is this Anſwer pertinent? Is it not needful we ſhould be informed, who muſt obey this Light? &c.

Quak. *Thou art a Serpent, and the Curſe of God is Eternally upon thee.* A Queſtion never ſo anſwered that he can prove.

Anab. This Language is ſo Natural to you, that it is as difficult for you to leave it, as for the *Ethiopian* to change his Skin, &c. *Ungodly Man! Who ſees not that 'tis his Deſign not to be informed, nor inform us; but to Scoff and Deride us?*

Quak. *Thou manifeſteſt thy Darkneſs, and that thou art ſtill in thy Imagination.*

Anab. What need theſe Impertinencies? T. Hicks *is the Father and Forger of them.*

Quak. *I comprehend thee, and ſee the Serpent's Subtilty in theſe Queſtions; thou art out of the Truth, and drunk with Words.* What is he that ſpues out theſe invented Anſwers?

Anab. Either thou canſt, or thou canſt not anſwer me; be ſo free and honeſt as to tell me ſo. If thou canſt, pray let me know, whether the whole Perſon, or Part, or ſomething elſe? *What is this but to incenſe People againſt us, and beget Deriſion?*

Thus Reader, does this Ungodly *Anabaptiſt* (the Scandal of his Profeſſion) treat us. We charge it all with *Forgery* in the Name of God, the Lord of Heaven and Earth; and every Body that is not Blind, may ſee enough of *Scorn*, *Ignorance* and *Prophaneneſs*. But hear a little more.

Anab. Do you believe the Scriptures to be the true Sayings of God? *Ibid.* p. 25.

Quak. *Yea, ſo far as they agree with the Light within.* An Arrant Forgery.

Anab. How ſhall I know that?

Quak. *I Witneſs it.*

Anab. Muſt I believe thee upon thy own Words?

Quak. *I would have thee do ſo.* Abominable Forgery!

Anab. Was't thou never Miſtaken about Perſons and Things?

Quak. *This is an Enſnaring Queſtion.*

Anab. Did the Primitive *Chriſtians* uſe to anſwer thus?

Quak. *We deny Imitation; We are to ſpeak as we are moved.* O Ungodly Mocker and Forger!

Here's your *Anabaptiſt*, a *Preacher*, a *Perverter*, a *Forger*, and a *Prophaner* of wholeſome Words. Who moved him to this *Romance*, but the Father of Lyes? What *Quaker* can this be beſides his; I mean, *that Unchriſtian* Thomas Hicks? God will avenge the *Quakers* Cauſe upon his Head, as ſure as he is God, if he for theſe Things repent not. But yet a little more upon Perfection.

Anab. Will this convince me, or any other, of your Perfection? *Ibid.* p. 72, 73.

Quak. *Though it do not, yet thereby we ſhall render you ſo Odious to our Friends, that they will believe nothing that is ſpoken by you againſt us.*

Anab. Then may I not conclude, that the Reaſon why you ſo freely Rail againſt, and Reproach your Oppoſers, is only to ſecure your own Credit with your *Proſelytes*?

Quak. *I cannot deny, but that there may be ſomething of that in it.* O Unreaſonable Man!

Anab. Will you be ſo Liberal of your Revilings, whether your *Adverſaries* give Occaſion or no?

Quak. *It concerns us to render them as Ridiculous as we can, and to make our* Friends *believe, they do nothing but contradict themſelves: And if this fail, we will inſinuate ſomething by Way of Queſtion, that may be Reproachful to them.* O Horrible Impiety! God, our God, vindicate our Innocency from theſe Helliſh Slanders.

Anab. But doth not this ſignify a very Diſhoneſt and Malicious Mind in you?

Quak. *We care not what you think, provided our* Friends *think not ſo.* Again, *We will give it out, that we have both Anſwered and Confuted our* Adverſaries, *and our* Friends *will believe us, which is enough to us.*

Obſerve, *Reader*, what a very Villain this *Anabaptiſt* has made of a *Quaker*: But where will it light, *when the* Anabaptiſt *ſhall be known to be the Maker both of the* Quaker *and the* Villain *too?* If this be not Forgery, there is no ſuch Thing in the World? O my Heart trembles within me, to think of this deteſtable Piece of Cheat. He writes as if he were hardned againſt God, deſperate againſt us, and reſolved to the Abuſe of the poor People, to make them believe his *Fictions* to be *Truths*. But the *Devil* always ſpoils his own Buſineſs: For who (not quite diſtracted) can think it to be more our Intereſt, to pleaſe our Friends, *that we are already ſure of*, than thoſe who are not yet ſuch, with Deſign to make them ours?

I charge theſe Things, with Abundance more, relating to both our Doctrine and Practice, upon him, as *Abominable Forgery*: And the Weight hereof ſhall lye upon his Soul in the Day of his Death. And the Righteous God of Heaven and Earth will terribly plead our Cauſe in his Conſcience, to his great Amazement, and perpetual Anguiſh, if he repent him not of theſe Undertakings.

But he objects, what Fierce and Impertinent Language he has given in Anſwer to ſeveral Queſtions *E. B.* furniſheth him with, in his Anſwer to one *Philip Bennet*, a Prieſt; As theſe: *Thou art a Wicked Creature, Blackneſs of Darkneſs is reſerv'd for thee. Thou art a Serpent, and the Curſe of God is eternally upon thee. Thou Beaſt, to whom the Plagues of God are due*; with which he makes a great Boaſt in his *Continuation of his Dialogue*, written in Part, to prove the *Firſt no Fiction*: But till it be better done, he will remain a *Forger* in the Minds of all Impartial People; for that is not the twentieth Part of what he has given under the *Quaker's Name*. Should that be admitted for a Proof ſo far as it extends, We have little Reaſon to believe that to be a ſufficient Proof of the Reality of the firſt, whoſe very firſt Queſtion and Anſwer is a downright Forgery in *G. Whitehead's* Name, and that *with no Quotation*, though he promis'd it; at once proving himſelf *Lyar and Forger too*. But in Defence of that worthy Sufferer, and deceaſed *Prophet* of the Lord, I have this to ſay.

1. *Firſt*, God having raiſed him with others, by His Eternal Power, which was very Dreadful, and Lived as a Flaming Fire in the Boſom of them, againſt the *Formality, Hypocriſy, Covetouſneſs, Perſecution, and other Wickedneſs, of that Generation of Covenant-Breaking Profeſſors, both with God and Man, from whom they underwent bitter Mockings, and cruel Sufferings*, He and They have been drawn forth of the Lord, *to check, rebuke, and ſtrike Dumb, that Unclean, Unregenerate, and Serpentine Spirit and Nature, which was predominant, and that under the Shew of Worſhip, and Forms of Religion, acted in a Myſtery againſt the Life and Power of Godlineſs.* Wherefore, when this *Prieſt*, in his Subtilty, and unclean Wiſdom of the Tribe and Trade of the *Ungodly Phariſee*, propoſed theſe *Deep and Weighty Queries* (not ſo much to be inform'd, as to enſnare; that's God's Word of Truth) *whoſe State was to come to Judgment for Sin, and into the deep Fear, Awe and Dread of Almighty God, becauſe of Iniquity, that through God's Righteous Terrors and Judgments, he might learn the True and Experimental Knowledge of what was convenient for him to know* (For they that do the Will of God, can only know the Life and Truth of his Doctrine) I warrant it from God, and by the Senſe of his Eternal Spirit do declare, that it was the Portion, *and only Fit Anſwer to be given to thoſe Trepanning Queſtions*: And had *E.B.* gone into a familiar Opening of all the Deep Things of the Spirit of God, and Myſteries of his Holy Kingdom, to his Vultrous, Unclean, Serpentine Eye, who was in that Nature that Crucified the Lord of them, *E. B.* had brought upon himſelf, the Wrath of the Eternal, Allwiſe God, whoſe Righteous Judgments were come, and at that Time abroad in the Earth; And I do believe they ſtruck the Prieſt home, or we had heard of him e're this; *For Hypocrites, and Diſobedient Men, ſometimes are ſooner ſtruck with Judgment than Argument.*

2. Nor did the *Prieſt* enquire ſo harmleſly, as *T. Hicks* would falſly inſinuate. Cont. p. [illegible] It is the Language of a *White Devil*, ſet on *to Carp, Cavil, Catch, and Enſnare the Innocent*, for the Promotion of the outſide and formal Religion, then cryed up; and ſecretly to ſmite at, and withſtand the Lord's Spiritual Appearance then breaking forth in the Nation. But the *Prieſt queries ſmoothly*. And what then? *Is it ever the farther from being Serpentine for that?* Was it not then the *Jews* ſought to entrap Chriſt by their Queſtions, when they came with a ſeeming Veneration and Acknowledgment, calling Him *Maſter*, and the like? *Are ſharp Words a greater Provocation, than a Subtil, Twining, and Deceitful Spirit?* If *Thomas Hicks* can no better diſcern Spirits, than to believe every Thing fairly ſpoken, to be True, his Judgment is like to be little minded; he is Dead to all Right Feeling. Every Spirit and Queſtion is not to be anſwered; And can he ſo baſely miſconſtrue our plaineſt and moſt upright Aſſertions, and yet put ſo high an Eſtimation upon every Thing writ againſt us? He ſhews he would have us miſrepreſented at any Rate. Let it ſuffice, that *E. Burrough* gave no harder Names than the Scripture by *Rule* allows, we read of *Dogs, Bears, Wolves, Swine, Serpents, Vipers, Foxes, Children of the Devil*, and ſuch like; and as that Nature to whom they were then given, thought them hard, ſo does *Thomas Hicks* now; but the ſame Power that then gave them, has now us'd them, to the ſame End and Purpoſe; and I abide by it.

3. Whereas *Thomas Hicks* inſinuates, that what *E. B.* ſaid was to the Man, eſpecially as to determining his Eternal State; I ſay, he has in a great Part miſtaken both him and us; For it was not ſo much to the Perſon, *as that accurſed Seed which was transformed in him, by whom the Soul was deceived, and the Heel of the True Seed bruiſed*: Therefore it was an Anſwer of Love to the *Prieſt*, though a

1673. ſharp and heavy Anſwer of Judgment upon *that Mind in him*, which never did, nor never will, nor can pleaſe God in any.

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Ibid. P. 27. 29. 32, 33, 34, 38.

4. 'Tis very hard and wicked with a Witneſs, in *Thomas Hicks*, that he ſhould run away with two or three Leaves of a large Folio Book, of about Nine Hundred Pages, *conſiſting of ſo many Solid Teſtimonies, pertinent Anſwers, Heavenly Epiſtles*; *his Pleas of Liberty of Conſcience, his Letters, Propheſies, and Meſſages to the Powers* (ſome of which his Party is concerned in) and overlook them all; yea, and like a moſt *Irreligious Miſcreant* indeed (for 'tis but a Miſbeliever) and with as much Hard-heartedneſs and Inhumanity, as could be ſhewn by one Man, *trample upon all his Valiant Acts, Tedious Labours, Great Sufferings, and Teſtimony unto Death it ſelf, for the Free Exerciſe of a Good Conſcience to God and all Men*: And as if it were not enough, to rob him of the Praiſe due to his Life, and to ſpeak Evil of him now he is dead, *he endeavours what in him lyes, to invalidate his Reward, by rendring him unworthy of any Portion but what's to be had in Hell.* God is my Record this Day, I would not, to inherit more Worlds than there are Stars in the Firmament, have ſo violated the Law of Charity, againſt the moſt violent of our *Deceaſed Oppoſers*; and God is All-ſufficient both to find out, queſtion, and recompenſe this *Ungodly Traducer*, whoſe Envy, I doubt not, has Fire enough in it, to burn that Good Man's Bones with his Books, as the *Blood-thirſty Pope* did *Honeſt Wickliff*'s; but Thanks be to Almighty God, 'tis not in his Power, nor any of his *Old Covenant-breaking, cankered Adherents*: God has ſwept them off the Stage; And I declare it to be both my *Faith and Prayers*, that they may never come on it more; For it is ſcarcely to be doubted, but if that Day were come, rather than not root out the *Quakers, Thomas Hicks* would firſt forge *Faults*, and then *Evidence* to prove them. No Man can be ſecure of him in common Converſe, who, to compaſs his End, upon ſuch as oppoſe him, will *Self-Contradict, Pervert, Lye, Forge*, beyond which, in this World, is nothing but direct Murder, and that's a Queſtion, *Since in ſome Caſes it were leſs irkſome to Dye, than to be Defamed.*

Is this *Doing as Men would be done to*? Was D. *Patrick*'s *Friendly Debate*, betwixt the *Conformiſts* and *Non-Conformiſts*, ſo Unrighteous in the Account of the *Non-Conformiſts*, becauſe he made their Anſwers? And doth *Thomas Hicks* purſue that Example; yea, to a *Continuation* alſo, as he did before him: Nay, did not *Thomas Hicks* once, upon a Time, condemn the Diſingenuity of that Way of Writing? Yet himſelf the Man. Let us but conſider the early and great Care of ſome called *Anabaptiſts*, to detect the *Forgery* of the *New-England Bloody-Baptiſm*, lately cryed and vended in this City. Could one think that a Chieftane of them ſhould be ſo Guilty of the ſame Injuſtice? And which is worſe, hardened in it too? And which is worſt of all, at that very Inſtant, when they were teſtifying their great Abhorrence to all ſuch Actions, and uſing all poſſible Means to check and interdict the Forgery? But we may learn from hence, how hard it is for *Thomas Hicks*, and ſome of his Abettors, in the Midſt of all their pretended Zeal for the Chriſtian-Religion, *to do as they would be done by*: They can fly to the *Council-Board* for an Order againſt it; to the *Lord Mayor* for a Prohibition of it's Sale; to the *Archbiſhop's Chaplain*, both to recal his Licenſe to the Forgery, and give them one to detect it. *What have they miſt to clear themſelves?* But this had been leſs ſuſpected to be done meerly out of Reputation, if they had taken that Vile (yet their Brother) *Anabaptiſt, T. Hicks*, into hand, for his Envious, Lying *Pamphlets* againſt us; whoſe Greater Pretences to Religion, renders him far the worſe *Forger* of the two: For the *Author of that Pamphlet* did not ſo much make it the Principle of thoſe People to deſtroy, as to recount under the Relation of a *Brother* to the Party murdered, the *Lamentable Tragedy* acted by a Member or two of that People, which, if it had been True (as perhaps it is a Lye) the whole Body had not been concern'd to anſwer for the Paſſion and Fury of two or three particular Perſons, farther than to renounce that Action. But *T. Hicks* hath publickly avowed *Lyes* againſt us, the groſſeſt imaginable, rendring us *Inconſiſtent with Chriſtianity*, and *Deſtructive of the Government* under which we live, and that by *our Principles too*; than which no greater *Charge* can be given, as well as no greater *Lyes told againſt us*. Well! God will be even with them for theſe Things; and will rid both Himſelf and us of that Generation of Vipers and Hypocrites, who make Lyes their Refuge, and glory in their Warfare againſt the Lamb, and His Followers; who will aſſuredly have the Victory: But the Tender-Hearted God will gather, and that ſpeedily, I do believe, as well as that I do very greatly deſire it:

To conclude, in both Books he has given thoſe Anſwets in our Names, which never were our Anſwers at all; And that little he has quoted out of our own Books, he has given as thoſe Anſwers to other Queſtions, and many Times to other Matter, therefore not our Anſwers, but his own: And conſequently *Th. Hicks* is guilty of *Forgery*, and ſo a *Forger*. Thus much of this Subject, to his eternal Infamy, if not wip'd away by unfeigned Sorrow and Amendment of Life.

Of his Railing, Ill Language and Evil Treating our Friends in General, and my Self in Particular.

Arg. V. *He that rails, reviles, calls Names, &c. is no true* Chriſtian; *but ſuch is* T. Hick's, therefore no *true Chriſtian.*

It ſeems a great Crime with *Tho. Hicks*, that the *Quakers* will not own the Scurvy Reflections of their *Adverſaries* (which were the next Way to be thought *Guilty*) And which is ſtranger, he calls them Names for defending themſelves. If we refuſe their baſe *Epithets*, reject their Lyes, and lay their Slanders at their own Door; they report us a Sort of *Foul-Mouth'd People*, *Cenſorious and Judging*; and which is moſt intolerable, they account ſuch Carriage towards us *Goſpel-Zeal* and *Plain-Dealing*, which are only better Words for *Reviling and Railing*. But whilſt ſome have thus ſhewn themſelves againſt us, upon cloſe Encounters with our Books, *Tho. Hicks*, that he may be extraordinary (though in Wickedneſs) *forges ill Language under our Name, that he may the better practiſe Railing againſt the* Quakers. and inſinuate with the Vulgar for a Reality, a *very Fiction*; but ſince the Anſwers, as they are, he pretends to condemn as bad, he is at once to be blamed for *Forgery, and forging that which is reproveable too.*

But that which deſerves our Notice is, that *Tho. Hicks* ſhould be the Man, of all others, that takes moſt upon him *to rail the* Quakers *for their ſharp Dealing with their* Adverſaries, who is not only Unjuſt in doing ſo, *but exceſſive in his Bitterneſs againſt them*, witneſs theſe Scurrilous invective Expreſſions.

A Dialogue between a Chriſtian *and a* Quaker. *Their owning Chriſt, and the Chriſt they own, a meer Myſtical Romance. Cheats and Impoſtures, Lyars, Malignant Errors. Their Hypocriſie, Deceit, Equivocations.* The Way, they arrived to that Degree of Perfection, *was by Quaking, foaming at the Mouth, with dreadful Roarings and Howlings, and this,* he ſays, *the Devil influenced us unto.* Again, *Deluſions, Impertinent Canting, Non-Senſe, Blaſphemy. The* Devil's Slaves. *Paganiſm.* Satan's Snares. *Pernicious and Perilous Errors. They are inſpired and influenced by that grand Impoſtor the Devil. Blaſphemous and Ridiculous Canting. Enthuſiaſtical. They decoy and trepan. Your Idle, Nonſenſical and Blaſphemous Prating. Inſpired by* Satan. *You are as vile Impoſtors as ever were.*

Dial. p. 1. 10. 27. 28. 41. 43. 78. 79, 80, 81, 89.
Cont. Tit. Pa. p. 50. 56. 58, 66, 68. 70.

Thus much of Us and our Way in General, beſides his *Knaves, Cox-Combs, Impudent and Audacious Fellows*, that he has called our Friends in Religious Conferences. I think it not unſeaſonable to ſay ſomething of that Entertainment I have had at his Hand. I am wholly a Stranger to him; I ever had an Eſteem and tender Regard to the Tender-Hearted among that People with whom he walks; I know not that ever I had to do with them in general, and I am ſure, nothing at all with *Tho. Hicks* in particular, as to Religious Controverſie. I may farther ſay, that ſome of them have known me long, my *Temper*, *Education*, *early diſſent from National Worſhips*, my *Sufferings* upon it; and if they will be true to me, they muſt ſay, I have had the keeping of a good Conſcience above the one half of my Life in my Eye, being now about Twenty nine Years old. Now that *T. Hicks* in the midſt of his ſevere Rebukes of us as abuſive to our *Adverſaries*, ſhould treat me with ſuch Unhandſome Reflections, as *Confident Dictates, intoxicated with Pride; Tinkling and Ridiculous Words; Arrogant and Conceited Man; Confident Dictator; Raſh, inconſiderate and Opinionated, I appeal from* W. Penn *in his Rage and Fury; His Talk bewray'd his Arrogancy, tranſported with Pride and Error; Brazen'd with Impudence, Rage and Folly; Precipitate into Blaſphemy.* I ſay, that he ſhould thus vent his Paſſion and Diſpleaſure upon me, who never had to do with him, is certainly very Unchriſtian, and altogether Unworthy of any Man that pretends to correct others.

Dial. p. 83, 84, 85, 92. 93, 94.
Contin p. 87.

But why *Tranſported with Pride and Error?* only, becauſe I ſaid, in Defence of God's revealing his Will to Man, *that methinks this one Demonſtration ſhould ſatisfy all, viz. when neither Man nor Scriptures are near us, there continually attends us that Spirit that immediately informs us of our Words, Thoughts, and Deeds, and gives us true Directions what to do, and what to leave undone.*

1673. And this is the whole Provocation, or Reaſon aſſigned by him, for ſuch Rude and Unhandſome Expreſſions, *and that to a Man that never had to do with him.* God's
Chap. XIII Witneſs in all Conſciences judge betwixt us, if ſo true an Expreſſion deſerves ſuch
Dial. Ibid. Affronts; and if ſuch an Anſwer ought to paſs for a Confutation. Beſides, it is baſely done of any Man, to run down the Labours of any Man by *Shreds* and *Scraps* of Matter; or to fall upon a Concluſion without ſo much as encountring one of thoſe many Arguments that lead to it. A Way, *Tho. Hicks*, of all Men, has proved himſelf moſt expert and moſt unjuſt in. But why *Confident Dictator, and brazened with Impudence, Rage, and Folly?* Becauſe in my *Second Part of the Apology* in Anſwer to *T. Jenner*, a *Prieſt* in *Ireland*, who had publiſhed Scores of Lyes, Scandals, and Perſonal Defamations againſt many of our Friends, and particularly againſt my ſelf, (that his Book ſeemed but an *Epitome of Lyes and Abuſe)* I did ſay, *O wretched Impudence! Could any but a Prieſt brazen'd with Rage and Folly ever pronounce ſo great a Lye,* as that we ſhould perſecute the Truth and it's Followers, with bitter Revilings and Reproachings? when yet ſays *T. Hicks, that to which* Penn *thus replies, is ſuch a Matter of Fact, that Thouſands can bear Witneſs to the Truth of it.* But herein has he done fooliſhly; for it being yet diſputable betwixt us, *what is Truth, and what is Perſecuting, and what is Reviling,* Can he have ſo little Modeſty in his Cries againſt Impudence, as to make our Accuſers and Parties, either *Judges* or *Witneſſes?* We ſhall ſubmit it to an Impartial Judgment; but not to *T. Hicks*'s Pride and Paſſion. However, this is moſt true, that to call Chriſt's Light an *Ignis Fatuus, a dim Light, the Spirit of the Devil, to ſay that we are of the Devil, that we are poſſeſs'd, are Witches, acted and moved by* Satan, *Enemies to God, Chriſt, the Spirit, Religion, human Societies*; with many Stories that we have offered to prove *Lyes* in the Sight of all Men, and particularly what he charged upon my ſelf, *viz. That* Penn, *another of their Teachers, did boldly affirm to a Friend of mine in* Dublin, *that whoſoever ſhall expect to be ſaved by that Jeſus Chriſt that was born in* Judea, *and ſuffered at* Jeruſalem, *ſhall be deceiv'd*; which I declare to be a Lye *in the whole, and every Part of it:* I ſay, this is certain, that ſo much Evil Treatment may well extort that ſharp and juſt Rebuke from me: But if it be Criminal (I know in *T.Hicks*'s Account it is) for me ſo to Characterize a *Prieſt* that has written an entire Book againſt us, in which he had moſt wickedly bely'd our Principles, and abuſed our Friends, and beſpattered my ſelf in particular; what can he think of himſelf, to ſay ſo much more of me, who never writ againſt the *Anabaptiſts* in general, nor *Tho. Hicks* in particular, *much leſs*, that I have *vented or aggravated ſo many horrible Lyes againſt either them, or him?* If his Conſcience condemn him not of Baſeneſs, Paſſion and Partiality, it is ſeared; and if the *Party* he belongs to, judge him not for ſuch unjuſt Procedure, they will be condemned by God's Light, that will bring every unfruitful Word and Work into Judgment.

His inſinuating *that I entitle* J. Naylor's *Blaſphemy and Railing, wherewith he was charged at* Briſtol, *upon the Holy Spirit, and that neither he had, nor I have Words enough to ſignify our Venom and Malignity*; becauſe I ſaid of *James Naylor*'s Book writ long before his being ſo charged, "That if he had treated that accurſed Stock "of *Hirelings* ten thouſand Times more ſharply, it had been but enough; is like the reſt of his ungodly Perverſions already noted; For *firſt* I ſpoke againſt Hirelings; and I have ſaid nothing of them, that the Holy Prophets have not exceeded, who called them *Dumb Dogs, Greedy Dogs, Wolves,* and ſuch like. But *T. Hicks*'s Concern for *Hirelings* ſhews both that he is one himſelf, (and indeed has been ſo a long Time) and next, that he is fallen, with many more, from the *firſt Love* and *Principle* of that People called *Anabaptiſts*.

2. From my Juſtifying *James Naylor*'s Sharpneſs in a particular Controverſy againſt a *Deceitful, Lying Prieſt*; he infers, that I defend him as to his publick Miſcarriages at *Briſtol.* Is this thy Conſcience? Have all thy pretended Scriptural Doctrines, Knowledge, Study, Preachments, &c. brought thee no farther? God will blaſt it all; and bring thee to Judgment for theſe Things.

Well may I return the third Particular againſt thy ſelf, *and warn all People how they adhere to a Man filled with ſo much* Untruth, *Slander, Perverſion and Forgery*; who art alienated from God's Light, as near as it is to thee, and that Heavenly Life that is felt therein by all thoſe who believe and obey the Light.

Reader, Let us not be eſteemed *Railers* becauſe we rebuke *Railing*; Nor our *Religious Cenſure* of their *Perverſions, Forgeries* and *Prophaneneſs*, be accounted

Reviling? 'Tis Trouble enough to us to be thus concerned in Controverſy; We would find other Employment, if ſuch Envious Spirits found not this for us. 'Tis not our Choice, but theirs; They began, and, which is worſe, when the Powers left off. Their reſtleſs Spirit ſhows, it muſt have it's Vent ſome Way. *Policy* and *Enmity*, together, have turn'd it upon us; ſo that our *Peace* from the *Powers* proves a *Perſecution* from ſome of the *Profeſſors*, as the Experience of the *baſe Cowardiſe* of many among them gives us to remember, that the *Power's Perſecution* was the Time of *their Peace*; who, *like Inſects, lay dead during thoſe Winter Seaſons*; We were then their Mud-walls to flat the Shot, and Bulwarks to reſiſt the Aſſaults; and the more *Moderate* prayed, that we might be enabled to ſtand; But no ſooner were we come out of the Fiery Furnace, than we were ſaluted with an *Impoſture from* Lincoln, *and a Lye from* Dover, both ſubſcrib'd by *Anabaptiſt* Preachers, with ſeveral Clamorous Books ſince. An ill Recompence indeed for our Love and Sufferings: But from God is our *Reward*, therefore we are not moved; with whom we leave our Innocency; and he will Effectually plead our Cauſe with our *Adverſaries*.

His SCOFFS, or ſlight ESTEEM of WITNESSING; With a *Word to Profeſſors*; With a Concluſive *Supplication to the Lord.*

Argum. VI. *He that Slights and Scoffs at* Witneſſing, *is no* True Chriſtian; *but that doth* Tho. Hicks, *therefore* no true Chriſtian.

IT was the Way of the True *Prophets*, *Apoſtles*, and *Churches of Chriſt*, to declare of what they had known *Experimentally* of God and his Work, otherwiſe they muſt have been uncertain of the Truth of thoſe Things they have recommended to us: * And ſince the Times of *Reformation*, from the Thickneſs of *Popery*, *Experiences* have been very Excellent Things. I remember, tho' very young to Thouſands, what a great Stir and Flocking there has been in my Time after ſuch *Preachers*, who could by any *Experiences* approach the Conſciences, and tell People upon Trial what *God* was, and what *Chriſt* was, and the *Holy Spirit*, with Reſpect to the Soul of Man, as to *Manifeſtation*, *Operation*, *Conviction*, *Faith*, *Temptation*, *Victory over Sin*, *Regeneration*, and the like. Indeed, it was the Want of this Preaching that gave ſuch a Diſ-reliſh to People of the National *Prieſts*, and they ſuffered not a little for their Change: Sure I am, ſome Forms, reputed leſs *Phanatical* than that in which *T. Hicks* is, preſt cloſely after ſuch a *Miniſtry*, and utterly decry'd all other to be Beneficial in the Church of Chriſt: But the Lord having appeared in a more Immediate and Spiritual Manner, and ſome having taken up their Reſt by the Way, (thereby *loſing their firſt Deſire and Love*, and ſo the more Inſenſible of theſe farther Breakings forth of God's Power amongſt them) under the more refined Form they have ſat down in (and where the Lord in ſome Meaſure might have appeared to them) do they in this Day *ſet themſelves to War againſt the Light and Life of Chriſt within.* For indeed it is a State too *Inward*, *Self-leſs*, and *Spiritual*, for their Carnal Minds, that can only perform an Outward and Formal Worſhip, to arrive at. Now ſuch being cloſely beſet in their Fading and Dying Forms, and many on all Hands, in whom there are any tender Deſires after God's Inviſible Preſence, falling from them, (like Men that ſeek themſelves, and not the Lord) they are labouring hard to prevent ſuch a Separation from them; and indeed they are grown ſo Dry and Barren of all Good, by their Oppoſition to the Lord's Truth, as now revealed among us, that they come to loſe (with their former good Deſires) their very Doctrine; And that which above all Things was once moſt deſirable to the better Sort of them) and applauded by all, is become a *Theme for Scorn and Deriſion*; I mean, WITNESSING.

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* The *Waldenſes* accounted themſelves Witneſſes; their beſt Argument was their Conſcience, *P. P. Perrin, Hiſt. Wald.*

Luther oppoſed the *Pope* and his Adherents, particularly about *Juſtification by Works*, upon Experience, He made it to ſtand in the Teſtimony of God in the Conſcience, that he was accepted from an Inward Work of God's Spirit, and not any Outward Works, much leſs ſuch as their Works were. *Weſſel, & Luth. confer. Fox. Mart.* 2 *Tom.*

The *Engliſh Martyrs* laid the Streſs of their Oppoſition to *Popery*, upon their Witneſſing better Things. *Book of Mart.*

The *Browniſts* call themſelves God's *Sack-Cloth-Witneſſes* in their *Apology* dedicated to *King James*, in the Beginning of his Reign, 1. yea, in that *Epiſtle Dedicatory*, they ſpeak ſeveral Times to that Purpoſe, their being Witneſſes, that they did Witneſs, *&c.* The Like often in the Preface and Book it ſelf, with great Zeal and Honeſty. 'Twas what they all in their ſeveral Days felt ſpringing up in them, that gave them to reliſh Perſons, Words, and Things; and as they ſavoured, ſo they teſtified. Their Experience was the Ground of their Knowledge: And their Inward Witneſſing the Work and Will of God, the Reaſon of their outward witneſſing for it unto Death it ſelf.

T. Hicks, though an *Anabaptiſt-Preacher*, cannot abide to hear of *Witneſſing*. He had as lieve meet with *the Lye*, as *Witneſſing*, for an Anſwer. He commonly beſtows *Ignorance*, *Folly*, or ſuch like upon it for a Companion; And though another Return might be as eaſily found out by him, yet becauſe it may not ſo well ſuit the *Scoffer* and *Prophane*, WE WITNESS IT is to go in it's Room. To which Kind of Anſwer he uſually replies, *What is thy Witneſſing to Me? Do not put us off with your Witneſſings, which ſignify nothing to us. Thy Commands and Witneſſing are much alike to me*, with more of this Kind.

My *Friends*, In the Love of God, that would have you redeemed and ſaved, I beſeech you, *turn away from ſuch blind Guides*, their Paths are Darkneſs, and the End thereof Death; If ever you will know and worſhip God aright, you muſt come *to the Meaſure of his Spirit in you*, that is given *to convince the World of Sin*, and you muſt know the Work thereof *Experimentally* in you, or your Souls periſh for ever. *My Friends*, I have a great Streſs upon me concerning you, would I could reach into every Soul of you, that you might be touched with this true Teſtimony; for I know not more truly that God is, *than that I feel him to be a Rewarder of every Man according to his Works*; *and ſuch as Men ſow they muſt reap*. And truly, *my Friends*, Time paſſeth away apace, and the Day makes haſte over you, if your Viſitation be ſhut up in God's withdrawing the Light of his Countenance, (inwardly to be felt and known by ſuch as turn to it) *your Condition will be miſerable for ever*. I beſeech you, in the Bowels of the Love of *Chriſt Jeſus*, unto whom this comes; Be ſtill, cool, and moderate, *let him in, whoſe Right it is*; He will *affect your Hearts, purify your Souls, deſtroy your Enemies, and finally ſave you from Sin here, and Wrath to come*; for to that End was he given a *Light to lighten the* Gentiles, *and for Salvation to the Ends of the Earth*. And hold no Communion with ſuch unſavoury Perſons as *T. Hicks*, a Man turn'd, I teſtify, from the Grace of God into Dryneſs, and Wantonneſs, and Prejudice, who makes a *Mock at Experience*, and to whom *the Weighty Work of Witneſſing is Matter of Deriſion*. O the Ill Uſe he has made of Religion, and the Lamentable End he is come and coming to! *My Friends*, get to *Experience*, get to *Witneſſing* by all Means, and that with all Speed; *for thoſe who cannot* witneſs *God's Work and Will done in them to their Sanctification, ſhall never ſee Heaven*; *That is the Word of the Lord God of Life and Power, and it is ſealed for ever*. Ah! Life for your Souls, or you periſh, which is only known in the Light; and you muſt be born again, or you enter not into the Kingdom of God. No ſplendid Shew, no Methodical Articles, no Outward Fellowſhips will ſerve Turn; *Friends*, They will all ſtay behind, when you muſt go away once and for ever. Therefore be not Oppoſers of God's Work in your ſelves, nor others; but ſeek after Inviſible Life for your Souls, that will go with you; And if you will *believe in the Light, you ſhall not abide in Darkneſs, but ſhall have the Light of Life*; which, bleſſed be God, we do *Experience, yea*, Tho. Hicks, *we Witneſs it*. And though thou haſt beſtowed much Time to *Abuſe, Bely, Slander, and Traduce* our Friends in General, and my ſelf (*a Stranger to thee*) in Particular, yet I can forgive thee, and the Lord is Record for me, I wiſh thy Salvation. O that theſe heavy Things might not be laid to thy Charge! For, ſo ſure as God liveth, *Great will be the Wrath that ſhall follow*: yea, God will viſit for theſe Unrighteous Dealings: And I teſtify to thee from God's Living Spirit, if thou deſiſt not, and come not to deep Repentance, the Lord will make thee an Example of his Fury, and thy Head ſhall not go down to the Grave in Peace; and by this ſhalt thou know, that not a Lying, or Deluſive, but a True and Infallible Spirit hath ſpoken by me; yea, the Light within will bear Witneſs to the Truth of theſe Things on thy Dying-Bed; and then remember me. I wiſh well to all; I ſeek the Good of all; I have nothing in my Eye, *but the Glory of my God, the Proſperity of his Truth, and the Salvation of all People*, through their Belief in it, and Obedience to it. Wherefore my Heart is not diſcomforted, but I have Peace with him, whoſe Preſence I feel, in which is Life to my Soul, Strength towards my Labours, Support under Sufferings, and a plentiful Reward for them all.

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A Concluſive Supplication.

O LORD God! Plead thy own Cauſe, and the Innocency of thy own poor People: O Lord! Reach into the Conſciences of all thy Enemies; Breathe a Blaſt upon all their pleaſant Shews; Strain the Glory of their Will-Worſhip; Bring them down, that thou mayſt exalt them; Wound them, that thou mayſt heal them; Break them, that thou mayſt bind them up. O, that they may all hunger and thirſt after thy Appearance; that thy Life, and Power, and Wiſdom, they may come to Witneſs, that they may be all ſaved in this thy Day, O Lord, from every Barren Way, and from every Evil Work; that the Life of thy Pure Spirit may ſhine forth by them to thy Eternal Praiſe, who over all art worthy, who art God, Bleſſed for ever, Amen.

Magna eſt *Veritas*, & Prevalet.

Great is the Truth, *and it doth Prevail.*

A Postscript *of Complaint againſt the Unfair Dealing of our* Publick Enemies.

SINCE God viſited us by his glorious *Light*, and that he alarm'd, quicken'd and raiſed us by his Almighty *Power*, that broke in upon our Hearts and Conſciences to diſcover Sin, wound for it, and redeem from under the Yoak of it, that our *Religion* might not ſtand in *Word* and in *Form* only, but in *Power* and *Life*: But ſpecially ſince our *Outcry* againſt the Formality and Emptineſs of the many *Religions* in the World, preaching the *Neceſſity of Obedience to the Daily Croſs unto Salvation*; many have been our *Enemies*, and thoſe of divers Sorts. What *Stratagems* they have uſed may be better known, when it ſhall be conſidered what they have not uſed to our Deſtruction; Indeed few, or none: For if *Lyes*, *Forgeries*, *Perverſions*, *Miſ-repreſentations*, Aggravation of *Invented Miſcarriages* would have done, we had not been now in the World: But God has preſerved us to this Day, and the Points of their Arrows have retorted upon themſelves, and the Hole they have digged for us, they have often fallen into themſelves; and our Patience and Reſolution will wear out their Envy and Cruelty.

Among other of their *Eſſays*, *Writing* hath not been the leaſt in Practice and Requeſt. But this we have publickly to declare of, and that in a Way of *Juſt Complaint*: Our *Enemies* multiply their Books againſt us; yet *never anſwer our Defences*. The utmoſt of their Endeavours towards it ſeems to end either in *Cavilling*, *Perverting*, *Miſ-repreſenting our Words and Meanings* (rather diſguiſing than confuting our Principles) or elſe inventing *Error* and *Weakneſs* in our Name, that they may the more eaſily convict us of both; though guilty of neither.

Since therefore they afford us no Juſt Dealing, but inſtead of weighing our Reaſons, in Vindication of our ſo much decryed *Way*, ſeek to defame it, through Ignorance or Malice, or both; We thought it fit to let them know, that we have ſeveral *Books* already out, which contain a large and effectual Defence *of our Principles* and *Practices*, *which we demand a ſerious Conſideration of, and full Anſwer to* before we ſhall think our ſelves obliged to any farther *Tracts* in our Vindication, than what have been already writ, and which we are now in Hand withal. For that we ſhould ſo often defend our ſelves, *and our Defences be neglected*; and inſtead of an effectual Conſideration of them, that they ſhould fall to their old, and ſo often repell'd Charges and Accuſations, as if they writ, not to have us clear our ſelves, nor yet that they would juſtifie their Miſ-repreſentations of us, by confuting our *Apologies*, but to *bedirt and diſguiſe us to the People*, is moſt Unreaſonable on their Side, as well as that it would argue great Indiſcretion on ours, to follow them into every repetitious Accuſation. For our Parts, we can never think our ſelves obliged to juſtifie our Principles ſo many Times over, againſt the ſame Charges, till our Anſwers have been better weighed: For as ſuch Trouble would be almoſt endleſs; ſo in Reality, *it looks more like making us Work, than Refuting*

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1673. *us.* Beſides, I muſt needs tell the World, the baſe Cowardice of this *Adverſary* in hand; for we have offered him a freee Meeting with his Books in our Hands, proffering to refute them *vivâ voce* before the World; but inſtead thereof, or any other way (as ſeveral have been tendered) he diſingenuouſly ſlinks away, and puts off by meer Shifts and Evaſions: His Buſineſs is to write *Dialogues*, when he is ſure to anſwer himſelf, and to back his Forgeries with Lyes.

But avoiding all *Party-Reflection*, or any farther Aggravation of this baſe Fear and Injuſtice too; we ſhall among the many Books writ by us in general *in Defence of our Way* we profeſs, lay theſe few upon the Heads of our ſeveral *Adverſaries*, as containing much of what can be ſaid in Behalf of our Principles and Practices.

1. *Prieſts and Profeſſors Principles*, writ by G. *Fox*.
2. *Ruſticus ad Academicos*, writ againſt *J. Owen*, R. *Baxter*, *J. Tombs* and *T. Danſon*, by *S. Fiſher*.
3. Ἐπίσκοπος Ἀπόσκοπος, writ againſt Biſhop *Gauden*, by *Samuel Fiſher*.
4. *Edward Burrough*'s Works.
5. *The Divinity of Chriſt, &c.* writ againſt *J. Owen*, *T. Danſon*, *T. Vincent*, *W. Maddox*, by G. *W*.
6. *Oaths no Goſpel-Ordinance*, againſt *A. Smallwood*, writ by *Francis Howgil*.
7. *The Great Caſe of Tythes*, by *Francis Howgil*.
8. *Immediate Revelation, &c.* writ by G. Keith.
9. *The Serious Apology*, writ againſt *T. Taylor* and *T. Jenner*, by G. *Whitehaad* and *W. Penn*.
10. *The Nature of Chriſtianity, &c.* writ againſt *R. Gorden*, by G. *Whitehead*.
11. *Chriſt Aſcended, &c.* writ againſt *J. Newman*, by G. *Whitehead*.
12. *The Light and Life of Chriſt within*, &c. writ againſt *W. Burnet*, by G. *W*.
13. *No Croſs, no Crown*, &c. writ by *W. Penn*.
14. *The Spirit of Truth Vindicated*, &c. writ againſt the *Socinians*, by *W. Penn*,
15. *Quakeriſm a New Nick-Name for Old Chriſtianity*, &c. writ againſt *J. Faldo*. by *W. Penn*.
16. *The Chriſtian-Quaker*, &c. writ againſt the Strength of all our many *Adverſaries* in general, and ſeveral of them in particular; divided into two Parts, the firſt by *W. Penn*, the ſecond by G. *Whitehead*.

Theſe, with our preſent Diſcourſe, let them anſwer; and if they have any Thing that's new to offer, we ſhall, we hope, by God's Aſſiſtance, freely and faithfully conſider it; otherwiſe let Shame cover the Face of our Enemies for their Unjuſt Out-cries and Baſe Forgeries againſt us, whom they cannot by Reaſon Silence, nor ſober Argument confute.

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THE
Counterfeit Chriſtian detected; and the Real Quaker juſtified,
OF
God and Scripture, Reaſon and Antiquity.
AGAINST

The Vile *Forgeries*, Groſs *Perverſions*, Black *Slanders*, Plain *Contradictions*, and *Scurrilous Language* of *T. Hicks* an *Anabaptiſt* Preacher, in his Third *Dialogue* between a *Chriſtian* and a *Quaker*, call'd, *The* Quaker *Condemned*, &c.

By way of *Appeal* to all ſober People, eſpecially thoſe called *Anabaptiſts* in and about the City of *London*.

By a Lover of Truth and Peace W. P.

The PREFACE.

Reader,

IT *was about a Month after the Publication of* T. Hicks's *laſt* Dialogue, *e're I knew there was ſuch a* Pamphlet *in the World; I took great Care to get it, and then us'd*

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us'd no leſs Diligence to peruſe it, which having done, I ſhall briefly and faithfully give thee my Senſe, both of the Man and his Work, and, I hope, ſufficient Proof to juſtifie that Account.

Some were of the Mind, our full and ſober Anſwer to his other diſingenuous Dialogues, *with that Remembrance we gave him* of his own former Diſlike and Reprehenſion of that unfair Way of Writing Controverſie, to ſome of his own Profeſſion in *Wiltſhire, would have had ſome Place with him, and influence upon him, towards a more Juſt Procedure with us for the future; That inſtead of* a Man of Straw, *and* a Fool *and* a Knave *of his own creating (and therefore call'd by him a* Quaker, *that he might the better intitle us to his invented Error, Blaſphemy and Immoralities, and bring us under the* Odium *that follows) we ſhould have ſeen, if not a real Contrition for the Wrong done us, at leaſt, if in the Wrong our ſelves, ſome Arguments more fairly given, and tenderly preſt, in order to reclaim us: But in lieu of a ſolid and edifying Confutation (were we in the Wrong) the Man is become reſolv'd and deſperate; without all regard to God, Reaſon, Scripture, his own Credit, and the Repute of his Party (not a little weakned by his Carriage) for it ſeems no matter with him how black the Stratagem be, provided it renders but the* Quakers *and their Faith deteſtable. And ſo remote is he from the leaſt Acknowledgment of his former Miſcarriages, to wit,* Forgeries, Perverſions, Evaſions, Lyes, Slanders *and* Railings, *that with regret I ſpeak it, he has preſumptuouſly continued and advanced in that Ungodly Practice, as if he would maintain our Iniquity by the doubled Confidence of another; increaſing, with the number of his Dialogues, the number of thoſe Impieties, for which his other two were ſo frequently rejected of ſober and well-diſpoſed People. Now if the Man be ſo bad, and that in his Book too, how his Book can be good, is beyond the Skill of any Man to tell us. That he deſerves no better Character at any Good Man's Hand, and that I write but the very Truth of the Matter, I ſhall proceed to manifeſt by ſuch* Inſtances *and* Evidences, *as I think cannot be juſtly queſtioned of either Reaſon or Senſe.*

Reader, *be but intent and impartial in thy peruſal, and I deſire no more at thy Hands to our Vindication and our Adverſary's utter Shame.* Farewel.

The *Counterfeit Chriſtian* Detected, &c.

NOT long after *Tho. Hicks* had brought forth his Piece of *Fiction*, being charged by ſeveral, as well thoſe that were not of our Way, as our own Friends, with having made a *Quaker* of his own (and no wonder then that he ſhould confute him) he, as one concern'd to buoy up his Credit above thoſe Aſſaults, writes the *Continuation*, or Second Part, endeavouring to make appear, that he had not wrong'd us in his firſt. I undertook to conſider them, and that in a Spirit of Moderation, to the People of his Profeſſion, and to him, at moſt, but in a Way of grave Rebuke of his Unchriſtian Practice. In this I repreſented his *Forgery*, with many other of his Unrighteous Dealings towards our Perſons and Profeſſion. At this he fumed and raged; and where he might ſafely do it, in City and Country, I was a *Knave*, and I know not how many more hard Names, that both ſuit his *Envy, predominant Paſſions, and ſordid Practice*, to the Diſgrace of his Religious Pretences. But it has ſo happened, that about a Year's Time after, he has thought it requiſite to give us ſix Sheets, which are to advocate his Cauſe, and prove to the World that I am *an Arrogant, Abuſive, Prophane, Impertinent Man*, with abundance of the like Dirt, out of his foul Pit, which he loads almoſt every Page withal.

The Intent of this laſt Undertaking, *is to condemn us out of our own Mouth*, and ſhew to the World, that we verify what before he had charged upon us, and we ſo confidently denied: But if upon Examination, it ſhall appear, that my Charges againſt him remain firm, and that by the Aſſiſtance of this laſt *Dialogue* it ſelf, I hope, notwithſtanding his high Rants, mighty Confidence, moſt poſitive and dogmatical *Say-ſo's*, and hard and ſcornful Names, with which he endeavours to over-bear us, he ſhall be reputed the Man we have deſcrib'd him, and therefore unworthy of the Name of *Chriſtian*, which he untruly gives himſelf in his *Dialogues*.

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Sect. I.

Sect. I. Tho. Hicks *proved guilty of Forgery.*

I Shall begin with an Account of his Title-Page, and what he promiſes his Reader there; *The* Quaker *condemned out of his own Mouth. or an Anſwer to* W. Penn's *Book, entituled,* Reaſon againſt Railing, and Truth againſt Fiction; *wherein* W. P. *hath confeſſed,* That if thoſe Things objected againſt the *Quakers* in two former *Dialogues* be true, then a *Quaker* is quite another Thing than a *Chriſtian. That thoſe Matters heretofore objected were, and are, real Truths, and no Fictions, is fully cleared and evinced in this Third Dialogue between a* Chriſtian *and a* Quaker *by* Thomas Hicks, Tit. Pag.

That a *Quaker* is Condemned out of *Tho. Hicks*'s Mouth, is no Wonder to me; but that he ſhould be Condemned out of his own, would be ſtrange, and is, we hope, a Task too difficult for him to ſurmount. However, he tells us, that what Things he objected againſt us in his former *Dialogues*, called *Fictions* by us, are cleared and evinced to be no Fictions, but *real Truths* by him: This is either true or falſe; if true, we are wrong; if falſe, *T. Hicks* is ſtill to be reputed a *Forger.*

He that would clear himſelf from any Charge, muſt be ſure to take into his Anſwer the Matter of that Charge, or he ſhuffles with his Adverſary, and maketh no allowable Defence for himſelf. That this is *T. Hicks*'s Caſe, *inſtead of Condemning the* Quaker *out of his own Mouth*, and conſequently that he is worthy to be condemned himſelf for his Enterprize, I ſhall briefly ſhew.

I charged him at the Entrance into my former Book, with having anſwer'd his own knottieſt Queſtions in our Name, with the moſt weak and impertinent Returns he could well invent; and in many Pages there was not ſo much as a Quotation to be ſeen (a Practice to be deteſted of any that have learned but the very *Alphabet* of Common Honeſty) to which the Man ſays nothing, yet would be thought a fair Diſputant, yea, a *Chriſtian* too, if any Body will believe him.

Next, I charged him with having given ſome Anſwers, we could acknowledge ours, joyned to their proper Queſtions, unto ſuch Queſtions, as they were never returned to, therefore guilty of *Forgery*; though not in making them Anſwers at all, yet in giving them for Anſwers to thoſe Queſtions unto which they never related, which is a manifeſt Miſapplication of them; But of this neither do we hear one Word.

Again, Though what he has ſaid in his Title-Page be enough for us, and we ſhall anon deſcend to uſe it, yet does not that contain or reach my Queſtion, as in Honeſty it ought to have done, which was this; *Whether thoſe Doctrines and Expreſſions charged upon the People called* Quakers, *by* Tho. Hicks, *in both his* Dialogues, *be really the Doctrines and Sayings of that People, or not?* And afterwards, *Whether what we own, and is by him charged with Error, is ſufficiently oppoſed or proved ſuch?* Reaſon againſt Railing, p. 6. Which, *Reader*, takes in not only what *T. H.* objects againſt the *Quakers, but what he invents and anſwers for them, and under their Name, whether it be about Doctrine or Practice.* Nor is this all that may be learned of *T. Hicks* in his Title-page; For, to compleat his Baſeneſs in that very Paſſage, obſerve, that as he only renders us concerned at his *Objections*, ſo does he confine theſe Words [*are real Truths and no Fictions*] unto them. Whereas it is notorious to all that have but turned over my Anſwer, that it was not only, nor indeed ſo much, his Objections againſt us, *as thoſe Anſwers he gave for us, that I charged with Fiction.* But *T. Hicks*'s Policy in this Contrivance is not unworthy of our Notice, though always of our Approbation; for this is the plain Language of it, *If I uſe not theſe Stratagems to cloud the Queſtion, and vary the Charge, I am a Forger,* &c. *there's no Help for it; and that diſcards me with all Men, even thoſe of my own Party; wherefore I will ſo order the Matter, that I will only bring my ſelf upon the* * *Proof of my own Objections, and overlook theirs.* But though this goes a great Way, yet this alone will not do; For I query, Doſt thou intend by Objections, which thou ſay'ſt I call *Fictions*, all, or ſome; if but ſome of them, thou ſhouldſt in Honeſty have ſaid ſo; if all, as thy Words imply, then haſt thou farther abuſed us; for my State of the Queſtion includes a grant of ſome of them in Point of Citation, though none as Errors.

But, Reader, this is *T. Hicks*'s Fetch (for without them he can do nothing againſt us) *If I can extend the Word Forgery* or Fiction, *as well to Things they do grant, as thoſe* they deny, by ſome ſuch general Words, *as Matters objected againſt the* Quakers, *&c.* Then by proving they acknowledge I have rightly quoted and charged them in ſome three or four Particulars, I will clear my ſelf from the foul Imputation of *Forgery* in all the reſt.

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* Not that I allow him to have rightly charged us in every Thing in that Senſe neither.

That this is the very Truth it ſelf, and therefore *Forgery* in the Abſtract, let the Reader know, that this has been his Practice, to wit, *Where we have never charged Forgery upon him, he has taken his Opportunity, and that with the Confidence of an Innocent,* to cry out, *Is this candid to call me a Forger, when you confeſs the Thing—Then I am not guilty of Forgery— this clears me from being a Forger—* Examine theſe Pages in his Third *Dialogue,* viz. p. 4, 5, 6, 9, 29, 36, 39. and mine to which he there refers, and which he pretends to anſwer, and thou wilt have ſuch Evidence of the Truth of what I ſay to thy very Senſe, as muſt needs render my Adverſary's Carriage worthy of thy ſevere Cenſure.

But as he hath attempted the Proof of his Innocency in this Matter, by Places that never reflected any ſuch Sort of Guilt upon him (therefore ſtill the Man once charged to be) ſo has he wholly declined medling with the very *Head of Forgery,* under which I ranked near *Twenty Anſwers, ſet down by him in our Name, that were never given by us, in either Matter or Form, to thoſe or any other Queſtions;* as a Demonſtration of the Truth of my Accuſation; ſome of which are ſo very groſs, that had not his Envy over-powered his Wits, Credit with his ſober Neighbours would have diſſwaded him, if the Apprehenſion of God's Judgments could not have deterred him.

Before I produce Particulars, I ſhall recite a Paſſage in his ſecond *Dialogue,* p. 2. as a Proof of the unmeaſurable Confidence, as well as Folly and Wickedneſs of the Man. *Quak.* Thou haſt preſented the World with a *Quaker* of thine own framing, making him to ſpeak thoſe Impertinencies and Falſehoods that were never uttered by any real *Quaker*; Therefore it is a Forgery. *G. W. Epiſt* to *D. P.* Anab. *You had done well, if you had produced ſome Inſtances wherein I made them ſpeak what was never uttered by a real* Quaker: *But if I can prove that what is ſpoken under that Name is the Language of a real* Quaker; *then thou haſt confeſſed that ſuch may be guilty of Impertinencies and Falſhood.*

But *T. Hicks* has made them ſpeak what was never uttered by a *Real Quaker,* and has not ſo much as attempted to prove the contrary; Therefore *T. Hicks* by his own Argument is guilty *of Impertinencies and Falſhoods.* This I made appear in my Anſwer to his former *Dialogues*; and therein *did well* by his own Confeſſion; For I produced ſeveral Paſſages to make good my Charge of *Forgery,* unto which he is wholly ſilent. I ſhall inſtance in three or four of them, that my *Reader* may both perceive the Spirit of the Man, and ſee at what rate he has clear'd himſelf from my Imputations.

Anab. *Is it honeſt in you to deny the Scripture to be a Rule to others, when at the ſame Time you make it a Rule to your ſelves?* Dial. 1. pag. 24, 52.

Quak. Thou miſtakeſt us; when we make uſe of the Scriptures, it is only to quiet and ſtop their Clamours, that plead for it as their Rule.

Anab. *Do you believe the Scriptures to be the true Sayings of God,* ibid. p. 25, 2.

Quak. Yea, ſo far as they agree with the Light within.

Anab. *May I not conclude, that the Reaſon why you ſo freely rail againſt and reproach your Oppoſers, is only to ſecure your Credit with your Proſelytes,* ibid. page 72, 73.

Quak. I cannot deny but that there may be ſomething of that in it.

Anab. *Will this convince me or any other of your Perfection?* ibid.

Quak. Though it do not, yet thereby we ſhall render you ſo Odious to our Friends, that they will believe nothing that is ſpoken by you againſt us.

Anab. *Will you be ſo liberal of your Revilings, whether your Adverſaries give occaſion or no?* ibid.

Quak. It concerns us to render them as ridiculous as we can, *and to make our Friends believe, they do nothing* but contradict themſelves: And if this fail, *we will inſinuate ſomething by way of Queſtion, that may be Reproachful to them.*

Anab. *But doth not this ſignifie a very Diſhoneſt and Malicious Mind?* ibid.

Quak. We care not what you think, *provided our Friends think not ſo. We will give it out, that we have both anſwer'd and confuted our Adverſaries, and our Friends will believe us, which is enough to us.*

What a Wicked and Falſe *Quaker* this counterfeit *Chriſtian* hath made, to abuſe true ones? If this be not *Forgery, palpable Forgery,* and that not only againſt ſome one Perſon, but the People in general, perſonated by his *own made Quaker,*

1674. there is no ſuch Thing as *Forgery* in the World. O you that ſeriouſly profeſs *Religion*, can you away with this?

Sect. I. But hath he vindicated himſelf from theſe baſe Courſes, or honeſtly confeſſed them? *Neither*. How then can he juſtly call himſelf a *Chriſtian*, or be thought to have anſwered my Book, that hath thus baſely declined that Part of it, which ſtood him moſt upon to diſprove? But how groſly ſoever he hath repreſented us, and how ſilently over-look'd our Charges, he wants not Confidence to write after this Strain; *I do affirm in Seriouſneſs, that the Account I have now, and heretofore, given of the* Quakers, *is no other than the very Truth*, Epiſt. p. 5. How ſerious is this Man in his Lying? *Forge* firſt, and then *Lye* to prop it: Impudence in Grain!

For what he hath ſaid heretofore, relating to this Particular, I have here briefly conſidered it. Let us ſee if he be any better now; In order to it, I have already ſhewn you the Shuffle of his *Title-Page:* I will now proceed to give you an Account of his Progreſs in this *Black Art of Forgery* and baſe *Abuſe*.

Anabapt. *I am not conſcious of having objected any thing againſt you in my former Dialogues, but what I am certainly perſwaded to be true*, p. 1.

But is not *T. Hicks* conſcious of firſt making us ſay that we never ſaid, and then calling it, *A Dialogue between a* Chriſtian *and a* Quaker? That *T. Hicks* was a *Forger* I have evidenced: That he is one ſtill, his own Words ſhew; for inſtead of retracting, he pleads Innocency in being ſo: No wonder this Man can write againſt the Light within; whoſe Conſcience, if we will believe him, is ſo ſeared, that it feels no Riſings againſt the fouleſt *Forgeries*. But let's hear him a little farther.

Anabapt. *I am ſo confident of the Truth of thoſe Allegations, that I doubt not to avouch them, to all impartial Men*, Ibid.

We never doubted his Confidence, but Honeſty. His *Allegations* muſt either reſpect thoſe Paſſages, which he book'd and pag'd, or elſe all that he alledges under the Name of *Quaker:* If the former, he is a *Forger* ſtill; for more than Three Hundred in his *Dialogue* were neither book'd nor pag'd: If the latter, he tells a plain Untruth; for he has not ſo much as attempted to avouch them, unleſs it is to be underſtood of his Confidence.

Seven Inſtances I ſhall give of his Continuance in FORGERY.

I. *T. Hicks*'s firſt *Forgery* begins with his *Title-Page*, and in that very Paſſage, where he promiſeth *an Evincement of his own Objections to be no Fictions, but real Truths*; to wit, that he doth not only content himſelf in making the Evincement of his own Objections againſt us (unfairly over-looking ours) to be all he is concerned in, but in ſo many Words tells the World, *That I confeſs, if thoſe Things objected againſt the* Quakers *in the two former* Dialogues *be true, then a* Quaker *is quite another Thing than a* Chriſtian; who never ſaid or confeſſed any ſuch Thing in all my Life: For I well knew, that the Conroverſy roſe higher, and went farther than his meer Objections; I mean, *to all he gave under our Name*; as both the Queſtion ſtated, and my Purſuit of it do evidently prove. So that he, to make the Clearing of his own Objections enough (yet more than he can ever do) brings me in with a Confeſſion of a Thing I never thought on, much leſs ever writ; what ſhall I call this but *Forgery* upon *Forgery*?

II. His Second *Forgery* brings me in thus: Qua. *If the Quotations be true, I do freely acknowledge, that a* Quaker *is quite another Thing than a* Chriſtian. Reaſon againſt Rail. p. 2.

There is no Paſſage ſo laid down by me; my Words are theſe, T. Hicks *hath given us a Second Part, wherein he hopes to make good what he charged upon us in his firſt by Quotations out of our own Books*; If faithfully done, I *ſhall freely acknowledge that a* Quaker *is quite another Thing than a* Chriſtian. Where it is obſervable, that I do not lay the Hazard of a *Quaker*'s being a *Chriſtian*, meerly upon the Truth of his Quotations, but the Uſe of and Application of them, *if they be faithfully done:* that is, if he can make thoſe Quotations and his Charges meet againſt us, I ſhall concede; for a Quotation implies an Agreement. He hoped to creep out at a few right Citings, *and to be over-look'd all falſe Applying and Perverting*, by unnatural Conſequences, to his Crooked Purpoſe. Though had I ſaid, as he ſets me down, I ſhould have no Cauſe to fear the Iſſue; ſince if naming us may go for Quoting, he has done it an Hundred Times, where he has directed to no Particular Way of knowing the Truth thereof, conſequently is a *Forger*; and where he has been more punctual, I dare abide by every ſuch one he ever made, well-knowing he cannot get one Letter to ſpeak for him, but by his meer Sophiſtry and cuſtomary Wreſts.

III. His Third *Forgery* in this Third *Dialogue*, is thus laid down by him. He begins with an Anſwer to the laſt Paſſage he quoted for mine.

Anab. *Art thou well adviſed in what thou ſayſt?* p. 1, 2.

Quak. Were we as thou repreſenteſt us, the ſevereſt Plagues and Judgments of the Eternal God we might juſtly expect to be our Portion, *Reaſon againſt Railing*, page 4.

The Streſs lies here, Whether this Anſwer were ever given by me to the Queſtion 'tis now made an Anſwer to? I ſay, *No*; Therefore a *Forger*. Next, let us ſee if it was ever given to a Queſtion of the like Tendency? *No*; Therefore the greater *Forger*. I will ſet down the two Paſſages unto which this hath been given twice for Anſwer, that my *Reader* may be helpt to a clearer Sight of the Man.

In this Third *Dialogue* he queries of me:

Anab. *Art thou well adviſed in what thou ſayſt, in ſaying; If my Quotations be true, thou doſt freely acknowledge that a* Quaker *is quite another Thing than a* Chriſtian. Dial. 3, p. 1.

Quak. Were we as thou repreſenteſt us, the ſevereſt Plagues and Judgments of the Eternal God we might juſtly expect to be our Portion. *Reaſon againſt Railing*, Page 4.

Thus *T. H.* lays it down: But let us ſee how it is in my Book.

T. H. queries, *Will you be ſo liberal of your Revilings, whether your Adverſary give Occaſion or not?* He anſwereth for us: Quak. *It concerns us to render them as ridiculous as we can, and to make our Friends believe, They do nothing but contradict themſelves, which is enough to us.* Upon which, *Reader*, I made this Reflection: *Certainly theſe Things ſhew ſuch premeditated and wilful Obſtinacy to be Wicked, that were we what he repreſents us to be,* in this very Matter, *the ſevereſt Plagues and Judgments of the Eternal God we might juſtly expect to be our Portion*, &c. p. 4. If only ſaid in this very Matter, then not in every Matter *T. Hicks* pleaſeth to wreſt or twiſt it to: O groſs Abuſe! Shall this Man go for a *Chriſtian*? But his Evil is greatly heighten'd, when we conſider, that theſe Words were ſpoken of ſuch a Paſſage, as to this Minute he never ſo much as attempted to clear from the Imputation of *Forgery*, though ſo much charged upon him, p. 67 of my Anſwer; becauſe there was no Quotation for it, nor in Senſe can be expected for ſo plain a Fiction: And yet he makes it a formal Anſwer to a Queſtion about right and wrong Quotations, which were not there in Queſtion; as if it were one and the ſame Thing, to ſay, The Plagues and Judgments of God we might expect, &c. *if ſo morally Evil as he brought us in ſpeaking our ſelves to be*, for which he directed us to no particular Proof, neither could: And to ſay, We might juſtly expect the Plagues of God, &c. *if he repreſented us right, as to Quotations about Doctrines out of our own Books, which was never the Queſtion.* He that can thus invent, add, diminiſh, and tranſpoſe, both Words and Sentences, may write *Dialogues* at Pleaſure, and as eaſily abuſe the Prophets and Apoſtles, yea, *Chriſt Jeſus* himſelf, as the People called *Quakers*.

IV. His Fourth *Forgery* he makes, and that I think fit to remark, is this.

Anab. But doſt thou indeed believe, that thoſe Quotations in the former Dialogues are Forgeries?

Quak. *I do ſo.* Dial. 3, p. 2.

This is all falſe; I never thought ſo, much leſs writ ſo; nor was that the Queſtion, taking *Quotations* for Places cited, as to Book and Page. And if generally accepted by him, he brings me in denying all, which was as much beſide my Thoughts.

Thus he ſhuffles with me, and endeavours to delude ſimple People by the Word *Quotation*, (which taken ſtrictly, does not reach the one Half of thoſe Anſwers he made us to give) by getting a few Paſſages acknowledged, which he has punctually made, (though miſerably perverted) to make them believe, all given under our Name, not ſo cited, are alſo allow'd under the ſame Term [*Quotations*.]

Beſides, He has not referred us for any ſuch Anſwer in any Book I ever wrote. This, *Reader*, is ſo far from proving and evincing former Charges againſt us, that it is to multiply more *Fictions*, and add to his other Score.

V. His Fifth *Forgery* is in Page 59, and conſiſts of two Parts: The firſt is, The foiſting in of the Word *only*; The ſecond of miſ-placing and miſ-applying my Anſwer,

1674. Sect. I. that he may the better have his Ends upon me, which is but one of his many unruly *reigning* Sins. Obſerve, becauſe I told him, that *E. B.* in ſaying, ‘ That ‘ was not a Command to him, which was a Command to another, *reſpected not thoſe univerſal and eternal Precepts of fearing God, and working Righteouſneſs* (as *T. H.* untruly inferred) *But more extraordinary and particular Injunctions*; *ſuch as the Going of* Moſes *to* Pharaoh, *with many more.* And becauſe I explain another Paſſage out of *E. B.* by him cited and wreſted, *viz.* ‘ You are not dead with Chriſt, ‘ who are yet ſubject to Ordinances; after this Manner, E. B. *pleads* only *againſt ſuch Ordinances, as were but Shadowy, and to paſs off*; He puts the Adverb *only*, by me mentioned in what I ſaid to this laſt Citation out of *E. B.* in my Explanation of the firſt Citation, where I never mentioned it. And that he might faſten a Contradiction upon me, he omits this laſt Citation out of *E. B.* mentioned in his ſecond *Dialogue*, and makes the Anſwer I gave to his Uſe of it, to belong to that which I gave to the Former about Commands, as if they had been but one entire Anſwer to one and the ſame Paſſage, which were really two.

The Advantage he hoped to gain, was this, that I ſhould ſay, *E. B.* intended by Commands, only extraordinary Ones, as *Moſes*'s going to *Pharoah*, &c. and yet ſay, *That* E. B. *only meant ſuch Ordinances as are Shadowy*; if *only* ſuch extraordinary, then not *only* ſuch Shadowy; if *only* ſuch Shadowy, then not *only* ſuch Extraordinary; as if they had been ſaid of the ſame Paſſage, and on the ſame Occaſion; whereas the firſt was in Page 47 of *E. B*'s Works, and the other in Page 105, as *Thomas Hicks* himſelf quotes them, in his ſecond *Dialogue*, p. 59, 61.

But that which yet adds Blackneſs to this *Forgery* is, firſt, that at what Time he foiſted [*only*] into my Explanation of the firſt Paſſage, he baſely left out theſe three Words, [with many more] which were on Purpoſe to ſhew I did not ſtint *E. B*'s Uſe of the Word *Command*, to the extraordinary Caſes inſtanced in my Anſwer. And next, that after all that premeditated Injuſtice, he flings theſe ſtinking Interrogatories at me, *Doſt thou conſult thy Credit in multiplying ſuch Inſtances of thy Inadvertency and Folly? What Reaſon hath any Man to believe thee, either in what thou affirmeſt or denyeſt, that doſt ſo apparently contradict thy ſelf?* This is not only to be bad, but brazen withal. To contradict a Man's Self is reproveable; but to make Contradictions in another Man's Name, is deteſtable; To commit Injuries againſt any is ill done; but to brave the Wronged with inſolent Reflections, muſt needs be a great Aggravation. What think the more ſober among the *Baptiſts* of theſe Things?

VI. The Sixth *Forgery* I ſhall now mention, is the Anſwer *T. H.* makes *G. W.* to give in his ſecond *Dialogue*, Page 1. The Queſtion and Anſwer I will recite.

Anab. *I have formerly detected you of ſeveral pernicious Errors, concerning the Scriptures, Light within, Perſon of Chriſt and Reſurrection,* &c. *What ſay you thereunto?*

Quak. I ſay the Plagues and Judgments of God will follow thee.

G. W. denies that this was ever his Anſwer to that Queſtion, *Appendix*, *p.* 13. Though he at the ſame Time tells *T. H.* he no Ways doubts the Thing. *T. H.* that he may not lie under the Charge of *Forgery*, ſo fix'd upon him by *G. W.* has by his *Legerdemain*, p. 69, trapt in *Joh. Gladman*, to cloak his Fiction, thus; *Whereas* G. W. *denies that he ſaid*, The Plagues and Judgments of God would follow *Tho. Hicks*, *theſe may certify, that* G. W. *and my ſelf being in Diſcourſe about the Dialogue* between a Chriſtian and a Quaker, *he ſaid*, The Plagues and Judgments of God would follow *T. Hicks*, and all that had an Hand in that *Dialogue*, or that diſperſed it. *J. Gladman*, *Dial. p.* 8.

But the Meanneſs of the Shift aggravates the *Forgery*: Did *G. W.* ever deny that he had ſaid ſo to *J. G.* or was that the Queſtion? Vain Man! or tell us, Does *J. Gladman* certify, that *G. W.* ſaid ſo to *T. H.* at what Time he controverſially aſkt him that Queſtion? Which is to come cloſe to the Queſtion: Or does he ſay, there ever was any ſuch Queſtion aſk'd him? Clear 'tis, *G. W.* never deny'd that he had ſpoken thoſe Words, or to the ſame Effect, to any Body at any Time, or upon any Occaſion, (Therefore hath *J. G.* alſo manifeſtly wronged him in ſaying, *Whereas* G. W. *denies that he ſaid, &c.* this is an Untruth, as is evident by *G. W*'s own Anſwer, *Appendix*, p. 13) and as evident it is, that the Subſtance of this Certificate goes no farther than to teſtify that which was never yet denied; *Therefore no Certificate to clear the Matter objected againſt* T. H. to wit, That he never receiv'd by Word or Writing any ſuch Queſtion from *T. H.* much leſs did he ever return him *any ſuch Anſwer*; conſequently *T. H.* is a *Forger* ſtill.

I will briefly parallel the Caſe: Let us ſuppoſe a Diſpute between *T. Hicks*, a *Predeſtinarian*, and *J. Ives*, an *Univerſaliſt*, both *Anabaptiſts*, about *Election and Reprobation*; And *J. Ives* uſing his Wits to depaint *T. H*'s Opinion to the greateſt Diſadvantage; which *T. H.* looking upon as Unfair, and thinking himſelf not to have been doctrinally, gravely, and juſtly dealt with, as by the Law of Sober Diſputation ſhould have been, falls upon *J. Ives*, with this Rebuke, *Thou art an Ungodly, Vain, and Captious Man; the Judgments of God will overtake thee, if thou Repent not, for thy daring Oppoſition to the Goſpel, and unfair Dealing with me. J. Ives* immediately writes a *Dialogue*; the firſt Queſtion ſuppos'd to be this:

J. Ives. What doſt thou ſay, *T. H.* to thoſe groſs and blaſphemous Abſurdities I charged thy narrow and ill-natur'd Opinion with; *of damning Men unconditionally, from all Eternity, to glorify God*, thereby rendring God *more Cruel than Men and Beaſts, that naturally take Care of their Off-ſpring*, repreſenting him *partial and double-minded; as having a revealed Will that ſpeaks of his Deſire that all ſhould be ſaved, and a ſecret Will notwithſtanding that damns far the greateſt Part, whether they Obey or Rebel?* with much more of the like Cruel and Black Aſpect. I ſuppoſe thou haſt conſidered them well; Haſt thou any Reaſons to offer in Countenance and Defence of this horrid Opinion? What ſayſt thou?

T. Hicks is made by *J. Ives* to anſwer thus:

T. H. *I ſay, thou art an Ungodly, Vain and Captious Man; The Judgments of God will overtake thee, if thou Repent not, for thy daring Oppoſition to the Goſpel, and unfair Dealing with me.*

Now, I aſk *T. Hicks*, if he thinks this Reflection, by him given upon the ſuppoſed diſingenuous Carriage of *J. Ives*, to be a proper and ſuitable Anſwer for *J. Ives* to give in his Name to a *Doctrinal* Queſtion, unto which it was never given as an Anſwer? If not, how injuriouſly has he dealt with *G. W.* Are our Rebukes of *T. Hicks*'s Unrighteous and Prophane Carriage in his *Dialogues*, the only Reaſons we are able to render in Defence of our Belief, or againſt his Doctrinal Objections? Or may a Man honeſtly take another's Anſwer, and give it to his own Queſtion, however impertinent, and that in the other Man's Name, with Deſign to render him ſo? If not, then certainly *T. H.* has not acted the *Chriſtian* but the *Counterfeit* with us: And God will require this Wickedneſs at the Church's Hand to which he is related, if they indulge or connive at it.

VII. His Seventh *Forgery*, and the laſt which I will now mention, is this, and I intreat my *Reader's* Attention; for *He* or I muſt Needs be very guilty.

In his ſecond Dialogue, p. 5. He thus brings me in:

Anab. *Be free and plain with me, how and in what Reſpect, is Chriſt ſaid to fulfil the Law, and to dye for Sinners.*

Quak. He fulfil'd the Law *only* as our Pattern or Example: Chriſt is ſo far from telling us of ſuch a Way of being *Juſtified*, as that he informs us the Reaſon why he abode in his Father's Love, was his *Obedience*: He is far from telling us of being Juſtified by *Virtue* of his *Obedience* imputed, unleſs we keep his Commands ahd obey for our ſelves; in all which Chriſt is but our Example, *Pen. Sand. Found. ſhak.* page 26.

To this, *Reader*, I return'd two Pages of Anſwer, in Defence of my Book, and to detect his *Forgery*, ſome of which he hath ventur'd to give, but with his wonted Diſingenuity perverted: Let us hear him patiently.

Anab. *But foraſmuch as thou ſeemeſt to grant that Chriſt's Death was in the Nature of a Sacrifice, how will this agree, with what thou haſt formerly aſſerted? viz.* That Chriſt fulfil'd the Law, only as our Pattern and Example, *Dial.* 3 *Page* 74.

Quak. In this *Queſtion* thou haſt done exactly like thy ſelf; for if thou canſt find the Word *Only* there, or ſuch an Anſwer to ſuch a Queſtion, thon haſt not wronged me; But ſure I am, there is no ſuch Queſtion, and as ſure, the Fulfilling of the Law was not the Subject treated on, and very certain, the Word *Only* was not there; Therefore thou art a *Forger.* That which I ſaid, with the Scripture on which it was grounded, was this: *If ye keep my Commandments, ye ſhall abide in my Love,* &c. *Reaſ. againſt Rail.* p. 78. *Sand. Found.* p. 26.

Anab. *Here it is hard to ſay, whether thy Diſhoneſty or Impudence be the greater; for in this Anſwer thou art guilty of no leſs than three notorious Untruths: Firſt, thou inſinuateſt*, as if the Text above named were the only Text from which thou didſt argue in thy *Sand. Found.* p. 26. 2*dly*. Thou art ſure, the Fulfilling of the Law was not the Subject treated on there. 3*dly*. Thou art very certain, the Word

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Only is not there; *Thus haſt thou aggravated thy Wickedneſs in adding Lye unto Lye, and all this knowingly,* Dial. 3 p. 74, 75.

'Tis now Time for me to ſpeak; and I beſeech thee, *Reader*, hear me; for it is of great Moment to determine who is the *Forger*, who is the *Lyar*, *T. H.* or *W. P.*

Firſt, he ſuggeſts by this Queſtion, *If Chriſt's Death was in the Nature of a Sacrifice, as thou ſayſt, how will this agree with thy former Aſſertion, that Chriſt fulfil'd the Law*, only *as our Pattern*, as if the Death and Sufferings of Chriſt, as a Propitiation to declare God's Righteouſneſs for the Forgiveneſs of Sins that are paſt, upon Repentance, had been Part of that Doctrine in that Part of my Book, unto which thoſe Words relate, viz. *Chriſt fulfil'd the Law as our Pattern*, which really was no Part of that Doctrine, as may be ſeen. *pag.* 24. 26.

For becauſe we aſſert him to have been our Example in fulfilling the Righteouſneſs of the moral Law, *T. H.* would conclude from my Words, *that he was only our Example in ending Types, Shadows, Sacrifices, Propitiations*, &c. *of the Law*; Therefore 'tis great *Forgery* in him, to make me Anſwer two Queſtions, the one in p. 52. of his Second *Dialogue*? the other in p. 74 of his laſt *Dialogue*, which take in the Death and Sufferings of Chriſt, *that wholly related to but ſome Part of the perſonal Obedience of his Life*.

I cannot forbear one Inſtance more of his foul Miſcarriage in this particular, *viz.*

Anab. *Are we no farther concerned in the Obedience and Sufferings of our Lord Jeſus without us, than only as our Example or Pattern?*

Quak. What more wouldſt thou have? I have told thee, that Chriſt fulfilled the Law; but *Only* as our Example.

Where there is nothing clearer than that he thruſts the *Sufferings of Chriſt* into the Queſtion, which was no Part of the Queſtion, making me to deny the Benefit thereof, becauſe I aſſert him to be only our Example in that which is our daily Duty unto Acceptance with God; not in being a Sacrifice for Sin. Is this not to be *Guilty of Fiction*? Or is this to deſcribe a real *Quaker*, and act the Part of a true *Chriſtian*? O hateful Injuries!

But 2*dly.* In his Quotation of my Anſwer he hath omitted two Paſſages; for when I ſaid, If he can find ſuch an Anſwer to ſuch a Queſtion he has not wronged me, I placed the Words between, which he dropped, viz. *or the Matter ſtrictly contained in that Queſtion*, which I knew he could never compaſs, becauſe his Queſtion was, *in what Reſpect Chriſt died for Sinners*; and the Anſwer he made me give, truly related to the Fulfilling of the Righteouſneſs of the Law in our ſelves. O injurious Man! Is this the *Chriſtian*?.

His next Omiſſion is this Part of my Anſwer, which followed from my Argument (by him cited for Proof of his Charge) upon *John* 15. 10. If you keep my Commandments &c. *Now* (ſaid I) *that this concern'd not the whole Law, Chriſt came to fulfil; the Law he fulfilled, the Place of Scripture quoted, the Nature and Matter of the Argument clearly prove.* Again *He was our Example in Holineſs, though not in his ending of Types and Shaddows*, Reaſ. againſt Rail. page 79. Which Paſſages *Reader*, plainly evidence, that if ever thoſe Words were ſpoken by me, they never extended to Chriſt's being but our Example, in the Fulfilling *of the whole Law*, which *T. Hicks* by his Sophiſtry would inſinuate.

For Anſwer to his *Three notorious Untruths* he charged on me, take what follows. 1. He ſays I inſinuate as if *John* 15. 10. *were the only Text from whence I argued in* Sand. Found. pag, 26. Which Paſſage, *Reader*, is ſo far from Truth, that I only charg'd him with having argued from that Text in which no ſuch Word or Matter was to be found, which he denies. 2*dly*, He ſays, *that I am ſure the Fulfilling of the Law was not the Subject treated on there; and that I know therein I have ſpoken falſly.*

But ſure I am, he hath told two *Tales* in charging one upon me: For, *Firſt*, how could the Law, as he underſtands it, to wit, *the whole Law that Chriſt came to fulfil*, be intended, when the very Text and Argument upon it, ſhew, that it was the Keeping of *Chriſt's Commandments*, that they might abide in his *Love*, and without which they could not be accepted, that was inſiſted on.

2*dly*. He tells an *Untruth* in charging me with the *Knowledge* of that which was not: But as he declined this Scripture, ſo the Arguments by which I proved the Impoſſibility of Chriſt's keeping his own Commandments in our ſtead, with which I made good my Concluſion, *viz.* The Neceſſity of keeping his Commandments as he kept his Father's, In Order to Acceptance with him.

3*dly*, He ſays, *I am certain, the Word Only is not there, and ſo add Lye unto Lye knowingly*;

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knowingly; which, *Reader*, makes other *Two Untruths* on my Adverſaries Patt: For *firſt*, there is no ſuch Word in all that Argument and Paragraph out of which he made his Citation, as may appear *Sand. Found. ſhak. page* 26. *Argum.* 5. *Dial.* 2. page 52. *Reaſ. againſt Rail.* page 79. *2dly*, His Saying I ſhall know of a Thing that never was, makes up his other Falſhood: But to the End he may acquaint all with my *Folly* and *Madneſs*, as he is pleaſed to term his own horrible Fiction, he tlles me, that he referred in his Citation not to *John* 15. 10, but *Rom.* 2. 13. *Not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified.* But do Men uſe to refer to Places they never cite, either as to *Words*, *Chapters*, or *Verſe*, for they are not mention'd in his *Dialogues*: How then did he refer to them.

If he ſays, it was to my Argument, I make the ſame Demand. Do Men refer to *Arguments* they never mention? If to thoſe they do mention, then I can eaſily prove, it was not this Scripture or Argument upon it, that T. *Hicks* referred to, Reader, peruſe *Sand. Found.* p. 26. *Arg.* 5. *Dial.* 2. p. 52. *Reaſ. againſt Rail.* p. 78. 79. and thou ſhalt ſee his palpable Untruth.

But becauſe he builds here upon this *Argument*, let's hear it: *Unleſs we be Doers of the Law, which Chriſt came not to deſtroy, but as our Example, to fulfil, we can never be juſt before God: Let not any Fancy, that Chriſt hath ſo fulfilled it for them, as to* exclude their Obedience, *from being requiſite to their Acceptance; but* Only *as their Pattern.* Here *Only* is mentioned: But *firſt*, this was not the Place cited, but *another* that had it not, as before-expreſs'd; Therefore I no *Lyar*, but *T. Hicks* a *Forger*. *2dly*. This *Law* mentioned *Rom.* 2. 13. was the *Moral and Eternal Law of God*, and not that *Shadowy Law* containing *Ceremonies*, *Sacrifices*, *Propitiatories*, *Meats*, *Drinks*, and *divers Waſhings*, &c. which Chriſt by his Life, Death and Sufferings, fulfill'd and ended, in which *T. H.* would make me ſay, That Chriſt was *Only* our Example: That it was not the whole *Jewiſh Law*, the two next Verſes prove; *For when the* Gentiles, *which have not the Law, do the Things contained in the Law, theſe having not the Law, are a Law unto themſelves, which ſhew the Work of the Law written in their Hearts*: Therefore not the whole *Jewiſh Law*, *for that they had not*; conſequently, I do not contradict or make void the Benefit of Chriſt's Death and Sufferings, by ſaying, He was only our Example in keeping that Law which the beſt *Jews* and *Gentiles* were to keep, and kept, and the Righteouſneſs of which is to be fulfilled in us. Thus hath he unworthily *added*, *diminiſhed*, *miſ-rendred*, *tranſpoſed*, &c. from Time to Time. Certainly, the People called *Anabaptiſts* are deeply concerned to reckon with him for this *great Scandal* to their Profeſſion.

But ſuppoſe I meant the *whole Law* of God in that Place, I ſee no worſe Conſequence from my Words than this, That ſo far as Man's Obedience to God's Law is requiſite to his Acceptance, ſo far *only* Chriſt became our Example; For as he was not our Pattern in Things that more peculiarly related to him to perform and finiſh, ſo was he no more than our Pattern in that which is our conſtant Duty to do. Now let *T. H.* ſnap and catch what he can, with all his *Legerdemain*, p. 69. only take this along with him, That by his Reflection upon that Argument, *viz.* That Chriſt hath not ſo fulfilled the Law for us, as to exclude our Obedience from being requiſite to our Acceptance, he implies *a Denial of the Neceſſity of obeying the Law of God to Acceptance with God*: A Doctrine ſuited to his Practice, contrived and continued to the Eaſe of Hypocrites; no wonder he ſtruggles ſo hard for it; for without it, nothing but Horror would ſurround him, though at this Rate he muſt not always expect to eſcape the Blow (I mean not *aſſaſſinating* of him) a Trick that lives nearer his Complexion than mine, but that Vengeance which is the Recompence of every Soul that loveth and maketh a Lye.

With you, the People called *Anabaptiſts*, I leave this Section; Right us, Right your ſelves; Right our Profeſſion of ſuch an Unfair Adverſary, and your ſelves of ſo ſcandalous an Advocate.

§. II. *That* T. Hicks *has groſly perverted our Writings.*

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TO *Forge* is bad, but to *Pervert* may in a Senſe be worſe; ſince it is to miſ-uſe true Words, and by Diſguiſe twiſt them to a Senſe never intended, when many Times that which is falſe is undiſcernibly ſwallowed for the Sake of ſomething that's true.

This was another Charge I exhibited againſt *T. Hicks*, and an Argument by which I proved him no *Chriſtian*. I frequently in my Book took Occaſion to detect him of this Unworthy Practice, and more eſpecially by ſix and twenty Inſtances under a diſtinct Head, containing ten Pages, our *Principles* in one Column, and his *Perverſions* in another; but he ſeems dumb to the Charge. Shall I enter him Mute? *that* may alter, but not excuſe the Puniſhment (*Aſſaſſinating* always excepted.) I ſhall, *Reader*, for thy Sake and the Truth's, produce ſome of them, that thoſe to whom this may come, may have ſome Account of his Carriage in his former *Dialogues*.

I. From our Belief of the Light's Sufficiency to ſave, he infers, *That all other Means are needleſs*, Dial. 1. p. 36, 37. not conſidering it was not the Light's *Inſufficiency*, but Man's Weakneſs, that occaſion'd them. He might object Inſufficiency as well againſt God, Chriſt, Spirit, Grace, *&c.*

II. From our making the Illumination in Man to be a natural *Emanation* or Product of the Divine Word which made all Things, he wickedly turns it to *An Effect of God's Power*, and ſo ſays, *we would make Beaſts and Trees*, &c. alſo divine, Ibid. p. 4.

III. From our aſſerting that the Light of Chriſt ſhineth within the Hearts of Wicked as well as Good Men, He tells People (in our Name) *that he is in the Heart of every Wicked Man, as he is in his Saints*, Cont. p. 45, 46. Though through Rebellion they partake not of his Life, Power, *&c.*

IV. From our affirming, that God is the Teacher of his People, He infers, *That we deny all Miniſtry and Viſible Worſhip*, though they ſtand in God's Power and Spirit, 1 *Dial.* p. 42, 43.

V. From our believing Chriſt to be in his People, according to expreſs Scripture, and that as ſuch he is crucified by Wicked Men, He infers, *That we deny Chriſt to be as well without as within; or that he was ever crucified in the Fleſh*, 1 Dial. p. 44. Contin. p. 37, 40, 42.

VI. From our denying of their rigid Satisfaction, that is, that Chriſt was puniſhed by his Father for our Sin; and that Sins paſt, preſent and to come, are anſwered for: And that Men may be Holy by Virtue thereof, tho' not new, but old Creatures, and ſo Unholy in themſelves, He unworthily concludes, *That we diſown Chriſt's Death and Sufferings, as a Propitiation, that it carried away Sins paſt, and ſealed Remiſſion in his Blood to as many as believe: And that we expect to be both forgiven and accepted, not for Chriſt's Sake, nor in his Sacrifice and Righteouſneſs, but our own Works*, 1 Dial. p. 9, 10. Contin. 48, 49, 50, 51, 52, 53.

VII. From our pleading for a Perfection from Sin, and the Duty of growing to the Fulneſs of the Meaſure, *&c.* He infers, *Our Denial of Perfection in Degrees, and our Belief of as high a Degree of Perfection in this World, as hereafter*, Dial. 1. p. 48, 49, 50, 51.

VIII. Becauſe we ſay, that ſuch Works as are wrought by the Holy Spirit in us, are neceſſary to Eternal Life, and may in a Senſe be ſaid to obtain it, ſince the Lord hath ſo freely offered it upon the Condition of believing and obeying, which are the Fruits of the Spirit of God in Man; *T. Hicks* ſuggeſts in our Name, *That we expect to merit Eternal Life by our good Works, and thoſe of our own Working, as the Spider weaves his Webb out of his own Bowels*, Dial. p. 38. Contin. p. 51, 52.

IX. Becauſe we ſay, All Spiritual Liberty ſtands in God's Power (that redeems from *Satan*'s Snares) He inferreth, *That who are not of our Way, ſhould have no Liberty*, Cont. pag. 85.

X. Becauſe we ſay, The Scriptures are not the great Goſpel-*Rule*, but the *Spirit*; The Diſpenſation of the Spirit being that of the Goſpel more peculiarly; and that without it we cannot underſtand, or ſavingly believe any Thing declared of in the Scripture, and therefore that it is our Rule for believing the Scriptures themſelves; He baſely ſuggeſts, *That the* Quakers *caſt of all Precepts in the Scriptures; and ſo will not bring their Cheats and Impoſtures to the Teſt thereof, counting them of no more Authority than* Æſop's *Fables*, Dial. 1. p. 20, 21, 22, 23, 24, 30, 31, 32, 33, 34, 35, 36. Contin. *Epiſt. to the Reader*. Behold your *Anabaptiſt-Preacher!*

XI. From our preaching Men to a loſt God and Chriſt, to God and Chriſt whom they have loſt Fellowſhip with, He perverts it to our Believing, *That God and Chriſt were in a loſt or undone Condition*, Cont. p. 49.

XII. From our aſſerting, that what was a Command to any Servant of God in old Time, is not ſo to us, becauſe ſo to them, that is, ſuch as *Moſes*'s going to

Pharoah, the Performance of *Types*, *Shadows* and *Figures* appointed for a Seaſon, and to paſs off, unleſs requir'd by the ſame Spirit anew, He falſly infers, *That thoſe Moral and Eternal Precepts*, *Thou ſhalt have no other God but me, Thou ſhalt not Murder, Commit Adultery, Steal, Bear Falſe Witneſs*, &c. *are not binding upon us, but that we give our ſelves the Liberty of ſuch horrid Principles, as the contrary to thoſe Principles, and are therefore inconſiſtent with Government*, Contin. pag. 59, 60. Who would have expected this from a profeſt *Baptiſt*, and Preacher too?

XIII. From our denying the Reſurrection of the natural and corruptible Body, leaving it with the Lord to give us a Body as pleaſeth him, as 1 *Cor.* 15. 36, 37, 38.

This Caviller endeavours to poſſeſs People with *our Denial of the Reſurrection of any Body to Life Eternal, however ſpiritual or glorified*, Dial. p, 56 *to* 62.

And laſtly, from our aſſerting the Unity of God and the Soul, and Denial of his carnal Reſurrection; he concludes, *That the Soul is Part of God, and that no future Rewards or Puniſhments are to be expected*, Dial. 1. p. 16, 17.

Theſe *Reader*, are ſome of the many Perverſions this Ungodly Man is guilty of againſt our Principles. Is this to condemn the *Quaker* out of his own Mouth, and to evince his Objections againſt him to be real Truths? Is not *Counterfeit* a Name good enough for him that has thus counterfeited a *Quaker* and a *Chriſtian* too? Will this bring Honour to his Brethren? Or can it be conſiſtent with their Credit, to encourage ſuch baſe Attempts, when but a midling *Heathen* would have abhorred to have been the Actor of half that Injury *T. H.* hath not only committed, but continues in, and boaſts of.

And that he has taken himſelf to no better Refuge from the Purſuit of our Arguments, notwithſtanding the Cautions of our former Book, I ſhall in a few Inſtances make evidently appear to all that dare truſt, and will but impartially uſe, their Eyes.

1. From my ſaying, That thoſe that crucified Chriſt were Admirers of the Scriptures, and pretended out of their own Law, that it was both lawful and neceſſary he ſhould be put to Death: Whereas, had they brought that Deed to the Light, the Light would have ſhown it not to have been wrought in God; which the Scriptures without the Light could not effectually do: He makes no Conſcience of inferring, *That I intimate an Inſufficiency in the Scriptures to convince the* Jews *that Murder was a Sin*, Dial. 3. p. 13. Whereas the Queſtion was not, whether Murder was a Sin; but whether the *Jews* thought *that* Murder, by the Scripture: if they did, give us an Inſtance; if they did not, then I have the End of my Alluſion, to wit, If the Scriptures are not therefore inſufficient in *T. H*'s Account, becauſe the *Jews* were not convinced by them of Murder; neither ought the Light within to be reputed inſufficient, becauſe Men were not convinced of their Unbelief in Chriſt by it. I will anſwer him in ſetting down his own Words to me: *O Impious Man!* ſays he: *The Defect was not in the Scriptures, but in themſelves, in not attending to what was therein delivered, wherein Murder is peremptorily forbidden.* Right; But, *O Impious Man!* ſay I, the Defect was not in the Light, but themſelves, in not attending to it, whereby Murder is alſo forbidden. How much more ſufficient now, *T. H.* is the Scripture than the Light? Vain Shuffler!

But this is not all his Perverſion; for he farther infers in my Name, *That the Scriptures did rather countenance and juſtifie, than condemn them in that Fact*, Dial. 3. p. 13. Which, Reader, in plain Terms, is as much as to ſay, becauſe the Scriptures do not *ſo effectually* diſcover evil Conceptions as the *Light within*; therefore the Scriptures *rather countenance and juſtifie them:* Monſtrous Baſeneſs! The Truth is, were his Endeavours againſt us but well weighed of all that ſee them, there were little need of our Labour in his Diſcovery, or our own Defence. But that which aggravates his Sin, is the hard Words he gives me after all; I know not why, unleſs to cover his own Guilt, or make his credulous Reader think me as hateful, as he would have me.

2. The ſecond Perverſion I ſhall inſtance, is this: Becauſe I told him (in Anſwer to his Objection about the Light's Inſufficiency, for it's not diſcovering to the *Heathen-Philoſophers* how Sin came into the World) if he meant by that Diſcovery, a clear and diſtinct Account and particular Hiſtory, how *Adam* and *Eve* were beguiled by the Serpent, it was no Ways to his Purpoſe (unleſs he can prove the Knowledge of it abſolutely neceſſary to Salvation) He, according to his uſual Baſeneſs, makes me to ſay, *The Penning of that Hiſtory was to no Purpoſe*, Dial. 34. thus interrogating of me, *Wilt thou dare to ſay, the Knowledge of this is to no Purpoſe?*

Why then did the ſacred Penmen give ſuch a full Account thereof? As if it were one and the ſame Thing for me to ſay, the Penning of that Hiſtory is to no Purpoſe, and to ſay, *It is not to* T. Hicks's *Purpoſe?* Is this the Way to prove the *Quaker* no *Chriſtian?* But ſince this full Account is made ſuch a great Inſtance by *T. H.* for the Sufficiency of the Scripture, and Inſufficiency of the Light, let him tell me, *What Paradiſe* Adam *was put in; and where it was? What was that Serpent that tempted* Eve, *if a fallen Spirit, or a Beaſt of the Field? And what was that Fruit and Tree God forbad, and the Serpent tempted the Woman to eat of? And what was the Voice* Adam *heard in the Garden? What were thoſe Fig-Leaves he covered himſelf withal? And what was that Death that he dyed? And what were thoſe Cherubims and the flaming Sword and the Tree of Life, all mentioned in that Hiſtory.* If he takes the Account *Literally*, let him ſay ſo; but let him take this with him, that then *Adam* bodily dyed, before he begot his Sons and Daughters; and the Hiſtory gives us no Account of his corporal Reſurrection: But if he take the Account, in whole, or in Part, *myſtically*, then how is it full, clear and diſtinct, not diſtinguiſhing Literal and Natural from Myſtical and Spiritual Things: Is this the Way to prove the Inſufficiency of the Light within, that ſends all People to the Light within for a ſufficient Account, which, ſays Dr. *Henry Moor* of *Cambridge*, *ſpoke in and reproved* Adam *for his Lapſe from God*, Philoſoph. Lab. p. 27.

However it be, this lies at *T. H*'s Door, that becauſe I ſaid, his Inſtance of *Moſes*'s Writings *were nothing to his Purpoſe*, he makes me to conclude, *They were writ to no Purpoſe:* If he loved his Soul, he would hate theſe Courſes, that need no Aggravation, their own Infamy is enough.

3. Again, from my acknowledging that the Scripture furniſheth me with the Knowledge of Chriſt's Viſible Tranſactions; he infers thus, *which is as if thou ſhouldſt ſay, God manifeſted in the Fleſh could not have been known by thee, were it not revealed in the Scriptures, intimating, that thou couldſt* NEVER *have known it by the meer Light in thee*, Dial. 3. p. 44, 48.

Which intimates, that *Thomas Hicks* is an arrant Perverter of my Senſe. Is there no Difference between ſaying, I was informed of a certain Paſſage by *A. B.* and ſaying, *It was impoſſible I ſhould have known it any other Way than by* A. B. But why all this wreſting? Is it to conclude, *therefore the Light within is Inſufficient?* which may as well be inferred againſt God, Chriſt and the Holy Spirit; for he makes me to exclude all other Ways of Diſcovery, than what is made by Scripture. If an Account were wanting, the Light of Chriſt is as ſufficient now, as it was in the Time of *Moſes* and the *Prophets*, who wrote both of Things paſt and to come: But a Relation being with us, the Light of Chriſt doth nothing unneceſſarily. But *T. H.* 'tis like, degenerates not from his Anceſtors; he can cry, *Come down and ſave thy ſelf, &c.*

4. From our aſſerting the Works of the Spirit in us neceſſary to our compleat Juſtification or Acceptance with God, he inſinuates, *Our making thoſe Works the meritorious Cauſe of our Salvation*, Dial. 3. p. 69. which is manifeſtly denied and rejected by me, in my Anſwer, p. 72, 73, 82, 83, 86. which he no more regards, than if it never were: The Trick of an unfair and ſhuffling Adverſary.

5. From my aſſerting the Neceſſity of an inward Work of Righteouſneſs, by the Power of Chriſt in theſe Words of the Apoſtle to the *Galatians*, Let every Man prove his own Work, and then ſhall he have Rejoycing in himſelf, and not in another: He, to make his Ends upon me, infers, *That the Doctrine of Chriſt dying for Sinners, hath nothing in it, as the Ground of our Rejoycing: For our Rejoycing muſt be in our ſelves, not in another*, Dial. 3. p. 69, 70.

That, Reader, which aggravates this wretched Conſequence by him charged upon me, is firſt, that he ſays, it is *plainly deducible*, which is ſo plain a Wreſt: And next, that they are the Apoſtle's Words, and not mine, of which he makes ſo ill an Uſe.

Is this to make the Scripture his Rule, that is ſo unruly in his Abuſe of them? I am ſure, a lying and an abuſive Spirit has been his Rule throughout his three *Dialogues*, which God rebuke.

6. The ſixth Perverſion is as follows: Being formerly aſſaulted by *T. Hicks*, Cont. p. 50. for having ſaid in a Book entituled, *The Serious Apology*, &c. p. 148. *That Juſtification by a Righteouſneſs wholly without us, is a Doctrine of Devils*; I undertook my Defence, and performed it in my Anſwer to his other *Dialogues*, from p. 68. to p 98: I diſtinguiſhed upon the Word *Juſtification*, firſt, as it might be taken *barely for the Remiſſion of Sins, or the acquitting Men of the Guilt and Puniſh-*

Puniſhment due to Sin, which was the free Love and Mercy of God upon Repentance (declared in Chriſt's Death, as a Propitiation for the Sins of the whole World) and therefore not to be merited by the beſt Works we can perform, 2dly, *As it imported a being made inwardly juſt by the bringing in of Chriſt's Everlaſting Righteouſneſs to the Soul.* To leave out this latter, and make the former only ſufficient (whereby Men are left in an unjuſt and unrighteous State) I affirmed to be a *Doctrine of Devils.* But notwithſtanding this plain and ſcriptural Diſtinction to ſatisfie *T. Hicks* (would he but be ſatisfied) what I meant by Juſtification; He is ſo unjuſt to me, as to infer in my Name, 'That I account the Doctrine of Chriſt's Death in the Nature of a Sacrifice, to declare the Righteouſneſs of God, for the Remiſſion of Sins that are paſt (*becauſe tranſacted* without us) a Doctrine of Devils, *Dial.* 3. p. 72, 73, 74.

Canſt thou, *Reader*, in earneſt think, this Man makes Conſcience of his Endeavours againſt us, who commits theſe frequent Abuſes againſt our Books, Perſons and Principles? As if becauſe I acknowledged Chriſt's Death to be in the Nature of a Sacrifice, to declare God's Righteouſneſs, in the Remiſſion of Sins that are paſt, unto them that believe, &c. to be one Part of Juſtification; and that this Tranſaction was, confeſſedly, *without us*, even while we were Sinners, &c. that therefore, I ſhould call this the Doctrine of Devils, *becauſe without us*, though the Word *wholly* be not there, upon which lay the Streſs, and which was only ſaid by me of a Juſtification, that *wholly* excludes Chriſt's Righteouſneſs revealed within, to the making Man Juſt, unworthily applying that Reflection to the Beginning of Juſtification, that I have ſo expreſly owned, which was made againſt a Doctrine no ways concern'd in this true and Goſpel-Juſtification. In ſhort, If Juſtification by Chriſt's Righteouſneſs without us, be the ſame, *with being juſtified by Chriſt's Righteouſneſs* wholly *without us*; then *T. H.* is not ſo bad a Man, as I have repreſented him: But if there be any Difference, as undeniably there is, and a material One too; then *T. H's* Inference and Concluſion, in my Name, make a foul Perverſion.

7. The laſt Perverſion I at this Time think fit to mention, is *his* laſt, both in his Epiſtle and Book, to wit, from my ſaying, upon a ſad Conſideration of his many Miſcarriages towards us, *That his Head ſhould not go down into the Grave in Peace*; he thus interprets my Words: 'I muſt take them either as a Prediction, or as a Menace, or ſome Miſchief, he himſelf, or ſome influenced by him intend to perpetrate upon me: The former I fear not, the latter is moſt Probable: As if, *Reader*, his not fearing a Prediction, implies my not meaning a Prediction. But why is the former not feared, *and the latter more probable?* becauſe he would render me a *Murderer*, as his following Words ſufficiently evidence. *Wherefore*, ſays he, *I deſire all, to whom this Book may come, that if at any Time they hear of any Violence offered me, or that I be* Aſſaſſinated, *they would remember theſe Words of* W. Penn, that my Head ſhall not go down to the Grave in Peace, *Epiſt.*

Now though this miſerable Conſtruction be ridiculous with wiſe Men, and rejected of ſeveral of his own Way, and ſo unlikely a Thing in it ſelf, that I ſhould proclaim that to be my Deſign that leads to the *Gibbet*, viz. *Murder*; yet I was unwilling to paſs it by, ſince *firſt*, it rather renders him to be the Man he ſuggeſts me to be: And, *ſecondly*, It aggravates the Sin of his falſe Conſtruction; becauſe to inſinuate it the better, he has left out all thoſe Words going before and after, that had they been mentioned, would have detected his Malice, viz. *Though thou haſt beſtowed much Time to abuſe our Friends in general, and my ſelf in particular, a Stranger to thee,* yet I can forgive thee: *O, that theſe heavy Things might not be laid to thy Charge: God will viſit for theſe Unrighteous Dealings, if thou deſiſt not.*

Now, *Reader*, if I forgive, how can I *Aſſaſſinate?* And if it be God's Viſiting Hand, how can it be *mine, or any influenced by me?* Again, theſe following Words were the next to thoſe by him cited, viz. *Yea, the Light within will bear Witneſs to the Truth of theſe Things on thy* DYING BED, *and then remember me.* How comes this *T. H.* to be omitted? *Dying-Beds* do not uſe to be *Unnatural Deaths*; Nor will the Light within bear Witneſs for Murder: *Was all this left out to evince, that the* Fictions *I charged upon thee, were real Truths, and no Fictions; and that a* Quaker *is quite another Thing than a Chriſtian?* Becauſe it is his Honour to be quite another Thing than ſuch a *Chriſtian* as thou art, that is a very *Counterfeit.*

Reader, Does not thy Soul riſe againſt theſe abominable Practices? Falſhood was ever hateful to Truth, and Baſeneſs to an Honeſt Mind, which *T. H.* being proved thus guilty of, I muſt conclude him quite another Thing than a *Chriſtian.*

Thus

1674 Sect. II. Thus have I finiſhed my Obſervations on his Perverſions, leaving them alſo with the People called *Anabaptiſts*, upon whom I cannot chuſe, but frequently call for Juſtice, againſt this their unjuſt Member; concluding my Complaint in this Section, in Honeſt *John Huſſe's*, againſt the like Adverſaries, on the ſame Occaſion: *Some of theſe Propoſitions I did Write and Publiſh, other ſome mine Enemy did feign, now adding, then diminiſhing and taking away, now falſly aſcribing and imputing the whole Propoſition unto me.*

Sect. III.

§. III. T. H. *Proved Guilty of* Lyes *and* Slanders.

Reader, in my Anſwer to his former *Dialogues*, I charg'd him with *Eighteen Lyes* and *Slanders*, under a diſtinct Head, *Pag.* 154, 155, 156. of which I find not that he hath taken any Notice, ſaving Two by Way of farther Affirmation, but no Proof. A few I ſhall mention to his utter Shame, with all Men loving *Religion*.

1. *That the* Quakers *owning of Chriſt Jeſus, and the Chriſt they own, are a meer Myſtical Romance*, Dial. p. 10. Cont. p. 9. A prophane Untruth!

2. *That the Light in the* Quakers, *ſees no Neceſſity of a Mediator*, 1 Dial. p. 35. when, God knows, we feel the Daily Benefit of him.

3. *That the* Quakers *account the Blood of Chriſt no more than they do the Blood of a common Thief*, Ibid. p. 38. An Ungodly Aſperſion!

4. *That we deny his Viſible Coming and Appearance in the World*, Cont. p. 37. This he contradicts elſe-where.

5. *That the* Quakers *diſſemble when they tell People they own the Scriptures*; *and that they render them of no more Authority than* Æſop's *Fables*, Cont. Epiſt. Both abominable Untruths.

6. *That a* Quaker *ſhould ſay, The Thing that troubles thee, is thy puzling thy ſelf in that Book the* Bible, Thou *wilt never be ſettled till thou* throw *that Book away*, Cont. p. 36. An arrant Slander.

7. *That a* Quaker *ſhould ſay to one* J. Nobbs, *What doſt thou tell me of the Scriptures, they are no more to me than an* Old Almanack (whereas *J. Nobbs*, if he be alive, and have but a little more Honeſty than *T. H.* can't but confeſs that he was no *Quaker*; nor that there was one ſo call'd in that Country, when any Thing like thoſe Words was ſpoken) As *T. Holbrow*, the Perſon charg'd by *J. N.* related it to me the laſt Summer, *Dial.*

8. *That the* Quakers *appoint their Miniſters to ſpeak in ſuch a Place, and at ſuch a Time: And they go to Meetings only to* Decoy, Trepan, and Inveigle, Cont. Pag. 66.

9. *That a* Woman-Quaker *ſhould bid her Husband take another Woman*, Ib. p. 63.

10. *That the Motions of God's Spirit are pretended by* Quakers, *at leaſt one of them, to* Refuſe *Juſt Debts*, Cont. p. 69.

What Man that makes Conſcience of *Lying*, would have told ſo many groſs *Untruths*; and that cared for his own Reputation, would have paſs'd over their Proof in ſuch Silence?

Either he thinks it no Sin to render Men *Hereticks* and *Knaves* at Pleaſure; or that there is no Obligation upon him to maintain his foul Imputations. But let's ſee how much better he is grown ſince his *Second Dialogue*.

1. The firſt *Great Lye* he tells in his *New Book*, is the very firſt Sentence that is writ in it, viz. *The* Quaker *Condemn'd out of his own Mouth*: For it is his foul Mouth that hath both Accuſed and Condemn'd him; as we have already prov'd, and ſhall yet have farther Occaſion to do.

2. His *Second Untruth* is in the fourth Page of his Epiſtle, viz. That *there was a Perſon eſteem'd by the* Quakers *a Friend, of whom* W. Penn *gave this Character*, That *he might be truſted with one's Life (notwithſtanding* W. Penn's *Infallible Judgment) counterfeited (like an Ungrateful and Unworthy Wretch)* W. Penn's *Hand, took up a conſiderable Sum of Money in his Name, (pretending for his Uſe) which* W. Penn *in a little Time found (though to his Coſt) to be a meer Cheat.*

Reader, He hath put the *Quaker* in this Man's Livery, that he might have the fairer Plea for abuſing him. *Ungrateful and Unworthy Wretch* are Words not ſo much flung at the Fact, or the Man, as the *Quaker*: For were it the Temper of *Thomas Hicks* to be Grateful, and Worthy to them that oblige him, he would never be Injurious to them that never hurt him. But be that as it will, I have three Things to ſay to *T. Hicks*, *Firſt*, That this Man was never a *Quaker*, unleſs ſuch as ſometimes come to *T. Hicks*'s Meeting, are to be reputed *Anabaptiſts*, having never come under any of thoſe External Significations, by which they are differ'd from other People; and I think I that knew him, ought to be believ'd before *T. H.* who perhaps never ſaw him. *Secondly*, If he were an *Unworthy Wretch* for Counterfeiting my Hand in *Money-Matters*; how much more *Unworthy Wretch is* T. Hicks, *who hath Counterfeited the Faith, Doctrine and Practice of a great Body of People, to the rendring them Infamous with all Men,* were that Work as Really Believed, as it was Enviouſly Contrived. *Thirdly,* But for all my *Infallible Judgment I was Cheated,* ſays *T. H.* How plentiful, *Reader*, are the Inſtances *T. H.* gives us, to detect him: For beſides the Baſeneſs of his Taunt, he inferreth from our aſſerting an *Infallibility in the Principle*, our arrogating an *Infallibility to all our Perſons*, as well in Civil as Religious Concerns, whether we obey it, or no: But to turn it back upon himſelf: Have no *Anabaptiſts* been cheated, notwithſtanding they pretend the *Scriptures* to be their *Infallible Rule?* If they have, Shall I make one of *T. H*'s Concluſions, viz. That *they are Infallible, becauſe they have an Infallible Rule*; Or, *That their Rule is Fallible, becauſe they are Fallible themſelves?* Or, in Caſe of being Cheated, ſhould we tauntingly ſay, *Where is your Infallible Judgment, becauſe you ſay, you have an Infallible Rule.*

3. I charge him with ſlandering our Friends, with ſaying, *That when it hath been demonſtrated to them,* wherein (he thinks) I have erred, *What doſt thou tell us of* W. Penn; *He is an heady, raſh, Young Man, we take no Notice what he ſaith —— Yet acquaint them with the like Extravagancies in the Writings of the former,* G. F. &c. *They will either peremptorily deny them ſo written, or elſe tell us, We underſtand not their Meaning,* Epiſt. p. 5. This let him prove if he can.

4. That *the* Quakers *excuſe ſome of their Villanies, by Pretences to the Innocent Life.* This we eſteem an abominable Falſhood, 3 *Dial. Epiſt.*

5. The next Slander is, That the *Quakers warn their Proſelytes againſt reading their Adverſaries Books, leſt their Wickedneſs ſhould be detected,* pag. 76. A very Falſhood.

6. That W. Penn, *by the Senſe of the Eternal Spirit, doth declare, that* Curſing, Railing *and* Lying, *were the only fit Anſwers to be given to the Prieſts trepanning Queſtions,* pag. 10, 80, 81, 82. O Ungodly Slander! The Lord rebuke thy foul Spirit.

7. That the *Quakers have diſcovered themſelves to be no other than the Spawn of that wicked Brood, the* Ranters, *having lick'd up their Vomit,* p. 80. What ſay the *Baptiſts* to this? It is known, none ſo much oppoſed them.

8. The *Quakers ſay, they witneſs Innocent and Sober Enquirers after their Faith and Religion to be Beaſts, Sots, in the Sorcery and Witchcraft,* p. 85. which manifeſt Slander, I ſuppoſe, proceeds from certain Names *Edw. Burrough* gave to a Prieſt, that by ſubtil Queries endeavoured to trepan ſome of our Friends, as they of old our Lord and Maſter, under the Cenſure of *Blaſphemy*, and as was attempted upon ſome about that very Time. So that he was an *Innocent and Sober Enquirer*, by the ſame Figure that *Tho. Hicks* hath been an *Innocent and Sober Dialoguer*, who firſt invents *Lyes*, and then kicks them up and down for our Principles and Practices.

9. Another Notorious *Falſhood* committed by *Tho. Hicks* againſt us, is in p. 88. to wit, *That ſome Overtures have of late been offered the* Quakers, *in order to a publick Meeting, to debate the Chief Things in Difference betwixt them and others; which the* Quakers *refuſed, under Pretence of being cautious not to run themſelves voluntarily into Jeopardies, and therefore think it their beſt Way to Rail at their Adverſaries.* It is to be hoped *Tho. Hicks* by this Time, hath ſufficiently ſhewn and vented his Falſhoods and Slanders, by the Frequency of them; and that for the future they will leſs need our Animadverſion. That this is One, and a *Great One* too, take what follows.

W. Hayworth, an empty, but hot-headed *Preacher*, among the *Profeſſors at Hartford*, often making a Kind of Challenge to ſome of our Friends to meet with any of their Teachers, and being anſwered that they would not refuſe him a Meeting, he proceeded thereon, and propoſed *Ware* for the Place; againſt which the Scruple was made, and not about a Meeting, as *Thomas Hicks* falſly relates: This our Friend's Anſwers to *W. Hayworth* prove. In *Th. Prior*'s firſt Anſwer to *W. H.* it is ſaid, *I perceive they (the* Quakers) *are not intended to refuſe thee a Meeting, at a convenient Time and Place agreed on by both Parties; and it is expected and intended, the Book authorized by thee, ſtyl'd,* The Quaker Converted, *be the Subject of the Diſpute.*

1674.

Sect. III.

Diſpute. And in the ſecond Paper to *W. Hayworth*, it is propoſed, That *the Meeting be at* Theobald's; *and that after the ſaid Book be fully diſcourſed, if he had not Diſputing enough, ſuch other Queſtions as tend to Edification be propounded, and a farther Time taken to diſcourſe them:* But he would no Ways conſent that his *Book* ſhould be the Subject; ſaying in his Letter, *That to undertake it, would narrow the Debate.*

Judge now, *Reader*, who evaded the *Meeting*; and if *Tho. Hicks* hath not falſly accuſed the *Quakers* with refuſing it; yet doth he Rant, Revile, and add Lye unto Lye in that very Page where he told this, that he might make the moſt of his fancied Advantage againſt us, to our Diſgrace, and his own Triumph. But he ſhall fail in his Endeavours, and God will advocate our Cauſe among Men, againſt theſe foul and provoking Imputations. One *Slander* more, and we end this Section.

10. That *the Tendency of all the* Quaker's *Reaſoning about* Inſtituted Religion, *is to* Debauch Mankind, *to teach them how to live in Rebellion againſt God. Their* Religion *is a meer Cheat, calculated only to the Service of the* Devil, *and their own Luſts, and inconſiſtent with Government*, Dial. 1. pag. 62. Dial. 3. p. 65.

Here is a great Deal in a Little, all at once: This ſhews what the Man would be at, and makes Good what elſewhere he ſaith, *That we are inconſiſtent with Government*, Cont. pag. 69. The Conſequence is plain; A *New-England* Antidote to rid *Old-England* of the Epidemical Diſeaſe of *Quakeriſm:* For it is a Maxim in Law, *That whoſoever is inconſiſtent with Government, deſerves not the Protection of Government.*

But that this Language ſhould drop from the Pen of an *Anabaptiſt* to a *Quaker*, is juſtly ſurprizing; ſince a Multitude of his Profeſſion ſtand charg'd on Record with ſo many groſs Immoralities, erroneous Doctrines, and rebellious Practices, as have rendred them and their Profeſſion, the Suſpicion of the Weak, the Abhorrence of the Multitude, and at beſt the Diſlike of many Good Men: But though *T. Hicks* hath invented Crimes to blacken us, I ſhall not ſo much as recriminate the People that go under that Name, having abundance more of Charity for them, than the ſofteſt Paſſage in *Tho. Hicks*'s *Dialogue* can afford us. I am well ſatisfied, that I have thus far honeſtly repreſented him in his Inventions, Perverſions, Slanders and Aggravations, ſo inconſiſtent with the Spirit, Language and Carriage of a *True Chriſtian*; and therefore his Pretence of being ſuch, renders him but the Greater COUNTERFEIT.

Sect. IV.

§. IV. *That* T. Hicks *is Guilty of* Plain Contradictions.

IT is inconſiſtent with the Credit of any Man that writes, to contradict himſelf: But for one who pretends himſelf a *Chriſtian*, ſo to do, and that in Matters of Religion, is ſhamefully to make void his own Pretences. That *Thomas Hicks* is the Man, I produced ſeveral *Proofs* in my Anſwer to his former *Dialogues:* But they were equally diſregarded with the reſt, not having ſo much as attempted the reconciling of them.

I will briefly repeat ſome of them, and add more out of all *Three Dialogues.*

1. Contradiction. Firſt, *I,* T. Hicks, *do acknowledge, that the Light within checketh for many Evils, and excites to many* Good Things; *and that I ought to ſhun thoſe Evils, and do that Good,* 1 Dial. p. 8. ——— Yet in direct Contradiction he dares to tell us, *That this Light in us, directing to it's beſt Actions, ſwelleth Men with proud Conceits; and that it doth deceive and miſ-guide ſuch as follow it,* 1 Dial. p. 3, 37, 38.

2 Contr. *I,* Thomas Hicks, *do, and muſt bear Witneſs againſt thy Erroneous Opinion, if true to the Light in me,* Dial. p. 8. *I am to do what the Light in my ſelf directs me, and herein is my Comfort,* p. 91. *I grant it ought to be obeyed,* p. 7. —— Yet in direct Contradiction, and to unſay this, he tells us, *That the Light is uncertain; in one Man it teacheth one thing, and in another directly contrary; ſo that,* ſaith he, *there can be no Certainty of Truth or Error, Sin or Duty by this,* Dial. p. 42.

3 Contr. Again, *Thomas Hicks* ſays, *That it is no Diſparagement to the* Light *within,* to ſay, *That God doth make any thing more known of his Will, than is, or can be known by it; For it is but to ſay, that* Each Degree of Light *is ſerviceable to its* End, 1 Dial. p. 36. —— Yet in direct Contradiction to, and undervalue of this, he ſays within two Pages after, *The Improvement of the Light within ſubverts the Covenant*

venant of Grace, the only Way God hath Revealed for Salvation; *and that it directly oppoſeth it ſelf to the Ends of the Covenant, and ought to be rejected*, pag. 38.

My *Animadverſion* contracted, upon theſe *Contradictions*, I will give: If this be to argue ſafely, prudently, and like a Diſputant, I am greatly miſtaken; ſure I am, there is nothing of Truth or Chriſtianity in ſuch Confuſion: *For that a Man ſhould be obliged to obey a Light that doth miſ-guide, or that* T. Hicks *ſhould talk of acting according to the* Light in him, *making his Appeal to it in others*; *and yet ſay, that it may deceive, and oppoſe the very Ends of the Covenant of Grace, is with me, the Top of all Impudence and Self-Contradiction.*

All this, *Reader*, he paſs'd with his uſual Silence.

How concern'd he was to conſider it, I ſhall leave with thee to judge, having hereby ſo manifeſtly forfeited his Reputation, both as a *Chriſtian* and a *Diſputant*. But I will not leave him here; I ſhall greaten his Score e're we part, and yet evidence, that he hath ſaid little againſt us, wherein he hath not ſaid a great Deal in Contradiction to himſelf.

Contr. I. *I*, T. Hicks, *appeal to the Light in thee*, Stephen Criſp, *whether this be not an Inſufficient Proof*; *for I grant the Light ought to be obeyed*; *It checks for Evil, and excites to good things*, Dial. 1. p. 7. 8.

Yet in Contradiction to this, hear what he ſays:

I deny not a Light to be in every Man; *for the Underſtanding and Conſcience being Parts of the Reaſonable Soul, theſe do remain ſtill in the Worſt of Men, though the* Rectitude be loſt, Dial. 1. p. 32.

Obſerv. Is it not Madneſs in *T. Hicks*, to appeal to a *Light* that hath loſt it's *Rectitude* (that is, *Reader*, which through Depravity is become *Darkneſs*) for an Evidence about Matters of the greateſt Concern in *Religion*? Can ſuch a *Light* check for Evil, and excite to Good, that *T. H.* ſays, hath loſt it's *Rectitude*? And is it a *Crooked and Depraved Light*, that he grants, is to be obeyed and followed? Is this the Man fit to reprove the *Quakers*, for turning Men to a *Sufficient Light*, who himſelf confeſſedly follows a *Crooked and Depraved Light*? No Wonder if he cannot ſee the Truth and Streightneſs of our *Light*, who judgeth of it by a Light that hath loſt it's *Rectitude*: For, ſaith he, *I do and muſt bear Witneſs aginſt thy Opinion of the Sufficiency of the Light in every Man, if I be true to the Light in me, that hath loſt it's Rectitude*, 1 Dial. p. 8, 32.

Contr. II. *It will be our Wiſdom, yea, our Duty (alſo) to attend to the Light within*, 1 Dial. pag. 13. as the Place imports.

Yet in direct Contradiction he ſays, p. 38.

What intolerable Pride and Arrogancy have you Quakers *arrived to, and all this in following the Conduct of the Light within?*

What ſayſt thou to this, *Reader*? Is the Man like to make the *Quaker No Chriſtian*? Is it not a Shame for thoſe called *Anabaptiſts*, to ſuffer this Man as well in his manifeſt Weakneſs, as great Diſhoneſty, to manage the Controverſie againſt us?

Contr. III. *That which any of you* Quakers *have ſaid of the Light within, hath been no more than what the Apoſtle ſpeaks of the Man of Sin. And what may as well prove* Mahomet *to be the* True Chriſt, *as the* Light in you. Again, *If thou ſayſt that the* Light in every Man is Chriſt, *I charge it with Blaſphemy*, 1 Dial. p. 3. 11, 12.

Yet in direct Contradiction, *T. H.* ſaith,

How could you (Quakers) *call the* Light within Chriſt, *if ſome Scriptures had not mentioned* Chriſt in you, *and, that He is the Light and Life of Men*, 1 Dialog. pag. 22.

Obſerv. Does *John* 1. 4, 9, chap. 14, 20. 2 *Cor.* 4, 6. chap. 13, 5. *Gal.* 1. 16. which we are wont to offer, as well prove the Man of Sin, *and Mahomet*, to be Chriſt, as the *Light* which *T. H.* acknowledgeth to check for Evil, to excite to Good Things; and confeſſeth, as before, That *the Scriptures have given us to call the Light within Chriſt, and Chriſt the Life and Light of Men*? Wert thou aware of theſe Things, *T. H.* when thou wroteſt them? Art thou fit to accuſe me of *Inadvertency*, that committeſt it thy ſelf. I will not ſay that any of thy Friends, being charg'd with thy Follies, replied, *What doſt thou tell us of* T. Hicks? *He is a Heady, Raſh Man, we take no Notice of what he ſaith.* But that thou haſt proved thy ſelf Raſh and Heady, and that they ought to take no farther Notice of thee, than to check thee, thy wretched Management of the Controverſy againſt us ſufficiently proveth: But let us proceed.

IV. Contr. *You Quakers, ſince you have reprobated the Scriptures from being your Rule, and given up your ſelves to the immediate Motions and Government of the Light within, have arrived to this Degree of Wickedneſs, to deny Jeſus Chriſt to be a diſtinct Perſon without you,* 3 Dial. p. 15, 16.

Yet in plain *Contradiction* he ſays, *That every Man hath a Light within him, is not denied; and that it ought to be obeyed is granted,* Ibid. p. 8.

Obſerv. The Conſequence, *Reader,* which is this, *That Men ought to obey that Light, the Government of which leads to deny Jeſus Chriſt, &c. and to perſiſt in a Reprobation of the Scriptures.* Is this Doctrine like to *Chriſtian* the Anabaptiſt, and *Unchriſtian* the Quaker?

Contr. V. *Verily, I much doubt, that you believe that Jeſus Chriſt is the Son of God, and that as concerning the Fleſh he was put to Death at* Jeruſalem, 1 Dialog. p. 43, 44.

Again, *The* Quaker *denies that Chriſt was ever Viſible to Wicked Men; and conſequently that Perſon, called in the Scripture by this Name, who converſed in the World and ſuffered Death openly and viſibly at* Jeruſalem, *to be the Chriſt; So that a Perſonal Coming in any Reſpect is manifeſtly denied by you,* Contin. p. 37, 45.

Yet to un-ſay and contradict all this, he ſays, *I never charg'd you* Quakers *for denying that bodily Appearance,* 3 Dial. p. 26. *I no where accuſe you for denying Chriſt's Bodily Appearance,* Ibid. p. 33. *Ye have confeſſed to* Chriſt's *Bodily Appearance,* Ibid. p. 31.

Which is as much as to ſay,

Obſerv. The *Quakers* do own Chriſt's Viſible Appearance: The *Quakers* do not own Chriſt's Viſible Appearance; yet I doubt whether they own Chriſt's Viſible Appearance or no. Is this Man fit to write Controverſy that is of three or four Minds in the writing of it? Confuſion will be the End of all this, not our Confutation, but Vindication, in the Minds of impartial Men.

VI. Contr. His ſixth Contradiction is this: *That the Religion of the* Quakers *is a Cheat, calculated only for the Service of the* Devil *and their own Luſts,* 1 Dial. p. 62. yet confeſſeth to us, *That every Man is enlightned, that this Light checks for Evil, and exciteth to Good; That it ought to be obeyed,* Dial. 1, p. 7, 8. Dial. 3. p. 8. *And that this is the* Quakers *firſt and grand Principle,* Dial. 1, p. 6.

Obſerv. Now, *Reader,* How our Religion can be *calculated* to the Service of the *Devil,* and our own Luſts; and yet the firſt and grand Principle of that *Religion* be unconcerned in that Helliſh Service, is more than I can tell.

The plain *Engliſh* of his groſs Contradiction is this: *That the Light within, which checks for Evil, and excites to Good, and ought to be attended upon and obeyed, is the firſt and grand Principle of that Religion, which is calculated to the Service of the* Devil, *and their Luſts that receive it.* For which deteſtable *Blaſphemy,* with more Reaſon may I uſe *T. H's* Exclamation, *Bluſh, O Heaven! and be aſtoniſh'd, O Earth! Was ever ſuch a Thing as this heard of before?* I muſt tell the People called *Anabaptiſts,* that the Attempts of *T. Hicks* will prove as great a Reproach to their Profeſſion, and bring the Endeavours of our *Adverſaries* into as utter Abhorrence with all honeſt-minded People as any Oppoſition ever made againſt us.

Contr. VII. The ſeventh Contradiction, and the laſt I ſhall here mention, is very well worth the Notice of my *Reader,* ſince it doth at once invalidate his whole Enterprize with Perſons of Underſtanding. And that is this:

A Dialogue between a Chriſtian *and a* Quaker, *wherein are faithfully repreſented ſome of the Chief and moſt Concerning Opinions of the Quakers,* 1 Dial. Title-page. Again,

A farther Account of their perilous Errors, clearly and plainly repreſented, Cont. Title-page. Again,

The Things objected againſt the Quakers *in the former* Dialogues, *are fully cleared and evinced,* 3 Dial. Title-page. Yet, as a Man infatuated with a Spirit of *Contradiction,* thus gives the Lye to his three *Title-pages,* and in them to his *Three Dialogues.*

The Doctrines delivered (by the Quakers) *are ſuch, as neither themſelves, nor any for them, can give us a diſtinct and intelligible Account of: And that the Tendency of all their Writings and Declarings, doth but lead People into the Thicket of Abſurd, Inexcuſable, and Unintelligible Dotages,* Contin. Epiſt. 3.

Obſerv. Now, *Reader,* If no Man can underſtand them, how can *T. Hicks* repreſent and evince them? Are they inexplicable by every Body, and yet explicated by him? Be they unintelligible to all People, and yet not only pretended to be underſtood by him, but by him made intelligible to others? How can he with Honeſty or Senſe pretend to give an Account of our Doctrines to the World, who confeſſeth not only that he has not, *but he cannot have from us or any other a diſtinct and intelligible Account of them?* Has he not then ſhot his Bow at Random? Is this the Way to evince and confute them? Never, certainly, *Reader*, did any Man, thought to be in his Wits, give greater Ground for People to believe him out of them: We have no Cauſe to fear what a Thouſand ſuch *Adverſaries* can do againſt us, who thus manifeſtly help us againſt themſelves, and fall by their own Weapons: Which leads me to conclude this Part of this Diſcourſe; and that I ſhall do in this Argument:

He that pretends to be a Chriſtian, *and yet commits* Forgery, *uſeth* Perverſion, *tells* Lyes, *publiſheth* Slanders, *and in his Endeavours* contradicts himſelf, *and that* materially, *muſt be a* Counterfeit, *and no* Chriſtian: *But ſuch a Man we have evidently prov'd* T. Hicks *to be*; Therefore, *I think I may be held excuſable in concluding that* Th. Hicks *is a* Counterfeit *and no* Chriſtian.

THE

Real QUAKER Juſtified:

In a Defence of the Doctrines held by him againſt the *Mean Sophiſtry* and *Shuffling Oppoſition* of *Thomas Hicks* the COUNTERFEIT.

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§. I. *Of the* Light *within.* Sect. I.

THO' it Matters not much what ſo ill a Man ſays of any *Religion*, yet, leſt ſome ſhould be ſo weak as to conclude from our Silence, our Doctrines indefenſible; and that in having the laſt Word, he has the beſt Cauſe. I ſhall briefly conſider his Oppppoſition.

Counterfeit. *I do ſay, that the* Quakers *affirm the Light in every Man to be God: And* W. Penn *asks,* Who of us did ever ſay, that the Light within is the whole entire God? Reaſon againſt Railing, p. 7. *when I no where expreſs thoſe Words,* 3 Dial. p. 4.

Quaker. Nor do I, *T. H.* in the Manner delivered, nor to any ſuch Charge, as thou now makeſt them to anſwer: What I ſaid, with the Ground of it, was this: *G. W.* inferring from Joh. 1. 4. *That if the Life was of the Divine Being, the Light muſt be the ſame:* (which was againſt *T. H's* calling it an Effect) *for as is the Cauſe, the Effect muſt be:* * Thou madeſt this unreaſonable Concluſion, *that not only the Light within, but every Creature, as* Beaſts *and* Trees *are* good, *becauſe the Effects of God's Power and Wiſdom.* I then charg'd thee with inſinuating, that every Meaſure of Light in Man is whole God: So that thy not expreſſing thoſe Words will not acquit thee from not *inſinuating* them; ſince thou doſt inſinuate upon what *G. W.* ſaid, not only every Meaſure of Light, but every *Tree* and every *Beaſt*, becauſe an Effect of his Power, to be *God*.

C. *Thou ſayſt the Light within is not a* potential, *but a* natural *Effect, which thou illuſtrateſt thus:* Men are the natural Off-ſpring and Product of Men, *&c. Tho' this be true, yet a Son is a diſtinct Perſon from his Father: Is the Light within ſuch an Effect? Is it another God?* Ibid. p. 5.

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* Which was only admitted with Reſpect to it's Illumination or Meaſure of it's Appearance in Man; It was never G. W's Principle or Words, that the Life, which is the Light of Men, Jo. 1. 4. is but in it ſelf a meer Effect; for he owns it in it's own Being to be no other than God himſelf, and values not the Counterfeit's Quarrel.

Q. I will anſwer thee in the Language of thy own Creed: The Son of God is the natural Off-ſpring of God, *is he therefore another God?* The Holy Ghoſt proceeds from the Father and the Son, *is he therefore another God?* Here is *Off-ſpring* and *Production*; What ſayſt thou, *T. H.* to this?

C. *If the Light within be a* natural *Effect, then it is a neceſſary Effect, and that from Eternity: But were Men from Eternity, in whom God had thus naturally ſhined? If not, How is the Light within a natural Effect? It is in vain to pretend to Infallibility, whilſt thou talkeſt thus idly,* Ibid.

Q. Both thy ſilly Sophiſtry and Reflection are too weak for the Buſineſs. If the Light within had taken it's Beginning with Men, as *T. H.* aſſerts, *Dial* 1, *p.* 32. It were a good Conſequence, *That the Light were not Eternal, and therefore not God*; or if the Light had neceſſarily been within from Eternity, that Men were from Eternity: But that Men were from Eternity, becauſe the Light which ſhines in Men was from Eternity, is to ſay, the Word, as manifeſt in the Fleſh, was from Eternity, *becauſe the Word was from Eternity,* or that *Immanuel,* God with Men, was not from Eternity, *becauſe he was not with Men, nor Men with him from Eternity.* In ſhort, thy *Sophiſtry* plays upon the Word *within*; we ſpeak of the Eternity of the Light's Nature, and thou turneſt it to an Eternity of Manifeſtation; as if becauſe we ſay, the Light within is Eternal, that therefore it muſt needs have been *Eternally within.* This is not to act the *Chriſtian,* but play the *Jew* againſt the Son of God: For the Term *Effect,* it is variouſly ſpoken and taken among Men: The Light of the Sun is called an Effect of the Sun, and yet the Light of the Sun, *is not another Sun.* Howbeit, the Scripture holds forth the Life of the Word to be the Light of Men; Conſequently, *The Life and Light are one.*

C. *Though thou wilt not affirm every Meaſure of the Light within to be the Eternal Being; yet thou wilt not deny, but that it is God. This clears me from Forgery.*

Q. Thy ſaying ſo, makes thee but the more Guilty, becauſe the Paſſage thou pretendeſt to anſwer, has no ſuch Charge in it; beſides, thou haſt perverted my Words as thy ſelf haſt given them, *viz.* 'Tho' every Meaſure of Light diſtinctly is not that entire Eternal Being, yet we are bold to aſſert, that it is no other than *God, the Fulneſs of all Light,* who ſearcheth the Heart, &c. that doth ſhine into the inward Parts of Man, and doth convince, reprove, &c. Theſe latter Words were omitted by thee, on Purpoſe to make the Word *God* relate to the *Meaſure* of Light, which is joined by me to the *Fulneſs.* But this is frequent with thee; Proceed.

C. *Either the Light within in the leaſt Meaſure, is God, a Creature, or nothing: Thou wilt not ſay it is the entire God; thou dareſt not ſay it is a Creature; it muſt then be nothing: Might not thy Time and Abilities have been better improv'd, than in contending for that, which is neither God nor a Creature.*

Q. This Reflection as well reaches thee for contending againſt nothing, as me in contending for nothing: But (*Argumentum ad hominem*) conſider this; either the Spirit in the leaſt Meaſure of it is God, a Creature, or nothing: I ſuppoſe *T. H.* will not ſay, that in the leaſt Meaſure it is the *entire God*; *T. H.* dares not ſay it is a *Creature*; ſhall *W. P.* then ſay in *T. Hicks*'s Name, it muſt be *nothing?* Thus, through Inadvertency, do Men intangle themſelves in their own Net; we ſpeak of a Meaſure of the Light and Spirit of God in Man, *T. H.* preſently prophanely takes God into Parts and Pieces, as pag. 4, 5, 6, and then charges it upon us, as the Conſequence of our Doctrine: Are not Meaſures and Degrees Scripture-Terms? Does it ſtrike at God's *Immenſity,* becauſe he meaſures forth himſelf, in his inward Diſcoveries, according to Man's Capacity; It is called Meaſure, with Reſpect to Man, and not that God is diviſible.

But the Truth is, *T. H.* Thou haſt made it thy Buſineſs not ſoberly to argue, but vainly to quibble, manifeſtly aiming to take frothy Minds: A ſmall Share of ſuch *Sophiſtry* might eaſily obſcure the cleareſt Truth, and ſeem to lead in Triumph the ſtrongeſt Arguments given in it's Defence; but the beſt of it is, ſuch Attempts are ſhort-liv'd, and ſo are thine? not, I promiſe thee, that I intend to have thee *Aſſaſſinated.* But let us hear what farther thou haſt to ſay upon this Paſſage.

C. *For the other Part of thy Diſcourſe,* viz. That God ſearcheth the Heart, *who denies it? But what is this to the main Point? Becauſe God ſearcheth the Heart;*

is therefore the Common Light *in every Man God? Surely, no Man, except under the Power of Deluſion, would thus Reaſon*, p. 6.

Q. The Word *Common* is neither ours, nor the Scriptures, yet if that be the main Point, it will not be hard to prove, provided, by *Common*, thou meaneſt that which ſhines in all Men; for if God be the Searcher of all Men's Hearts, and he that ſhews unto Man his Thoughts (as we muſt believe, 'till *T. H.* can groundedly aſſign us ſome other more common Searcher of the Hearts. &c. than God) and if God doth this, *as he is Light, who is Light*, 1 Joh. 1. 5. and Epheſ. 5. 13. Then this *Light* which *T. H.* calls *Common*, and which we from Scripture ſay, *enlightens all Men*, is God, as John 1. 4. *In him was Life, and that Life was the Light of Men:* And here is thy main Point concluded againſt thee. I ſhall add, *Reader*, to this, another Inſtance of his evaſive Carriage, which I entreat thee to take particular Notice of, that thou mayſt ſee at what Rate he ſhuffles with us.

In his firſt Dialogue, p. 7, he quotes *Stephen Criſp* thus, *If the Light be obey'd, then it muſt be ſufficient*; and anſwers, *I grant it ought to be obey'd, ſo ought the lawful Commands of Maſters*, &c. *Yet who will thence infer, that they are a ſufficient Rule to Salvation?*

To this I reply'd, as he quotes me, *Dial.* 3, *p.* 8. By the ſame Reaſon, that ſuch as obey the lawful Commands of Maſters are reputed good Servants, *thoſe who obey the Light, are good Servants to God:* And if thoſe who ſo keep the Commandments of Maſters, obtain their Favour and Recompence; then thoſe who obey the Light, by *T. H's* Alluſion, *obtain God's Favour and Reward of Righteouſneſs*, unto which he makes this Anſwer:

C. *This concludes not the* Queſtion *in Controverſy, therefore it can be no Prejudice to me.*

Q. No, *Thomas Hicks*? Is it nothing to the Purpoſe, that thoſe who obey the Light, *are ſaved from the Wrath, and receive the Favour and Reward of God*; as Servants which obey their Maſters Commands, are ſaved from the Wrath, and receive the Favour and Recompence of their Maſters? Let the Reader judge how much this concerns the Queſtion.

C. *I confeſs, the Light within ought to be obey'd, and ſo ought the lawful Commands of Maſters, from whence thou boldly, like thy ſelf, concludeſt* to the Sufficiency of the meer Light within: *Such Extravagancies as theſe do ordinarily attend thy peculiar* Genius, Dial. 3, p. 9.

Q. Soft a little! If the Light ought to be obey'd, it is a ſufficient Rule for that Obedience: To keep to thy own Parallel of a *Maſter* and a *Servant*: How can a Servant be condemned of his Maſter for not anſwering his Command, whilſt the Maſter's Command is not a ſufficient Rule for the Servant's Obedience. *The Command implies a ſufficient Rule to the Performance of the Thing commanded.*

C. *'Tis true, that God approves of Servants that do ſincerely obey the Commands of their Superiors; will it therefore follow, that their Commands are ſufficient to guide us to Salvation*, p. 9.

Q. What a wretched Shuffle is this? Was it ever the Queſtion, *Whether the Commands of Maſters were ſufficient to guide us to Salvation?* Or are the Commands of the Light, about the Things of God, no more ſufficient to Salvation, than the Commands of Maſters (be they about what they will) are ſufficient to Salvation? Is not this taking away the Compariſon, by putting the Subject of it in the Room of that for which it was brought? making Salvation to be as natural a Conſequence of following the Commands of Maſters, as of following the Requirings of the Light. But we are not ſo to be ſhifted off; for by the ſame Reaſon, that the Civil Commands of a Maſter obey'd, are ſufficient to the obtaining of a Civil Salvation from Man's Wrath; *The Spiritual Commands of the Light obey'd, are ſufficient to the obtaining of a Spiritual Salvation*; that is, a being ſav'd from the Wrath to come, which is and ſhall be farther revealed againſt all the Workers of Iniquity. Let me uſe thy own Words, faſly reflected upon me in this very Matter; *Where Proof is defective, thou beggeſt the Queſtion*, (nay, I may ſay, changeſt it) *and triumpheſt in thy own Confidence, which a modeſt Man would not do:* Away with theſe poor Shuffles, for Shame! Is this to evince the Matters objected to be real Truths?

But what ſayſt thou to my Argument, p. 15, grounded on *Jo.* 1. 4? 'If God be 'Divine, and ſufficient to Salvation, and the Word be God, and the Life of the 'Word, one with the Word, and that *Life* the ***Light*** of Men; then the Light of 'Men is Divine and Sufficient to Salvation.

C. O!

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C. *O! What profound Divinity and exquiſite* Logick *is this! I perceive thy Mind abounds with Ignorance, from the Arguments that ſpring thence. Thou huddleſt the Principal Agent and Ordinary Means together*, p. 18.

Q. A rare Excuſe for *thine*—— or ſomething worſe. Ought they not to be together in an Argument deſigned to prove them one? *Ordinary Means* are thy own Words, and not mine. A meer Shift for an Anſwer. But to go on.

C. *How can God himſelf be called a Means?* p. 18.

Q. After the ſame Manner that his *Power* ſaveth us, and his Spirit ſanctifieth us, and that *he becomes the Teacher of his People*; ſuch a Means, if thou wilt call it ſo, my Argument was offered to prove the Light to be. Is this to act either the *Divine* or *Logician*, after all thy conceited high Rants, thus pitifully to beg the Queſtion? But what follows?

C. *Thy Argument is fallacious, becauſe that which is ſpoken in the Firſt ſhould exactly be the Subject of the Second Propoſition*, p. 18.

Q. And ſo it is. See *Reaſ. againſt Rail.* p. 14.

C. *If the Propoſition were right, yet thy Concluſion doth not reach the plain Terms of the Queſtion*, viz. Therefore the common Light in every Man is God, and ſufficient to Salvation.

Q. Though I told thee before, that the Word *Common* is none of ours, yet I am not offended with it: For the Love of God is never the worſe for being common, whatever thy *Reprobation-Faith* thinks of it. But art thou willing, in Earneſt, this ſhould be the Queſtion between us? For I perceive, when thou art put to a Pinch, it is frequent with thee to turn me off with ſuch Expreſſions as theſe, *Prove this to be the Common Light within*; *What is this to the Common Light within Men?* Meer Evaſions; and moſt Times attended with hard Words to cover them, as in Page 9, 14, 15, 17, 39, 42, 43, 52, 53, *&c.*

C. *This is the Controverſy between us, whether the Common Light in every Man be God, Chriſt, and ſufficient to lead to Salvation*, p. 8. *If thou couldſt demonſtrate this, it would put an Iſſue to a great Part of the Controverſy between us*, Ibid. p. 17.

Q. Very well; Thou haſt granted, *That in the Word was Life, and that Life the Light of Men*, as John 1. 4. on which I grounded my Argument; and that the *Life* and *Light* there mentioned, are one with the *Word*, (or of it's own Being) conſequently *God*, and *ſufficient to Salvation.* But that ſuch a Concluſion reacheth not the Terms of the Queſtion, to wit, the *Common Light in Men*; which thou denyeſt to be one with the *Life* of the *Word*, and therefore Inſufficient to Salvation. Upon this I thus argue, for the bringing of the Controverſy to an Iſſue.

If the Light of Men, *John* 1. 4. be the Light of *All* Men, then it is a Light *common* to all Men. Thou muſt deny one of theſe two, either that the Light of Men is the Light of all Men; or, that the Light of *All* Men is *common* to all Men; The latter I ſhould think in Point of Reputation, thou wilt not be ſo Unreaſonable as to deny: The former then I muſt ſuppoſe thee to reject, viz. *That the Light of Men is the Light of all Men.* This I ſhall maintain by the General Phraſe of Scripture, *Eccleſ.* 1. 13.—*This ſore Travel hath God given to the Sons* Of Men, chap. 2. 3, 8. the ſame chap. 3. 10. *I have ſeen the Travail God hath given to the Sons* Of Men, ver. 18. 19. *That which befalleth the Sons* Of Men, *befalleth Beaſts; as the one dyeth ſo dyeth the other*, Jer. 32. 19. *Thine Eyes are upon all the Ways of the Sons* Of Men, *to give every one according to his Ways.* Which prove, that *Of Men*, is meant *Of All Men.* I will add two Places more out of *Prov.* 8. 4. *Unto you, O Men!* I (Wiſdom) *call, and my Voice is to the Sons* Of Men. and ver. 31. *My Delight is with the Sons* Of Men. This proves Matter and Phraſe: For both *Of Men* ſignifieth *Of All Men*; and this Voice cometh from him, in whom are hid all the Treaſures of Wiſdom and Knowledge, even the *Eternal Word, in whom is Life, and this Life the Light of Men.* From all which I conclude, that the Light of Men is the Light of all Men, yea, *Every Man that cometh into the World*, John 1. 9. And that the Light of all Men, is a Light *Common* to all Men; and that the Light that is common to all Men, is a *common* Light. Now *T. H.* thou hadſt done ſomething, if thou hadſt given us a plain Reaſon and Scripture for *thy Two Lights within*, Common and Special; and made Good that Diſtinction between Light and Light, in *Job* 24. 13. *John* 1. 4, 9. chap. 3. 20, 21. *Epheſ.* 5. 13. 1 *John* 1. 5, 7. chap. 2. 8, 9, 10. and have told us, if thou couldſt, *Where the common Light endeth*, and the *ſpecial Light begins:* And if the *Special* reprove for Evil, as well as the *Common* (which thou ſayſt, reveals much, and ought to be attended to) thou ſhould'ſt have let us know how the Diſcoveries, Motions, Reproofs, and Commands of the one, might be diſcern'd and diſtinguiſh'd from the other: For we own but *One Real Spiritual Light* to the Sons of Men, though divers Manifeſtations and Operations of that one Light, ſuited to the Capacities of all Perſons and Ages; and not to ſhuffle me off with aſking me, *How canſt thou infer with ſuch preſumptuous Confidence, wilt thou dare ſtand by this Conſequence?* After thou T. H. haſt made it as Ugly as thy Malice and Diſhoneſty could well contrive. Mean Artifices to bear thy *Weak Reader* in hand, that thou haſt hit the Mark, when thou haſt all along ſhot quite beſide it; Practices unworthy of any fair Diſputant, much more a Man of thy *Pretences to Religion.* Had'ſt thou truly regarded the Light of which thou haſt writ ſo many ſlight Things, we ſhould not have ſeen that *Envy, Paſſion, baſe Shuffling, Inſolence,* &c. that thy Writings now abound withal. Therefore under all thy higher Conceits, thou ſtandeſt Condemn'd of the Light: Be exhorted firſt to obey it, before thou undertakeſt to write of things thou vainly think'ſt beyond it.

TESTIMONIES concerning the *LIGHT Within.*

Munſterius, Caſtalio, Vatablus, Druſius, Clarius, Codurcus upon *Job* 24. 13. and chap. 25. 3. *They are of thoſe who Rebel againſt the Light. Upon whom doth not his Light ariſe?* Say, that this *Light is of the Divine Wiſdom and Fountain of Light,* alluding to the *Pſalmiſt,* τὸ φῶς τῦ 'Ισραὴλ; and *Mat.* 4. 19. *The People that ſat in Darkneſs ſaw Great Light.* Alſo ſee theſe Men, *Eraſmus* and *Camero,* upon *Job* 1. 4, 9.

I ſhall for a farther Defence of the *Light,* produce ſome Teſtimonies from ſeveral *Gentiles* ſome Hundreds of Years before Chriſt.

Orpheus, His Hand reaches to the End of the Sea, his Right Hand is every where (then within) of him alone are all things, *Clem. Alex. Strom, lib.* 5.

Thales thus: There is but One God; He is Glorious for ever; He knows Hearts and tells Thoughts. He makes the Teller of his Thoughts God, as in *Amos* 4. 13.

Pythagoras thus: God reſembleth *Light and Truth*; He is One; He is not *Out* of the World; He is the *Salt* of all Ages, *One Heavenly Light,* and Father of all things, only Wiſe, Inviſible, yet Intelligible. *The very Language of the Apoſtle,* Jambl. Juſt. Mart.

Heraclitus thus: God is not made with Hands.

Pythagoras: What things are agreeable to God, cannot be known, unleſs a Man *Hear* God Himſelf.

Again, Having overcome thy Rebellious Appetite, thou ſhalt know the *Cohabitation* of the Immortal God, and Mortal Men; whoſe Work is Immortality, Eternal Life, *Tim. de Anim. Mund.*

Sophocles, ſpeaking of the Precepts written in Man's Heart, *ſaith,* God is their Father, not Mortal Nature. Neither ſhall they ever be abrogated; for there is in them a Great GOD, that never waxeth Old. *Again, ſaith he,* This is with reſpect to Man's Conſcience, a Divine, a Sacred Good, God the Overſeer. *Oedip. Tyr. Cl. Alex, Str. l.* 5.

Socrates had the *Guide of his Life within him,* and Preach'd as he was moved by it, even in the Streets; And dyed for Reproving the Corruptions of the *Athenians* in Manners and Religion.

Plotin taught, That Man had a Divine Principle in him, which maketh a True and Good Man.

Hieron called it, *A Domeſtick God.*

They held Victory over their Sins, by the Power of it; witneſs *Chilon, Socrates, Plato, Zeno, Antipater,* and others; which Doctrine of Perfection, thou *T. H.* with all thy pretended *Super-added Light,* canſt not tell how to ſwallow. As they preſt Perfect Living, ſo they clearly laid down Eternal Rewards, *the Pure to God, the Impure to Chains,* ſaid *Pythagoras,* as if he had read that Scripture writ Six Hundred Years after him, *The Pure in Heart ſhall ſee God.*

The Good, ſaid Socrates, *ſhall be united to God in an inacceſſible Place; the Wicked in convenient Places ſuffer due Puniſhment.*

And though they might not have the *Jewiſh* Hiſtory and Chronicle, yet they had a ſufficient Law and Light within to Salvation; and ſuch as truſted in it, came to Salvation by it: And ſo much the Apoſtle ſays, *Rom.* 2.

And for the *Fathers,* that they confirm the *Teſtimonies of the Gentiles,* and ſpeak not of another *Eternal Law and Light*; briefly thus.

Juſtin Martyr in his *Apology* ſaith, *God has built to himſelf a Natural Temple in the Conſciences of Men*, as the Place wherein he would be Worſhipped, and there Men ought to look for his Appearance.

Clem, Alex. Admon. ad Gent. It is the Voice of Truth that Light will ſhine out of Darkneſs. Therefore does it ſhine in the hidden Part of Mankind.

Lactant. de Cult. ver. *The Law of God is made known unto us*, whoſe Light clearly diſcovers the Path of Wiſdom. *That Law is Pure and unſpotted Reaſon, diffuſed through all the World.*

Athanaſ. contr. Gent. *The Way to attain to the Knowledge of God*, is Within us; *which is proved from* Moſes, *who ſaith*, The Word of God is Within thy Heart, *and from this Saying of Chriſt*, The Faith and Kingdom of God is Within you.

Sect. II. §. II. *Concerning the* SOUL *of* MAN.

Counterfeit. I Affirm, that *G. F.* ſays, *The Soul of Man is Part of God's Being, without Beginning and Infinite*, which is to ſay, *The Soul is God*, Dialog. 3. p. 19.

Quaker. I have two Things to ſay: *Firſt*, That in Caſe G. F. ſo holds, thou haſt done unworthily to conclude generally againſt the *Quakers*: In thy former *Dialogues* thou charged'ſt it upon the *Quakers*; and now thou layeſt it directly upon G. F. Are ſuch Shiftings and Runnings from *Generals to Particulars*, allowable in Divinity? Is this equal Dealing? But *Secondly*, I deny that G. F. ſo holds; What ſayſt thou to that?

C. G. Fox *in his* Great Myſtery, p. 90, in Anſwer to one that ſaid, *There is a Kind of Infiniteneſs in the Soul; yet it cannot be Infiniteneſs it ſelf, ſpeaks thus:* Is not the Soul without Beginning, coming from God, returning into God again? Hath this Beginning or Ending? And is not this Infinite in it ſelf? *Can any Thing be clearer, than that* G. F. *makes the Soul the Subject, and not the Divine* Life? Ibid. p. 20, 21.

Q. Yes, that there may: For it is clear enough that *G. F.* intends by the Soul and Breath coming out from God, *the Divine Breath, or Soul of the Soul*, as *Auguſtine* calls it; and as *Mach, Neſhemah, Pneuma, Animus*, and *Spiritus* ſignify: 'Twas this made *Adam* a Living Soul to God. [Thou dealeſt unfairly with G. F. and us, in making his Queſtions about this, both his and our Affirmation, *That the Soul* (or Spirit) *of Man is God*. A manifeſt Falſhood and Abuſe.] And was not the *Death* threatned *Adam* upon Diſobedience, the Loſs of this? They that read G. F's Books with a more impartial Mind than thou doſt, may ſee that ſometimes he ſpeaketh of the Soul, as of the Man, p. 91. where he ſays, *That ſuch as receive the Light, receive Redemption, whereby their Spirits, Bodies and Souls are ſanctified*; and ſometimes he ſpeaks of the Soul, as reſpecting that *Breath of Life*, by which it became a Living Soul to God, which is Man in the Heavenly Image. He that reads pag. 90, 91, 100. may diſcern the Truth of this. But why art thou not angry with the *Prieſt*, for talking of a *Kind of Infiniteneſs in the Soul*? 'Tis at the *Quaker*, and not the *Principle*, thy Gall is ſtirr'd: For a *Kind of Infiniteneſs muſt be an Infiniteneſs, and not a Finiteneſs*. Did G. F's Words at moſt riſe higher? What farther doſt thou object?

C. *But* G. F. *ſaith* pag. 100. God breathed into Man the Breath of Life, and he became a Living Soul; and is not this which cometh out from God, Part of God? Which Soul Chriſt is the Biſhop of. *Can* Fox *here intend, that Chriſt is the Biſhop of the Divine Life*, &c? *Yet is he as abſurd in calling Chriſt the Biſhop of the Soul: For if the Soul be Part of God's Being, and Chriſt be God, then one Part of God muſt be Biſhop over another*, Ibid. p. 21, 22.

Q. Suppoſe this Cavil had any Thing in it, and that thou hadſt herein faithfully repreſented our Belief, might not I retort upon thy own Creed, that *God is the Father of God*: And when Chriſt prayed, *God prayed to God*; ſince the One Nature could not pray without the other, and the *Spirit makes Interceſſion*, that is, *God intercedes with God*. What think'ſt thou of this *T. Hicks*? Beſides, I told thee then, that God Inſpired Man with ſomething of his own Subſtance, in the Name of R. *Nahmanni, Hiſkuni*, and *P. Fagius*, That God contributed ſomething to him, and beſtowed ſomething of his own Divinity upon him, and that thou did'ſt manifeſt thy ſelf an ungodly Perſon, for inferring that what is vulgarly call'd the *Soul of Man*, to wit, the meer Creature, is Part of God's own Subſtance, becauſe we aſſerted, the *Life*, *Breath*, or *Soul*, as it may very well be term'd, *which God breathed into Man, was of his own Being and Subſtance:* What ſayſt thou to this?

C. *If G. F. be underſtood to ſpeak with Reference to the Soul, then my Inference is Natural and Proper,* viz. *That the Soul is of God's Subſtance, and Part of God's Being*, Pag. 22.

Q. Are all thy Brags come to this? Take *Soul* as before expreſſed, and it is granted without any Damage to our Doctrine. For the Scriptures, that teſtifie, God communicated of *his own Breath, or Life unto Man, whereby he became a Living Soul*, do not confound Man and that Divine Life; no more doth G. *F.* he never affirmed Man to be God, his own Words diſtinguiſh them, viz. *God Breathed into Man*, &c. and conſequently, that Man is not that Breath of God which he Inſpired Man with. *Again*, G. F. in many of his Writings, ſpeaks of the *Fallen and Degenerated State of Men, the great Pollution and Wickedneſs they lie and live in; and that heavy Wrath and Vengeance which will follow:* All which concerns *Man*; it was not *That*, but *Adam* which was beguiled: Had *Adam* liv'd in *that Life*, he had been preſerved. But ſuppoſe what I ſaid granted the Queſtion, as it did not, Many Great and Learned Men have run in the ſame Line, and they eſcaped the *Cries of Blaſphemy*, *Abſurdity*, and the reſt of thy Exclamatory Terms, from Millions: What maketh Thee then keep ſuch a Barking at us? Is it that thou haſt more *Authority*, or leſs *Candor*?

Before I conclude this Section, I would put thee in Mind of a double *Injuſtice* thou haſt committed: The One was in making this Falſe and Prophane Conſequence, *That God ſets up a Light in himſelf, which he himſelf is to obey; and in ſo doing, God ſhall be Saved*, to follow from *G. F's* Words forecited. The *Second* is, in my giving this ſharp Rebuke for this Paſſage, as an *Anſwer* in thy *Dialogue*, *without ſo much as inſerting one Word of it*, that thou might'ſt cover thy own Unrighteouſneſs, and render me ſevere. Theſe Tricks, *Thomas Hicks*, will never compaſs thy End, but greatly contribute to fruſtrate it.

§. III. *Concerning the* Redemption *of the* SEED.

Sect. III.

Counterfeit. *Foraſmuch as Chriſt came to ſeek and to ſave that which was loſt*, I did *Query, Who, or what was that which was loſt?* Ibid. p. 34.

Quaker. I know thou didſt; and that thou mad'ſt *G. Keith* anſwer, *That which is loſt is ſtill in Man; that Chriſt came to ſeek and ſave, and all his Miniſters Preached People to this*, A Loſt God, a Loſt Chriſt, *&c.* Upon which thou mad'ſt this Exclamation, *Bluſh O Heavens! And be Aſtoniſh'd O Earth*, &c. *Did Jeſus Chriſt come to ſeek and ſave a* Loſt God, a Loſt Chriſt? *Was ever God and Chriſt in a* Loſt Condition? I told thee then, and do ſtill, that the *Heavens* and the *Earth* might bluſh at thy baſe Dealings with G. K. I alſo told thee, as thou haſt cited me, that he intended no other than that Chriſt came to ſeek and to ſave, by turning People to enquire after a Loſt God, and a Loſt Chriſt? *What ſay'ſt thou to this?*

C. *If by* Loſt, *we muſt not underſtand* Man's Loſt Condition; *what leſs can be underſtood, but that* Jeſus *came to ſeek and to ſave a* Loſt God. *'Tis true*, G. K. *ſpeaks of People's* Finding a Loſt God, whom they had Loſt, *Ibid.* p. 35.

Q. If this be true, that *G. K.* ſo ſpeaks, to wit, that by Loſt God, he underſtood People's loſing of God, what's become of thy *Bluſh O Heavens*, &c. Is God and Chriſt in a Loſt Condition? It is well thou art drawn to confeſs this againſt thy ſelf?

C. *But ſtill, if* Loſt *be meant only of God and Chriſt, how can Chriſt be ſaid to ſeek and ſave a* Loſt God? Ibid.

Q. No ſuch Words ever fell from *G. K.* to any ſuch Queſtion, as thou makeſt them an Anſwer to. Thou haſt unworthily perverted both his Words and Senſe. Though *Loſt* be ſaid of God, yet the Loſs is Man's; for every Man who hath Loſt God, is truly in a *Loſt Condition*. But to apply that *Loſt Condition* to God, and not Man, becauſe Man hath Loſt God, and is admoniſhed to ſeek after a Loſt God, is to commit great Injury againſt us, as thou haſt attempted with thy ſilly Inſinuation, viz. *If Loſt be meant* Only *of God and Chriſt*, &c. What poor begging Shifts art thou put to?

C. *But, to put the Reader out of Doubt, that what I infer is indeed your very Opinion*, G. F. *and* J. N. *tell us, that the Seed wants Redemption, and the Seed is*

1674. *Chriſt; either then there muſt be more Chriſts than one, or Chriſt came to redeem him ſelf*, Ibid.

Sect. III. Q. Is it to put us out of Doubt, to leave it in Doubt whether G. *F.* and *J.* N ever ſaid any ſuch Thing, or theſe Words, as laid down together? For thou referreſt to no Book.

But ſuppoſe it be true; will it bear thy Inference; *therefore God and Chriſt are in a loſt Condition?* Is it all one to ſay, that Chriſt is bruiſed and Oppreſſed, and crucified afreſh by wicked Men, and put to open Shame; and to ſay, *That Chriſt is in a loſt Condition?* If it be not, as every ordinary Capacity may eaſily ſee; how needleſs, as well as how falſe is this Rant of thine? p. 36, viz. *Wilt thou aſſert the very Thing which I infer from your Words, and yet ſay, I pervert them; May we not juſtly eſteem of thee, as a heady, raſh and inconſiderate young Man*, &c. Thus, *Thomas Hicks*, where it is impoſſible for thee to make good thy Concluſions, thou telleſt me of granting the Charge, and then falleſt into thy uſual Inſults, the better to inſinuate a Credence of thy Ability and Honeſty with thy *Reader*.

C. *But is it not abſurd, yea, blaſphemous, to talk of God's redeeming the Seed?* Ibid.

Q. No more Blaſphemy than is in the Scripture, which ſays, *Out of* Egypt *have I called my Son, a Place of Burdens.* But I the leſs wonder at thy Ignorance in theſe Heavenly Things, who didſt never yet drink of his Cup, nor waſt baptized with his Baptiſm, nor knew'ſt the true Fellowſhip of his Death and Sufferings; but art now adding to them by as provoking Impieties, as any Man of this Age hath committed againſt him.

Give me thy Judgment of theſe Scriptures, and my Conſequence from them. *And God ſaw that there was no Man, and wondred that there was no Interceſſor; therefore his Arm brought Salvation to him, and his Righteouſneſs it ſuſtained him*, Iſaiah 59. 16. Again, *The Year of my Redeemed is come, and I looked, and there was none to help, and I wondred that there was none to uphold; therefore mine own Arm brought Salvation unto me, and my Fury it upheld me*, Chap. 53. 4, 5. Whence it is no Contradiction to ſay, *That God did rid himſelf of the Enemies of his own Precious Life, or that he brought Salvation to himſelf.*

C. *I infer from your Words this horrid Abſurdity*, That God Redeems himſelf, pag. 37. *This is thy Truth againſt Fiction.*

Q. It is not from our Words, bnt the Words of Scripture; and but that thou art become Shameleſs, I ſhould wonder that any Man pretending the Scriptures to be his Rule, ſhould charge plain Scripture with *Abſurdity and Blaſphemy.*

C. *Thus Chriſt is at one and the ſame Time, at Liberty and in Bondage, Redeeming, and Redeemed, Conquering, and yet Preſſed down: And though this Kind of Language be Folly and Madneſs, yet thou telleſt us, thou art content to uſe it*, p. 38.

Q. And it were well if thou would'ſt be contented not to abuſe it: *Is this thy Religion*, to vilifie the Language of other People's Religion; nay, of Holy Scripture it ſelf?

But how dark art thou, *Thomas Hicks*, to make both a Wonder and a Scoff at *Chriſt's Conquering, and yet being Preſſed down at the ſame Time*; when the Scripture ſo plainly holds forth, that *He is Crucified* by ſuch Counterfeit Chriſtians as thou art, at what Time *He Reigns in the Hearts of his Children?* And is not the Spirit ſaid to be *Quenched by ſome, at what Time it Lives in others?* And is he not grieved by the Rebellions of ſome, whilſt he is delighted in others? Was not God at Liberty at what Time he ſaid, *They made him ſerve with their Sins? And was He not Whole, at what Time* he ſaid, *He was Broken*, Ezek. 6. 9. * Canſt thou Reaſonably infer, becauſe of theſe Expreſſions, us'd after the Manner of Men, that it is *Abſurdity and Blaſphemy*, that God *heals* himſelf, *delivers* himſelf, and *eaſes* himſelf of his Enemies, Words of equal *Import?* Methinks thy unſavoury Carriage ſhould reflect Shame upon *W. Kiffin*, with his Elders, *&c.* to ſuffer ſuch irreverent Traſh to come out of their Congregation; if they value their Credit, they will not ſuffer thee any longer thus upon the *Ramble.*

But before I leave thee in this Section, I have One Thing more to charge thee with, and that is, not only the Abuſe of our Words, by concluding from Man's

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* *Thomas Hicks* takes that Literally, which is Metaphorically ſpoken, both in Scripture and our Books, and makes Literal Conſequences upon Metaphorical Premiſes, as if God had Hands, Eyes, Head, Arms, could be imbondaged, broken, *&c.* after a Worldly Manner, or in a Strict and Proper Senſe, and not rather in a more Hidden, and Metaphorical Signification: He is herein either very Blind, or very Malicious.

being

Sect. III.

being turned to ſeek after a loſt God and Chriſt, that God and Chriſt are in a *loſt Condition*, but that they only want Redemption, and that *Men and Women are not the Objects of Redemption*, as in 3 *Dial.* p. 37. Than which nothing can be more falſe, and conſequently injurious to a People. But I have left wondering that thou ſhouldſt be baſe.

§. IV. *Concerning our Belief in* Chriſt.

Sect. IV.

Qua. ANother Inſtance by which thou undertakeſt to prove the *Quaker* no *Chriſtian*, is, *his Denial of Jeſus Chriſt to be a diſtinct Perſon without him:* Is this true, or no?

Counterfeit. *I accuſe you for denying Jeſus Chriſt to be a diſtinct Perſon without you*, p. 25.

Q. I ſay that thou haſt varied thy Charge, and given thy ſelf an Anſwer to it out of my Book, which was never an Anſwer to any ſuch Matter, viz. *Herein thou haſt ſhown thy Ignorance and Malice*; nor is it ſo in my Book, but Ignorance or Malice: Thou alſo omitteſt the Ground of my ſo ſpeaking, which is not fair, viz. *The* Quakers *ſay, that Chriſt is in them, Chriſt is God-man; is God-man in them?* Again, *there is but one Chriſt, born of a Virgin, that ſuffered at* Jeruſalem: *Can that Chriſt be in Man?* In Defence of which ſtrange Conſtruction of our Belief, thou haſt offered nothing to what I oppoſed. Howbeit, I deſire my *Reader* to take Notice, that ſince thou pretendeſt to own but one Chriſt, and ſayſt, that it is impoſſible that Chriſt ſhould be in Man, that thou both denyeſt the Scripture, and contradicteſt thy ſelf; there is not any Doctrine clearer in holy Record, than that of Chriſt's indwelling with his Saints, *John* 14. 20, 23. chap. 15. 4, 5. chap. 17. 23. *Rom.* 8. 10. 2 *Cor.* 13. 5. *Gal.* 1. 29. *Col.* 1. 27. *Rev.* 3. 20.

The ſame Objection thou makeſt againſt us, holds good againſt them, 'tis thus, Chriſt is *God-man*; can *God-man* be in the *Corinthians?* What might not *T. Hicks* have cavilled againſt Chriſt and his Diſciple, as well as againſt us; Is this the Way to prove the *Quaker* no *Chriſtian*, that makes that Thing Error, which can only conſtitute Men right *Chriſtians:* For if Chriſt be not there, no *Anointing* can be there, which *John* ſays, leads into all Truth: Beſides, thou contradicteſt thy ſelf, as thou mayſt ſee, *Dial.* p. 22, 23. But to thy preſent Charge.

C. *This I object againſt you, your denying Chriſt to be a diſtinct Perſon without you; to which thou ſpeakeſt nothing, ſignifying thereby, that you are pinched*, Ibid. p. 26.

Q. I told thee under the Head of Perverſions, that this was not all thou mad'ſt us to deny; for thou didſt untruly infer *Our Denial of Chriſt's Bodily Appearance*, concerning which thou ſpeakeſt nothing, *ſignifying thereby, that thou art pinched*; unleſs it be to deny thou ever ſaidſt ſo, as p. 26, 31. thereby adding a Lye to the Shuffle. But why are we pinched, becauſe we ſay nothing to a Doctrine the Scripture ſays nothing of: Give me one Place that mentions Chriſt *to be a diſtinct Perſon without us*; art thou ſo deſtitute of common Senſe, as to think of proving the *Quaker* no *Chriſtian*, becauſe he denies a Doctrine, not expreſſed in Scripture; and yet at that Inſtant to magnifie the Scripture, as thy ſole Rule: Verily, thou makeſt thy ſelf a Deriſion to all wiſe Men. But go on, make the beſt of thy Charge.

C. G. F. *in his Great Myſtery*, p. 16. *writes thus*, Thou art deceived, who ſayſt Chriſt is diſtinct from the Saints: Can any Man eat the Fleſh of Chriſt, if his Fleſh be not in them?

Q. This probably thou mayſt have found in thy Brother Faldo's *Book, and thou mightſt have found it defended in mine.* Where is *Diſtinct* among *G. F's* Words, which are theſe, 'But God and Chriſt are in his Saints, and dwell in them, and 'walk in them; and he, the Prieſt, is a Reprobate, and out of the Apoſtle's Do'ctrine: Which plainly ſhews that *G. F.* only oppoſeth Chriſt's being *at a Diſtance*, as divided from the Saints, becauſe they who know not Chriſt to be in them, the Apoſtle terms *Reprobates*; and not that Chriſt and his Saints are in diſtinct Beings. That Chriſt's Fleſh muſt be in People if they eat it, is ſo far from being either Matter of Error, or any Proof for thee, that, till thou canſt prove, how a Man may eat his Victuals without him, thou wilt but render thy ſelf ridiculous in talking at ſuch an idle rate. What elſe haſt thou to offer?

C. G. Whitehead *ſaith*, Jeſus Chriſt a Perſon without us, is not Scripture-Language, *Dip. pl.* p. 13—— We cannot own your Limitations and unſcriptural Notions concerning Chriſt's Being, *R. againſt R.* 1. p. 22.

Q. But (why doſt thou leave out the Word *God-man*, which thou uſedſt at *firſt*, and was repeated by *G. W.*) what of all this *T. H?*

C. *If theſe be your Words, where in is my Ignorance or Malice manifeſt, in giving the World an Account of your Belief?* Ibid. p. 26.

Q. Thou mightſt as well have ſaid of our Diſ-belief of thy unſcriptural Belief: Canſt thou upon ſecond Thoughts perſwade thy ſelf, that this is the way to prove the Quaker *no* Chriſtian, *condemn him out of his own Mouth and evince his Errors to the World*, that wandereſt from ſound Doctrine and wholſome Words, to effect it. Howbeit, not ſo much for thy ſake, who makeſt it thy Buſineſs to render us a Scorn and Reproach among Men, by the moſt injurious Practices upon our Perſons and Principles; as for theirs, in whom there is ſome Tenderneſs and ſober Enquiry, I ſhall endeavour to take away all Occaſion of Stumbling, by this ſhort and ſerious Account of our Belief.

'Tis granted, that Chriſt, who is God over all, bleſſed for ever, is a *diſtinct* Being (though not *at a Diſtance)* from the Saints; Otherwiſe, it would be all one indeed to ſay, as thou, *T. H.* wickedly concludeſt, p. 30. from thy own Invention of Man's being the Seed, which is God, that it is all one, whether we call God by the Name of *W. Penn* or call *W. Penn God* and *Chriſt*; a blaſphemous Abſurdity indeed, as thou ſayſt! But then, what art thou that madeſt it? Next, we never ſaid, that Chriſt was not as well *without* us, as *within* us; for we cannot comprehend him, but are comprehended of him: We never ſet any Limitations to Chriſt's Preſence; they are the falſe and hateful Inferences of our Enemies; And let the Reader beware, that he be not abuſed by them. For the Word *Perſon* (as thou uſeſt it, in telling us of *Chriſt*, *God-man*, a diſtinct Perſon without thee) it is no Scripture-Phraſe; for in *Heb.* 1. 3. Ὑπόςασις, *Hypoſtaſis* ſignifies *Subſtance*; and in 2 *Cor.* 2. 10. ἐν τῷ προσώπῳ χριςοῦ, ſignifies *in Chriſt's Stead, Name, Sight or Authority, or for his Sake*, as *Grotius*, *Eraſmus* and the Ancient Fathers have it. However, I hope for our Tenderneſs in this particular, conſidering that *T. H*'s Charge is no Scripture-Phraſe, and that ſuch like Expreſſions occaſion People to retain mean and dark Apprehenſions of God, and Chriſt, and his Place of Reſidence, we ſhall not ſuffer in the Mind of our ſober *Reader*, as Men undeſerving the Name of *Chriſtians*. Haſt thou *T. H.* any more to offer upon this Head?

C. *If the Light be Jeſus Chriſt, and a Meaſure of it in all Men, but more eminently in your ſelves; whether* W. P. *and* G. W. *may not as properly be called Jeſus Chriſt, as that Bodily Appearance or Outward Perſon? And why may not Divine Worſhip be given as well to you as to him?*

Q. That Jeſus Chriſt is the *Light of Men*, the Scripture holds forth; but that *W. P*, or *G. W.* ſhould be the *Proper Body* prepared of God, for himſelf to be manifeſted in (as was that in which God was manifeſted in the Fleſh: in whom dwelt the Fulneſs of the God-head) is not ſcriptural, nor a Conſequence from our Opinion; but a blaſphemous Inference of thy making, to be abhorred of juſt Men. Are we Chriſt's Body, *as that was*? Did we ever ſay, that the Fulneſs of the God-head dwelt bodily in us? He is manifeſted in us meaſurably, to ſave us: But was he ſo manifeſted in that Manhood to ſave it? Or is either *G. W.* or *W. P.* as properly and peculiarly the Man-hood of the Saviour as that he took to manifeſt himſelf Saviour in? Thou ſhalt ſee whither thy *Sophiſtry* will lead thee: *The Son of God* appeared bodily and viſibly at *Jeruſalem*: The Son of God was revealed in *Paul*; therefore *Paul* might as well be called *Jeſus Chriſt* as he, in that Appearance. Again, Divine Worſhip is to be given to Chriſt: but Chriſt was in *Paul*; *therefore Divine Worſhip was to be given to* Paul. Again, *T. H.* doubtleſs, at leaſt many of the *Baptiſts*, believe they have the Spirit of God, and that the Spirit of God is God, and therefore to be worſhipped; will it be a good Conſequence, *That* T. H. *or thoſe* Baptiſts *are to be worſhipped?* Theſe vain Cavils and Sophiſms thou undertakeſt to entertain thy *Reader* with, and to abuſe us by, are great Inſtances of a weak Cauſe and an evil Mind.

C. *Be not angry if again I aſk thee, if Chriſt ſignifie Anointed, and God be Chriſt, as thou affirmeſt; whether God himſelf be Anointed*, Ibid. p. 32.

Q. It ſeems then, *Socinian*-like, thou doſt not affirm that God is Chriſt; and yet it is but two Pages before that thou ſayſt, *The God-head of the Son, and the Man-hood conjunct, is the Chriſt.* And *Dial.* p. 44. Thou calleſt *God manifeſt in the Fleſh, Chriſt.* Is not God then Chriſt by thy own Words? But what Anſwer did I give thee to thy Queſtion about Anointing?

Sect. IV.

C. *Thou ſayſt,* Chriſt was not anointed by Halves, but entirely; *herein thou contradicteſt thy ſelf, and overthroweſt thy own Diſtinction between Chriſt and the Body of Chriſt.*

Q. No ſuch Matter; for the Diſtinction came from thy inſinuating, that the Man-hood of Chriſt was the Chriſt, becauſe that only could be Anointed, upon which, knowing it was lately thy Opinion, that Chriſt was God as well as Man, I ſaid, that he could not be anointed by Halves; *and therefore Chriſt was anointed as God as well as Man:* What ſayſt thou to this?

C. *The Difficulty ſtill remains: If God alone was that which was anointed, the Queſtion returns upon thee, whether God did anoint himſelf, and with what, and to what End?*

Q. Thou art miſtaken; and miſerably beggeſt the Queſtion, and ſendeſt it back again: For when thou (to prove the meer Manhood to be the Chriſt or Anointed) didſt inſinuate the Impoſſibility of Chriſt's being anointed as God: I did then, and now more largely return this to thee, ſince thou confeſſeſt Chriſt to be *God* as well as *Man,* and that *God manifeſt in the Fleſh,* makes the true Chriſt or Anointed, and that it is abſurd to think he ſhould be anointed by Halves: Is not God or the Divine Nature alſo anointed? if ſo, T. H. *who is it that anointed the Godhead, and with what, and to what End?* Theſe are thy own Words, and they belong to thy own Doctrine. Thou didſt object againſt our Principle, and happenedſt to contradict thy own Principle in it: I ſent thee the Objection home again, for thee to diſingage thy own Principle of it *Firſt;* Thou groweſt angry, tell'ſt me of contradicting my ſelf, and returneſt me the Objection never conſidered; but back it muſt go, and when thou haſt found the Way to clear thy own, that ſhall ſerve for thine and mine too. And thus I leave thee and thy Cavils in this Section.

Sect. V.

§. V. *Concerning the* Goſpel-Rule.

LET us hear what thou haſt to ſay to the Arguments I gave about the Rule.

C. *You deny the Scriptures to be the Rule of Faith and Practice unto* Chriſtians, pag. 38.

Q. Thou wouldſt here inſinuate, as if our Faith and Practice were not according to Scripture, becauſe we do not aſſert them, but the Spirit that gave them forth, to be the Rule, eſpecially, in new-Covenant Times: I grant the Scriptures are to be fulfilled, and that many Heavenly Exhortations, Reproofs and Inſtructions therein contained, are to be regarded by us; but that which is my Rule to direct my Underſtanding, what is fit for me to embrace, and what to reject, and how to underſtand that which is to be received, muſt be the Spirit of Truth, which alone gives true Diſcerning: Therefore let us hear what thou ſayſt to my Argument, *Reaſ. againſt Rail.* p. 25. as thou thy ſelf haſt cited it, *Dial.* 3. p. 38. *viz.* 'That which is more *Ancient,* more *Univerſal,* and more *Able* to inform, rule and guide, that muſt more *eminently* be the Rule: But that hath been, and is, the *Light within;* therefore that hath been, and ought to be the Rule of Faith and Practice: What doſt thou offer to invalidate this Argument?

C. *Then herein I have not miſrepreſented your Belief,* p. 39.

Q. But is this the Way to confute our Belief? Or did we charge thee with miſrepreſenting it in this particular? Doſt thou think thus to evince the Truth of thy Objections, by granting us the Matter objected: It ſeems, we are to take this for thy Anſwer; and conſequently, that the *Light within is eminently the Rule,* for ought thou haſt ſaid againſt it. Proceed.

C. *But foraſmuch as you often ſay, you own the Scriptures, and the Holy Rules therein contained: In what Senſe do you acknowledge them to be your Rule?*

Q. Thou makeſt me to anſwer this Queſtion thus, *The Scripture is the Rule of Hiſtorical Faith; the Spirit can only be the Rule of ſaving Faith,* Reaſ. againſt Rail. p. 40. But can any Man that hath the leaſt Dram of Honeſty or Juſtice, think this the Way to confute me, to ſkip over near Fifteen Pages, containing ſeveral Arguments made to evidence and confirm the Truth of the Firſt?

Hadſt thou not a Conſcience, that dares do and ſay any Thing, thou couldſt never have given me ſuch an unhandſome Slip. But let us hear what thou ſayſt to that which thou haſt cited.

C. *If the Light within be more able to inform, rule and guide, and therefore more eminently the Rule; what need is there of an hiſtorical Rule?* p. 39.

Q. Did ever any Man, pretending to be in his Wits, talk ſo idly? What is it but to ſay, *If the Spirit of God was always more able than the Scripture, what need is there of having Scripture?* Is not this to infer from God's Condeſcenſion to Man's Imbecillity, that the Light and Spirit of God are Imbecile: Is not this to reprobate all external Means, and to conclude God, Chriſt, the Light and Spirit inſufficient, becauſe that any were ever uſed: Is it a good Argument, becauſe the Light does not reveal ſuch a Thing, therefore the Light *cannot* reveal ſuch a Thing, which is the utmoſt Strength of thy Oppoſition. I farther told thee, that thoſe who gave forth the Scripture, came to the Enjoyment of thoſe Things through the Light and Spirit of God, or they could never have writ them; therefore the Light and Spirit, and not the Scriptures, were the Rule of their Faith. But of this, and abundance more to the ſame Purpoſe, thou takeſt no Notice: I farther told thee, that the Prophets ſaw him with this Light, unleſs they ſaw him without Light, and that thoſe that believed him, when come, could not have received him, had they not beheld him with an inward Eye. Thus thou quoteſt me: What Reply makeſt thou to this?

C. *That the Prophets ſaw him by the Light of Divine Revelation, I grant: And that none do believe in him, that do not know him, is true; but that this* Light *or inward Eye is the* common Light *in every Man, that thou muſt prove,* p. 42.

Q. It was formerly, and is again prov'd to be the ſame Light, though not the ſame in Manifeſtation: Every one had the ſame Light, but not the *ſame Propheſies,* nor the ſame *Sights:* When thou haſt proved *two inward Lights,* it will be Time for thee to talk at this Rate: Nothing did then, nor can now, lead truly to know and confeſs to the Word that took Fleſh, in which Word was Life, and that Life the Light of Men, but ſuch Diſcoveries as proceed from a Meaſure of the ſame Light, as hath been already proved. And ſhould I admit of thy Conſtruction, that the Light by which ſome had a true Sight of Chriſt before, and at his Coming, was not the common Light, as thou calleſt it, but that which thou thy ſelf alloweſt to be Divine; yet wilt thou give me Leave to infer in thy Name, that the Divine Light was inſufficient, before ſuch Time as it reveal'd thoſe Things to the Prophets, and gave thoſe that were alive at Chriſt's Spiritual Coming, a Knowledge and a Senſe of them, becauſe they did not know them before they knew them? For at this Rate thou treateſt us about the Light within; the Light within doth not do this, *therefore the Light within cannot do it,* preſumptuouſly concluding it inſufficient to diſcover thoſe Things, that either do not need a Diſcovery, becauſe they are already known, or that it ſeemeth Good to God in his Wiſdom to conceal.

C. *If the Scriptures tell thee there was ſuch a Man as* Moſes, David *and* Matthew, &c. *without which thou couldſt not have known any ſuch Thing; ſo the Scripture tells thee what they ſpoke and wrote of; therefore the Scriptures muſt be the Rule of thy Belief, both concerning thoſe Men and their Sayings,* p. 45.

Q. I grant the Scriptures tell me, there were ſuch Men as *Moſes, David* and *Matthew,* and that they wrote: But what is it that gives me to believe the Things they wrote to be true? The Rule of Saving Faith is that we ſpeak of, and not that which is Hiſtorical? It is impoſſible for me to underſtand the Truth of thoſe Things, 'till I come to that Spirit of Truth that gave them forth; for no Man can know the Things of God, ſave the Spirit of God: The Want of which hath been the Cauſe why ſo many have been bewildred about the Things there declared: * Spiritual and Heavenly Things are not diſcernible by carnal Men, they are hid from their Eyes; and 'till the Light ſhine out of Darkneſs, to give them the Knowledge of the Scriptures; they are as a ſealed Book, and they labour in a *Labyrinth* of Uncertainties. I do ſay again, the Light in all Ages hath made known *Doctrines* fit to be obeyed, though not the *Hiſtories* and *Narratives* of other Men's Actions; which is thy ſilly *Objection* againſt the Light's Sufficiency. But one Thing I muſt not forget, on which thou didſt not *a little* depend, as an Inſtance to prove thy Conceit, *viz. How could we have known, that Swearing in any Caſe were unlawful, if it had not been written in the 5th of* Mattoew, *Swear not all*, Dial. 1. p. 22. But this I proved to thee, to have been revealed above 400 Years before that was written; but what is the Reaſon thou over-lookeſt that Anſwer? *Clinias* was taught by it rather to ſuffer a great Fine, than ſwear; the *Eſſæans* had rather dye than ſwear, which was long before Chriſt came in the Fleſh: Was not the Light then a ſufficient Rule for their practiſing of an Evangelical Doctrine by thy own Argument? But *T. H.* art thou not greatly aſhamed, that becauſe I ſuppoſed upon thy Principle, *the Light and Rule to be two*, Reaſ. againſt Rail. p. 39, that therefore I contradict my ſelf, and overthrow mine own Opinion, ſaying, *If Light be given to underſtand the Rule, then it ſelf is not the Rule, much leſs greater than the Rule*; and as if thou hadſt come rightly by this Conſequence, falling into thy cuſtomary Inſults, telling me, *This is ſo far from being Truth againſt Fiction, that it diſcovers me to be a raſh, heady, confident and ignorant Man, one that neither cares what he ſays or affirms.* Hadſt thou any Regard to God, thy own Conſcience, thy Neighbour, or thy own Reputation, thou wouldſt never commit, much leſs continue to practiſe, theſe horrid Wrongs againſt me. However, as I ſaid before, ſo again: I affirm, that ſuppoſing the Scriptures were the Rule, that which informs me of the Rule, and teaches me how to uſe it, *muſt be greater than the Rule*, in that it teaches me to know, and do, what the Rule cannot do of it ſelf: I query then, if this Light be not the Rule, how and which Way I come to underſtand and uſe the Scriptures? *&c.* therefore *eminently the Rule*, the Terms of my Argument; for the Queſtion lay not upon particular Rules.

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* I would aſk him how he knows the Scriptures extant are perfect both as to Number, and Copy, and Tranſactions? Several Books are loſt, that is certain; does the Scripture tell us what they contained? if not, the Rule is imperfect by T. H's Conſequence. The *Copies* are above *Thirty in Number,* at leaſt, in which there are *Thouſands of different Readings; the Tranſlators greatly differ,* and have *greatly corrupted.* Alſo T. H. is to look to prove the preſent Collection Canonical, If he pleads the Teſtimony of God within, *his Cauſe is gone;* if Tradition, I aſk how? Is he aſſured the firſt *Canon* was rightly made? The Council, was either Fallible or Infallible; If the firſt, What Aſſurance has he? If the laſt, it grants Infallibility, ſince the Apoſtles, 360 Years; but begets the Queſtion, How does T. H. know they were in the Right? And if in one Thing, why not in all? But thoſe Councils contradicted; and none ever gave the Catalogue, as now it is; nor can T. H. give a Canon for it. And if he cannot aſſure us that it is exact with the *Original,* free from *Variation, Corruption, Miſ-tranſlation,* &c. as it is not, he can never prove it the Rule, as he endeavours, in Oppoſition to the Spirit, for that is always plain and perfect. But more of this in the *Chriſtian Quaker;* not to leſſen Scripture, but to confound ſuch Cavillers.

C. *The Primitive* Chriſtians *took not their Meaſures from the* Light within, *but from the Will of God revealed to them*, p. 46.

Q. This is Confuſion it ſelf: Are the Light within and the Will of God revealed inconſiſtent Things? Who was it revealed to them (*Paul* turned from Darkneſs to Light) the Will of God, but the Light? And what was it taught them the Truth, when *John* ſaid, *They had received an Anointing, which abode in them, and taught them all Things*; unto which he directed, and with which he left them, *John* 1. 2, 27. And doth not the ſame Apoſtle tell us, if we walk in the Light, we have Fellowſhip one with another? *&c.* Was not the Light then the Rule of their Obedience, and the Way in which they were to walk? For the Accompliſhment of that Prophetick Speech, Iſa. 2. 5. *O ye Houſe of* Jacob, *come ye, and let us walk in the Light of the Lord!*

And is there any Thing plainer, than that the Apoſtle *Paul* deſcribes the Children of God, to be ſuch as are *led* by the Spirit of God, *Rom.* 8. 14. and that he exhorts the *Galatians* to *walk* in the Spirit, chap. 5. 16. and the *Epheſians* to *walk* circumſpectly, which was according to the Manifeſtations of the Light, chap. 5. 14, 15, 16. Finally, Does not the ſame Apoſtle pronounce *Peace on as many as walk according to the Rule of the New Creature*, Gal. 6. 16.

I farther told thee, that the *Waldenſes*, *Lutherans*, *Proteſtants*, *Calviniſts*, *&c.* made the Teſtimony of God in their Conſciences the chief Ground of the Scriptures, *Reaſ. againſt Rail.* p. 48.

C. *That the* Waldenſes, &c. *made the Teſtimony of their Conſciences the chief Ground of the Belief of the Scriptures, is confidently ſaid, but more than ever* W. Penn *is able to prove.*

Q. But if *W. Penn* is able to prove that the *Waldenſes*, *Lutherans*, *Proteſtants*, *Calviniſts*, yea and *Independents*, and *Anabaptiſts* too, have made the Teſtimony of God in their Conſciences, the Ground of their Belief of the Scriptures, wilt not thou then appear to have told a confident Untruth? Let us hear what they ſay.

That the *Waldenſes* held ſo, thou mayſt inform thy ſelf if thou pleaſeſt, out of their Hiſtory, penn'd by *John Paul Perin* of *Lyons*, Lib. 1, Cap. 1, Cap. 11, Cap. 13.

Luther taught, *That the Spirit is required to the Underſtanding of the whole Scrip-*

Scripture and of every Part thereof. Again, *The Scriptures are not to be underſtood but by that very Spirit by which they were wrote*, Tom. 3, fol. 169.

John Bradford, a worthy Martyr, thus anſwered the *Archbiſhop of York*, who catechiſed him how he came to know the Scriptures? *We do believe and know*, ſaid he, *the Scriptures, as Chriſt's Sheep, not becauſe the Church ſaith they are the Scriptures, but becauſe they be ſo, being thereof aſſured by the* ſame Spirit *that wrote and ſpake them*, Book Mart. Vol. 3, p. 298.

William Tindal, another faithful Martyr in *Hen.* VIII's Time, writes thus: *It is impoſſible to underſtand the Scriptures more than a* Turk, *for him that hath not the Law of God written in his Heart to fulfil it.* Again, *Without the Spirit it is impoſſible to underſtand them*, W. Tind. Work. p. 319 & 80.

B. Jewel againſt the *Papiſts* hath this Paſſage; *Fleſh and Blood is not able to underſtand the Holy Will of God, without* ſpecial *Revelation, therefore Chriſt gave Thanks unto his Father; and likewiſe opened the Hearts of his Diſciples, that they might underſtand the Scriptures: Without this* ſpecial *Help and Prompting of God's Holy Spirit, the Scriptures are unto the Reader, be he never ſo wiſe or well learned, as the Viſion of a ſealed Book.*

Calvin ſaith, *It is neceſſary that the ſame Spirit that ſpake by the Mouth of the Prophets ſhould pierce into our Hearts, to perſwade us of the Truth of what they delivered*, Inſtit. lib. 1, cap. 8.

Beza ſaith, *That the underſtanding of the Scriptures ſhould be fetcht from the* ſame Spirit *that dictated them*, Bez. in Nov. Teſt. 2 Pet. 1. 19.

Pet. Martyr taught, *That it is the Spirit of God that reveals the Truth in the Holy Scriptures*, Com. loc. p. 2, cap. 18.

H. Bullinger aſſerted in his 4 Decad. & 8 Serm. dedicated to K. *Edw.* 6. *That Men fetch the Underſtanding of Heavenly Things, and Knowledge of the Holy Ghoſt, from* no where elſe *than from the ſame Spirit.*

What ſayſt thou to this, T. H? Can the Holy Ghoſt be this *Diſcoverer* and *Inſtructor*, and yet not *eminently the Rule*?

But inaſmuch as thou chargeſt me with denying the Scripture's Authority, and then raileſt, p. 61, becauſe I place it upon the Teſtimony of the Light and Spirit of God in the Conſcience; Hear what Dr. *John Owen* ſays, *The only Publick, Authentick and Infallible Interpreter of the Holy Scripture, is* He *who is the Author of them, from the Breathing of whoſe Spirit it derives all it's* VERITY, PERSPICUITY *and* AUTHORITY, Exerc. 2. 7. 9. What would have become of me, *T. H.* if I had ſpoke ſo broad as this? This makes the Spirit *Interpreter*, *Judge* and *Rule* of our Knowledge, therefore *eminently the Rule.*

T. Collier, an ancient and conſiderable *Baptiſt*, ſhall be my laſt Inſtance here; *There is the Law and Teſtimony in the Spirit*, ſaith he, *as well as in the Letter.*

The Law of God is in the Heart, there it is written; and there it teſtifies the Truth of God: And if any Man ſpeak not according to this Rule, it is becauſe there is no Light or Morning riſen in him. See his Works, p. 294. Again,

Others know no other Touch-Stone nor Tryal, no other Light, by which they judge of Truth, than Scripture; thus putting it in the Room of the Spirit, which is Light, and the Greater Light: *For they ſay, they cannot know Truth 'till they bring it to the* Letter *for Tryal; thus making an* Idol *of the* Letter, *ſetting it up in the Room of God*, Ibid. p. 248.

I could produce a great Cloud of more Witneſſes, both of Fathers and other Authors; But I hope I have diſcharged my ſelf of my Engagement, and made appear, That what I aſſerted was not too hard for me to prove, and therefore thou *T. H.* wert too confident in ſaying ſo: but thy notorious Ignorance in theſe Things may a little excuſe thee.

But thou chargeſt us with undervaluing the Scriptures, a Fault I abhor to be guilty of; Let me hear in what?

C. *You contemptibly call the Scriptures the* Letter, *whilſt you intitle ſome of your own Pamphlets*, The Voice of Wiſdom, A Meſſage, *&c. wherein you manifeſtly prefer your own Writings before the Holy Scriptures*, p. 55.

Q. This Cavil has been anſwered again and again. I told thee before, and thou haſt cited me thus: 'If at any Time we call the Scriptures Letter, it is not that we 'mean our Books are the Spirit, or that we irreverently ſet them (the Scriptures) 'below our own Writings, but upon a Compariſon only between the Scriptures 'and the Spirit that gave them forth. What Return doſt thou give to this?

C. *It is to aggravate, not to excuſe your Error.*

Q. Is it an Error to call the Scriptures the *Letter* in a Compariſon with the *Spirit?* And an Aggravation of that Error, to prefer the *Spirit* before the *Letter?* But is this all thou haſt to ſay to the Matter?

C. *Why have you not Reſpect to this Compariſon when you entitle your own Books? But that you would have us to believe that your Writings are more eminently from the Spirit than the Scriptures?*

Q. How do we prefer our *Writings* above the Scriptures, which we prove by the *Scriptures?* I perceive it is become almoſt impoſſible with thee to make any other Conſtructions, than what rather ſhew thine own Envy than our Senſe. Was there ever the ſame Reaſon for a Compariſon between our Writings and the Spirit? Did we ever ſet them up for the *only Rule of Faith and Obedience, and that in Oppoſition to the Spirit, as the New-Covenant-Rule, like thoſe that maintain that Plea?* If there were the ſame Occaſion, thou ſhouldſt quickly hear of the ſame Diſtinction and Compariſon. But go on.

C. *Hence it is, That when both ſtand in Competition you thus diſtinguiſh them;* Letter, yea, dead Letter, *as the proper Term for the Scriptures; but* The Voice of Wiſdom *to your Book: Art thou not aſhamed of this Baſeneſs and Prophaneneſs?* Page 56.

Q. Whatever I am, I perceive thou art not aſhamed of making me *baſe* and *prophane* too, and printing a moſt horrid Untruth to render me ſo: There is not a Sentence in thy Book gives a clearer Teſtimony of the Injuſtice of thy Carriage than this in Hand. For nothing is more frequent with thee throughout thy *Dialogues*, than firſt to invent ſomething odious in our Name, and then, as if none ſo Modeſt and Righteous as thy ſelf, cry out, *Who would not be aſtoniſhed at this Blaſphemous Abſurdity?* p. 30. *Art thou not aſhamed of this Prophaneneſs and Baſeneſs?* p. 59. *O Impious Man*, &c. p. 13. But let this determine this Point between us. Produce but one of our Friends, that ever brought his Writings in *Competition* with the Scriptures, calling the Scriptures the *Dead Letter*, and his own Books the *Voice of Wiſdom*, &c. and I will yield thee to have written Truth: If thou can'ſt not, thou haſt but faſtned *Baſeneſs*, *Prophaneneſs* and *Lying* upon thy ſelf; With thee I leave them; for there thou oughteſt to reſt, 'till thou canſt better clear thy ſelf of them.

I charged thee with having wronged *Geo. Fox* and *Rich. Hubberthorn*, in making them to ſay, *It is dangerous for ignorant People to read the Scriptures*; and then fixing the Name of *Jeſuit* and *Romaniſt* upon us; producing the Words at large, which thou haſt baſely contracted to thy own Ends, leaving out what might moſt make for their Innocency, and the Evincement of thy own Forgery.

Thou giveſt the Words thus, *The Letter killeth, is Dangerous*: In my Quotation and in their Book thus, *The Letter which killeth*, 2 *Cor.* 3. 6. *is Dangerous* [*for thou* (Prieſt) *takeſt it here to war withal againſt the Saints, with thy carnal Mind, giving out thy carnal Expoſitions upon it.*] All this, *T. H.* thou haſt unworthily left out, that thou mighteſt the better faſten thy Fiction upon *G. F.* and *R. H.* I aſk, Is it not dangerous to read the Scriptures to theſe Ends? *And the Miniſters of the Letter are the Miniſters of Death*; here thou leaveſt out again [*which is to Condemnation, and you take it to make a Trade with it, and with what the Prophets, Chriſt and the Apoſtles ſaid, ſo that ſome have* 60 *and ſome* 100 l. *a Year; but Chriſt cry'd Wo unto ſuch Whited Walls*] having left out this Part, that concerned the Hireling thou putteſt in again: *And here you read with Danger, who ſpeak of them, and ſpeak a Lye, becauſe you ſpeak of your ſelves*: Here again thou letteſt drop [*and you wreſt the Scriptures to your own Deſtruction*] (as the Unlearned and Unſtable do; and is not this Dangerous in them? Then thou bringeſt in this, *And to you it is dangerous to read or ſpeak of them*; omitting all that here follows by me cited to clear them of thy Charge, *viz.* [*who know not the Life of them, as the* Phariſees, *who were learned in the Letter, but knew not Chriſt: But I ſay, Bleſſed is he that Readeth and doth underſtand*] All this ſo neceſſary to give the Underſtanding of their true Meaning thou haſt deſignedly over-look'd: However, let us hear what Defence thou haſt made for thy ſelf.

C. *The Queſtion reſpects the whole* Scripture, *which you ſay*, is Dangerous and Killing; The Miniſters of the Scriptures are Miniſters of Death, and it is Dangerous for them to read them: *What a ſhameleſs Man art thou, thus to confeſs what I accuſe you of, and yet condemn me as a Forger?* p. 57.

Q. Theſe foul and confident Queſtions thou uſeſt to aſk me, with which thou wouldſt inſinuate thy *Innocency*, do but aggravate thy *Forgery*. For, *firſt*, How do I confeſs what thou accuſeſt us of, when it is neither to be found in my Words, nor theirs upon whom thou chargeſt them, *viz. It is dangerous for Ignorant People to read the Scriptures.* 2*dly.* I told thee they meant by *Miniſters of the Letter*, Miniſters of the Law and Death, becauſe of Tranſgreſſion, and thou makeſt it Dangerous for ſuch to read the Scriptures; Whereas G. F. and R. H. ſaid, *It was Dangerous for Hirelings and Whited Walls to uſe them againſt the Saints with their carnal Expoſitions, oppoſing them,* Phariſee-*like, to the Life of them, wreſting them to their own Deſtruction.* It is Dangerous for ſuch to read them to ſuch Uſes and Purpoſes, not in any Senſe, as thou untruly ſayſt; Of this thou takeſt no Notice. So that here the Reader may plainly ſee thy firſt *Forgery*; ſince it was not the Man of no Letters, but the *Men of Letters*, ſuch as the *Scribes* and *Phariſees*, who uſed them againſt the right Heirs of them, of whom G. F. and R. H. ſpoke. And thy *ſecond* is not leſs viſible, in that thou haſt impoſed upon the Reader my Confeſſion of thy Accuſation, who never confeſſed any ſuch Thing. Theſe are ſome of thy wonted Tricks, ever and anon employ'd to cover thy Nakedneſs with, and to get off unſuſpected, from encountering the Difficulty of our Charge, Proof or Argument. I appeal to God's Witneſs in my Reader's Conſcience, to right us againſt the many Injurious Practices againſt us; And ſhall conclude with this Acknowledgment and Argument concerning the Scriptures.

We do receive and believe the *Scriptures* given forth by Holy Men of God, as they were moved of the Holy Ghoſt, *and that they are profitable for Doctrine, for Reproof, and for Inſtruction in Righteouſneſs*; yet ſince they are Writings relating to the Things of God, no Man can underſtand them, or have an aſſured Teſtimony of them, but by the Spirit of God, 1 *Cor.* 2. which alone reveals the deep Things of God; It was not the Scripture, but the Father that revealed Chriſt to *Peter*, *Mat.* 16. 5.

Farther, The New Covenant Times are Times of Fulfilling the Scriptures, by the Pouring out of the Spirit, therefore People's Regard ſhould be to the inward Drawings and Leadings of the Holy Spirit. The *Law* outward was a *Rule* to the *Jew*, though not eminently unto them (for the Lord gave them alſo of his good Spirit; and what for, if not to rule them?) But the *Law of the Spirit of Life* promiſed to be revealed within, under the New and Everlaſting Covenant, was certainly to be the *Rule* under that Covenant, being a Time for the more immediate Flowings forth of Spirit and Life. We do not ſay that every one hath hereunto attained: But we affirm, that God hath given a Meaſure of his Spirit unto Men and Women, that they might receive the precious Promiſes, unto which we direct them for that End. I know that *T. Hicks*, according to his wonted Baſeneſs, p. 49. interprets our Saying, that we deny the Scriptures to be the Rule of Faith and Practice in Honour to the Divine Light, *to be our denying and rejecting the revealed Will of God*, as if Men muſt hate their Parents, becauſe they are to love Chriſt firſt, *Mat.* 10. This were to ſay, that *Paul*'s Regard to the Law of the Spirit of Life in him, as his *Rule*, was not to fulfil, but to *deny and reject the Law without*: If this Conſequence be falſe againſt *Paul*, how can *T. H*'s *Conſequence* be good againſt us? Is it to reject and deny the Scriptures, to have the good Things they declare of brought in by the Eternal Spirit? And ſince the Scriptures cannot fulfil themſelves in us, but the Spirit, is not the Spirit the *Rule* and *Guide* to our Divine Knowledge and Enjoyments. But from our aſſerting the Spirit to be the Rule, *T. H* infers, *That we deny to live according to the Scriptures*, a Miſtake he fell into before, which I offer'd to help him out of in my Anſwer; for to own the Scriptures to be the Rule, and to live according to the Scriptures, are not one and the ſame Thing: For the *Gentiles* did the Things contained in the outward Law, and yet had not the outward Law for a Rule, *Rom.* 2. 14.

Nor is it to be doubted, but that *Paul* and the primitive *Chriſtians* lived up to the outward Law (that is, the inward Law outwardly declared) by the Law of the Spirit of Life, which was the Rule of their Obedience: Yet can any infer, that the outward Law, and not the inward, was the *Rule* of their ſo living? And I muſt tell thee, *Thomas Hicks*, that thy exalting of the Scriptures, is but an Endeavour to throw down the Spirit; which *Sacrifice*, be it known unto thee, the Lord of Heaven loaths. And I will ſay to thee, as *G. F.* and *R. H.* ſaid to the *Prieſt*, They are Dangerous to be read and uſed for thoſe Evil Purpoſes thou employeſt them upon: But as they ſaid, (though that alſo thou didſt overlook) ſo ſay I, *Bleſſed is he that doth read, and underſtand them.*

TESTIMONIES *concerning the* RULE.

Irenæus, Pag. 242, 384, 389. *The Writing in the Heart is the Rule.* Again, l. 5. c. 8. *The Word giveth his Spirit to all, to ſome according to Condition.* And l. 4. c. 30. *The Fathers were juſtified by the Righteouſneſs of the Law in them, therefore had no need of* Reproving Letters.

W. Perkins's Works, Vol. 3. p. 220. *The Light of Nature and Grace teacheth to do as we would be done to*, p. 221. *It is the Fulfilling of the Law, the* Rule *to judge Scripture.* That (of God) *made the Rule, Something in the Conſcience; Happy Times if Men would follow it.*

Biſhop *R. Sanderſon*, De Obligat. Conſcient. pag. 127. *A Rule of Diſcerning without the Scriptures.* Regula diſcernendi extra Scripturam.

And *T. Collier* in plain Words ſaith, *The Spirit of God, who is God, is the* Alone Rule *of a Chriſtian*, Gen. Epiſt. to the Saints, chap. 12. — *The Spiritual Man judgeth all Things by the* Rule of the Spirit, ibid. *The Law of the New Teſtament is written in the Heart*, ibid.

But what Need is there farther of my maintaining this Point, concerning *The Light being the Rule in all Ages*; ſince thou haſt made ſuch ample Confeſſion, *That the Godly in all Ages, before Chriſt in the Fleſh, were turned from the Darkneſs to the Light*, pag. 64. This Light muſt needs be within, becauſe the Darkneſs is there: And it muſt needs be ſufficient, becauſe thou ſayſt it was that which *Paul* was ſent to turn People to, p. 63, 64. And what could this Light be for, if not to Guide, Rule, and Lead them in the Ways of Godlineſs, and conſequently the *Rule* of the Godly in all Ages? Therefore the more General Rule, becauſe the Scripture was not in all Ages; and ſufficient, becauſe it was of God appointed for the Godly Man's Way; unleſs thou wilt ſuppoſe, that they were turned to an Inſufficient Light.

§. VI. *Of Commands and Ordinances, particularly* Baptiſm *and the* Supper.

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Quaker. I Have ſufficiently ſhewn, under the *Section of Forgeries*, the horrid Abuſe thou haſt committed in thy laſt Book againſt *E. Burroughs*, concerning *Commands and Ordinances*; I ſhall here farther detect thy Miſcarriage.

The Matter charged upon *E. B.* I ſhall ſet down with his Name before it.

E. B. You are not yet Dead with Chriſt, who are yet ſubject to Ordinances.

T. H. *The Spirit of God in the Scriptures aſſures us, that they that keep the Commandments of God, are the Children of God*, 1 John 2. 3, 4. *Yet this Wicked Man*, E. B. *ſaith*, That they who are ſubject to Ordinances, are not Dead with Chriſt. See *Coloſſ.* 2. 19, 21.

Q. E. B. pleads only againſt ſuch Performances under the Name of *Ordinances*, as were but *Shadowy, Elementary and Periſhing Things*, appointed for a Seaſon, and to paſs off. Thus thou thy ſelf haſt quoted me, *Dial.* 3. *p.* 59. *What ſayſt thou to this?*

C. *If thus* E. B. *did plead, Why doſt thou ſay I belyed him?* ibid. p. 59.

Q. Becauſe in thy former *Dialogue* thou madeſt him as well deny to continue Obedience to ſuch Eternal Precepts of Righteouſneſs, as thou thy ſelf confeſſeſt the *Light Within* dictates, as to *Shadowy, Elementary,* and *Periſhing Things*. For about his ſaying, *That was not a Command to him, which was a Command to another*, thou didſt moſt unjuſtly infer, *That the Law which forbids Adultery, Murder, Theft, and bearing Falſe Witneſs, is no Law to us*; breaking forth upon us with *Impiouſly Horrid, Ungodly, Irreverent, Patronizers of Blaſphemy, Countenancers of Novices, Prophane Scribler*, with Abundance more: Whereas pag. 47. of his Works, whence the Paſſage was taken, proves it to have been writ about extraordinary and particular Caſes; as, *Thy Running to Preach, becauſe* Peter *Preacht*; or, *Plunging People in the* Thames, *or elſewhere, becauſe* John *Baptized many in* Jordan. *What ſayſt thou to this?*

C. *Thou haſt a ſtrange Confidence! If thou hadſt examin'd the Place my Quotation refers to, thou muſt needs know I have not bely'd you: If thou haſt not, how dareſt thou thus charge me?* Pag. 58.

Q. My Confidence is grounded upon Examination: And this *Ranting Anſwer* will not clear thee. And the greateſt Kindneſs that can be ſhown thee, is, to believe, *thou took'ſt the Quotation firſt upon Truſt*. But in this Dialogue thou art left without Excuſe: For had *E. B.* intended *General Commands*, it would not

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have coſt thee much more Trouble to prove it, than to ſay it; doubtleſs it would have been a Pleaſure to thee. But as a Man Guilty, thou art wilfully Silent about thoſe Horrid Conſtructions made upon his Words, as the Genuine Senſe of the Place, and vainly thinkeſt to ſhift it off, with accuſing me of ſtrange Confidence: But I return thee thy own Words, *If thou,* T. H. *haſt examined the Place thy Quotation refers to, thou muſt needs know, that thou haſt belyed us; if thou haſt not, how dareſt thou thus* (continue to) *charge us?* But what ſayſt thou concerning Shadowy Ordinances?

C. *Foraſmuch as thou confeſſeſt, that* E. B. *did plead againſt ſuch Ordinances as were but Shadows, appointed only for a Seaſon, and to paſs off, that ſuch* (Ordinances) *are no Commands to us, how wilt thou prove this?*

Q. This is to grant, that thou art for continuing Shadows under a Goſpel-Diſpenſation: My Reaſon againſt it is this: Shadows are Members of the Ceremonial Law, the Subſtance of which is the Goſpel: The bringing in of the Goſpel is the Ending of them; becauſe Shadows give Way to, and End in their Subſtance. But let me ſee how thou bring'ſt me in to anſwer thy Queſtion: "Let it be obſerved, that there is not the leaſt Mention in all the Epiſtles of *John*, of any of "thoſe *Ordinances*, that ſtood in *Viſible and Corrupt Elements*, ſo that to bring in "Things of a *Shadowy and Temporary Nature*, among the *Commands of Chriſt*, is to "abuſe the Apoſtle. What's thy Return to this?

C. *Let it be obſerved what an arrogant, abuſive, prophane, and impertinent Man, this* W. P. *is. Suppoſe none of the poſitive Inſtitutions of Chriſt be expreſly mentioned in his Epiſtles; Did he therefore deny them?* Pag. 60.

Q. To paſs over thy hard Names, thou doſt ſuggeſt to the *Reader*, as if this were my whole Strength, in Anſwer to thy Firſt Query, viz. *How wilt thou prove Shadowy Ordinances to be no Commands to us?* Whereas it was never given by me to any ſuch Queſtion; nor indeed would it have been Proper to do ſo: But ſince thou hadſt ſo little Senſe, as to quote *John*'s Words, viz. *They that Love God keep his Commandments*, in Order to prove the Continuance of *Shadowy Ordinances*, I had ſo much Senſe in me, as to make Uſe of thy own Citation againſt thee, where no ſuch *Ordinances* are mentioned, upon which thou fooliſhly querieſt, Did he therefore deny them? Which was not the Queſtion: But whether that Place proves them. But this I am bold to infer, *That it was not* John's *Meſſage to recommend and perpetuate them, as thou doſt:* And it is ſtrange to me, that they ſhould be of ſuch Weight in the *Chriſtian Religion*, and not One Apoſtle mention them in all their *Epiſtles*, ſave *Paul* once, in denying *Baptiſm* a Share in his Commiſſion; and another Time in Regulating the *Corinthians* about their Diſorderly Uſe of the *Type*. If *Bodily Exerciſe profits little in Religion, much leſs Shadows.* If Men run into External Performances, without the *Leadings and Preparings of the Spirit*, ſuch Duties cannot be acceptable to God; running into External Imitations, without Internal Qualifications, gives but to boaſt in another Man's Line; And ſuch Oblations are ſo far from being accepted, that they are abominated. To this let us hear what *T. Collier* will ſay, a Man of greater Eminency and Antiquity than *T. Hicks* in the *Baptiſt*'s *Way*; *I ſee,* ſaith he, *that External Acting, according to a Rule without, is nothing, if not flowing from a Principle of Love and Life within,* Works, p. 247. I perceive *T. H.* thou art not of that Mind, ſo far from it, as to account it Error: But let us hear what elſe thou haſt to ſay, in Defence of thy formal, unwarranted Practice.

C. *We are certain, that our Lord did walk in the Obſervance of Poſitive Inſtitutions; and he that abideth in Chriſt, ought to walk as he walked,* 1 John 2. 6. p. 61.

Q. What makes thee forge, pervert, lye, ſlander, and abuſe us then? If thou wouldſt be a Chriſtian, thou ſhouldſt walk as he walked: He *was* Loving, *thou art Envious*; He *Meek, thou Paſſionate*; He *Long-Suffering, thou froward*; He *was Good to his Enemies, thou baſe to thy Neighbours.* Surely thou haſt forgot, that if thou walkeſt as he walked, thou muſt have to do with that dangerous Doctrine of Perfection, as thou elſewhere *reputeſt* it. But at thy Rate of quoting this Scripture, and following of *Chriſt*, thou may'ſt as well bring in *Circumciſion and the Paſſover, as Baptiſm and the Supper.* Chriſt told his Diſciples, *The Spirit ſhould lead them into all Truth,* after his Aſcenſion; and his Beloved Diſciple *John* referred the Churches to the *Anointing*.

C. *You tell us theſe Ordinances were uſed as Figures and Shadows, no longer to endure, than till the Subſtance comes,* viz. The Baptiſm of the Holy Ghoſt. *The Reaſon can be no other than the vain Conceit of a deluded Mind; for they are no*

Figures of the Baptiſm of the Spirit; therefore this can be no Reaſon for the aboliſhing of them: Chriſt commands his Apoſtles to Teach and Baptize, promiſing to be with them to the End of the World.

Q. Who ever ſaid, that Breaking of Bread was a Figure of the Spirit's Baptiſm? It's a meer Fiction of thy making, as Page 107. of *Reaſon againſt Railing* will ſhew. But if Water-Baptiſm, and Breaking of Bread are no Figures nor Shadows, they muſt be *Subſtances*; and what Difference then there is between thee and Popery in this Point, let the *Reader* judge. And for *Chriſt*'s bidding his Diſciples, *Go, Teach, Baptizing*, Mat. 28. I told thee, " *That no Water was mentioned; and that* Luke, " *in the Firſt of the* Acts, *ſays, before the Commiſſion mentioned by* Matthew *could* " *be given, at leaſt executed,* John Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt, not many Days hence. *And then comes the Commiſſion* " *in Force,* Go, Teach, Baptizing; How? *With the Holy Ghoſt, turning People* " *from Darkneſs to Light, from the Power of Satan, unto God.*

C. *If the* Baptiſm *of the Holy Ghoſt do put this Commiſſion in Force, as thou ſay'ſt then the Obligation to thoſe Duties ſignified in the Commiſſion, cannot be taken off: If ſo, thy Argument falls.*

Q. A poor Shuffle indeed! Does my Argument fall, becauſe thou beggeſt the Queſtion? Which is, *Whether their Baptiſm be with Water or the Holy Ghoſt?*

C. *If* Baptiſm *of Water be not intended, then none; Not the* Baptiſm *of Afflictions; for the Apoſtles were not to Perſecute: Not the* Baptiſm *of the Holy Ghoſt; for that was a Promiſe, not a Commiſſion,* p. 63.

Q. Thou doſt but trifle with us ſtill. Though *to be Baptized* was a Promiſe, yet *to Baptize* was a Commiſſion. *To be Baptized not many Days hence*, was the Promiſe of Chriſt; but *Go and Baptize all Nations*, which followeth, was a Commiſſion; and that it was with no other *Baptiſm*, *Chriſt*'s *Diſtinction* ſufficiently proves, viz. John *indeed Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many Days hence*; ſtay till then, and Go, *and Teach, Baptizing all Nations*, &c.

C. *To Baptize with the Holy Ghoſt, was none of their Duty, it being properly Chriſt's Work,* p. 63.

Q. It was both their Work and Duty, witneſs that *Simon Magus* would have bought that Gift of *Peter*: And that *Paul* Baptized with the *Holy Ghoſt*, Acts 19. Did he not therein do his Duty?

C. *Is it proper to ſay,* I *Baptize you with the Spirit into the Name of the Spirit?*

Q. Yes, if thou haſt the Spirit; unleſs thou *wouldſt make a Counterfeit Chriſtian* of him, whom thou, without the Spirit, *Baptizeſt into the Name of the Spirit. Wouldſt thou have a Man Baptized into the Name, and not into the Nature of the Spirit? Can a Man Baptize into Spirit and into Life, without Spirit and Life?* God did Convert, Reconcile, Baptize, Beget, and Build up Thouſands to himſelf by them, unto whom the Word of Reconciliation was committed, and who were Embaſſadors in *Chriſt*'s Stead.

Now, as for *Water-Baptiſm*, what *Paul* ſays of himſelf, I may ſay of his Commiſſion, *It was not behind any of the Reſt*; yet he denies *Water-Baptiſm* to be any Part of it, and it is as plainly rejected of him, in Point of Inſtitution, as any Thing in Scripture. So that either *Water-Baptiſm* is none of *Chriſt's Inſtitutions*; or elſe *Paul* had no Commiſſion to perform *Chriſt*'s *Inſtitutions*, which were ſtrange. *T. Collier* determines this, *The Baptiſm of Chriſt is the Baptiſm of the Spirit.*

But if any of you can ſhew a larger Commiſſion than *Paul* had, let him produce it; if not, I muſt conclude, *They Run, and are not Sent.*

§. VII. *Of the Doctrine of* JUSTIFICATION.

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I Perceive by what thou haſt writ of *Juſtification*, thou intendeſt to end at the Rate thou haſt manag'd the Controverſie all along; I mean with the ſame *Shuffles and Injuſtice*. I will ſet down thy Charge, the Anſwer thou makeſt me give, and thy Reply.

C. *Thou haſt boldly affirm'd,* That *Juſtification* by that Righteouſneſs *Chriſt* fulfilled for us, wholly without us, is a Doctrine of Devils, *Apol.* pag. 148. *What ſayſt thou to this?*

Q. This Apology cited was written againſt a malicious Prieſt in *Ireland*, R. againſt R. p. 68. *If thy Poſition cannot be proved, it will be no Excuſe to ſay, It was given*

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Sect. VII. Q. As if I had given that Anſwer, not to inform Perſons againſt whom the Book was writ, and the Occaſion of the Paſſage, but (as one unable to ſay any Thing in my Defence) to extenuate the Fact, and excuſe my writing it. I perceive, rather than want Occaſions to abuſe me, thou wilt make them. But what ſayſt thou concerning Juſtification?

C. *Thou ſuppoſeſt the Doctrine of Juſtification by that Righteouſneſs which Chriſt fulfilled wholly without us, to be a Sin-pleaſing and dangerous Notion: What Reaſon haſt thou ſo to eſteem it?* Pag. 67.

Q. I do ſo; taking my Words in my Senſe, and my Reaſons are, *Firſt*, Becauſe *wholly without us*, is an Unſcriptural Phraſe. *Secondly*, It takes away the Neceſſity of all Inward Work. *Thirdly*, No Man is juſtified without Faith. No Man hath Faith without Sanctification and Works; therefore the Works of Righteouſneſs, by the Spirit, are neceſſary to compleat Juſtification.

Q. *Whether a ſincere Faith is neceſſary to our Juſtification, is one Thing: But whether ſuch a Faith be* our ſole Righteouſneſs, *by which we are Juſtified, is another*, pag. 67.

Q. And whether *T. H.* be not an idle Shifter is another thing. Was it the Queſtion, *Whether our Faith were the ſole Righteouſneſs to Juſtification*; or whether Juſtification were by a Righteouſneſs *wholly without us and our Faith too?* If a Sincere Faith be neceſſary; then becauſe Faith is not Faith without Works, Juſtification is not wrought wholly without. I told thee before, that this Doctrine of thine, *Speaks Peace to the Wicked*, whilſt Wicked. But there is no Peace to the Wicked, ſaith my God.

C. *It is horribly Wicked to conclude, that what Chriſt hath done and ſuffered without us, is to ſpeak Peace to the Wicked whilſt ſuch.*

Q. Right; but who is the Man? Not *W. P.* for oppoſing a Doctrine which leaves Men as Wicked as it found them; yea, encourages them in it. I appeal to the ſober Reader, if it be all one, to ſay, *That Juſtification by the Righteouſneſs of Chriſt wholly without, which leaves the Conſcience as polluted as ever, is to ſpeak Peace to the Wicked, whilſt Wicked*; and to affirm, *That what Chriſt hath done and ſuffered without us, is to ſpeak Peace to the Wicked, whilſt Wicked.* Thy indirect Conſequences *T. H.* are too obvious and numerous to deceive any ordinary Reader. But what ſayſt thou to my Diſtinction about Juſtification? “Chriſt's Work was Twofold; *Firſt*, To Remit, Forgive, or Juſtifie from the Imputation of Sins paſt, ſuch as truly Repent and Believe. *Secondly*, By his Power and Spirit working in the Hearts of ſuch, to deſtroy and remove the very Nature of Sin, to make an End of it, to finiſh Tranſgreſſion preſent and to come: The Firſt removes the Guilt, the Second, the Cauſe of it: Methinks this ſhould a little allay thy Clamours.

C. *This Diſtinction of the Work of Chriſt, proves not what thou haſt aſſerted*, viz. *That Juſtification is not by Imputation of another's Righteouſneſs; much leſs that ſuch a Juſtification is a Doctrine of Devils*, pag. 72.

Q. This ſhews thee weary of the Work, or elſe thou wouldſt not ſo ſoon after my Diſtinction, continue in thy Miſ-Conſtruction of my Words, for the clearing of which, my Diſtinction was made: I grant, that ſuch as Repent and Believe, receive Remiſſion, or a Juſtifying from former Sins, through the Righteouſneſs of God declared in, and by Jeſus Chriſt. But is this *Compleat Juſtification?* Is this a making Inwardly Juſt, through a Purging out of Iniquity, and Mortifying of Corruption, and bringing in Chriſt's Everlaſting Righteouſneſs? If not, then to exclude this, and yet conclude Men compleatly Juſtified, by what Chriſt hath done *wholly without, is a Doctrine of Devils*; for it leaves Men in an impure State, and allows the Devil's Kingdom to continue in being. In ſhort, it is as much to ſay, that *W. Penn* calls what Chriſt hath done for *Men without*, a Doctrine of Devils, becauſe *W. P.* aſſerts that to be a Doctrine of Devils, which maketh all that is neceſſary for Man's compleat Juſtification before God, to have been wrought by Chriſt *wholly without*, thereby excluding the Neceſſity of the *Juſt-Working*, or *Juſt-Making* Power of Chriſt from Man to that Work. Well, but I alſo told thee, of the Neceſſity of Faith and Repentance, even to the Firſt Part of Juſtification; conſequently, that Men cannot be juſtified in any Senſe, without Regard had to an Inward Work, viz: *Of Sanctification, without which there can be no True Believing.*

C. *Though this be more cloſe to the Point than any Thing thou haſt ſpoken, yet it is not ſo cloſe as to prove thy Poſition : For if Repentance be but a Condition, then it is not the* Sole Righteouſneſs *for which we are juſtified*, pag. 73.

Q. Produce me but one Paſſage of ours that ever ſpoke that Language, and I will yet ſay thou haſt not wronged us. Beſides, this Anſwer is wide from thy Purpoſe, though it comes very cloſe to mine : For from contending for Juſtification by a Righteouſneſs *wholly without* (the Queſtion) thou art come now to contend againſt a Juſtification by a Righteouſneſs *wholly within*, which was not the Queſtion.

C. *But thou ſayſt* Abraham's *Perſonal Obedience was the Ground of his being accounted Righteous :* If ſo, *Then we are not made Juſt by a Righteouſneſs perform'd without us, but by a Righteouſneſs perform'd by our ſelves. But then, what wilt thou ſay to this Text* ; If *Abraham* were Juſtified by Works, he hath whereof to Glory, but not before God ? *Rom.* 4. 2. p. 77, 78.

Q. The Apoſtle *James* bears me out in what I ſaid ; for if *Abraham* were Juſtified by Works, as ſaid *James*, then his Obedience to God's Spirit, which makes up thoſe Works, gave him Acceptance in God's Sight : And let *T. H.* ſay, if he dare, that *Abraham* was not Juſtified in God's Sight, in his reſigning up *Iſaac* for a Sacrifice ; and if he were, how do I err ?

But that I might not be thought to oppoſe one Apoſtle to another, know, *Reader*, that the Apoſtle *James* ſpeaks of ſuch Works, as were not performed in *Abraham*'s own Strength, but through Faith, and his Obedience to God's Spirit ; and therefore *Evangelical*. And the Juſtification they lead to, was a Daily Acceptance with God. The Works, the Apoſtle *Paul* ſpeaks of, were *meerly* Abraham's *in his own Power* (as thoſe of the *Jews* from the Law) therefore not Juſtifying before God in any Senſe ; leaſt of all could they merit Remiſſion, or purchaſe *Abraham* thoſe Great Bleſſings and peculiar Favours that it pleaſed Almighty God to beſtow upon him above others. *Works* and *Juſtification*, thus diſtinguiſh'd and allow'd, prevent Men's ſetting one in Oppoſition to the other ; and here *Paul* may come in without *Contradiction* to James : *If* Abraham *were juſtified by Works, he hath whereof to Glory, but not before God.* The whole Chapter concerns a Juſtifying by the Remiſſion of Sins that are paſt, as the following Verſes evidence : *Even as* David *alſo deſcribeth the Bleſſedneſs of the Man unto whom God imputeth Righteouſneſs without Works*, ſaying, *Bleſſed are they whoſe Unrighteouſneſs is forgiven, and whoſe Sins are covered. Bleſſed is the Man to whom the Lord will not impute Sin*, Rom. 4. 6, 7, 8. So that the Righteouſneſs not obtainable by the Works of the Law, *Ver.* 16. and the Juſtification (which *Abraham*'s own Works could not procure) which is obtain'd by Faith in the Love of God, is here explain'd to be, *the Forgiving of Iniquity, and the Covering of Sin.* But this is far from maintaining the *Compleatneſs* of Juſtification from a Righteouſneſs *wholly without.*

TESTIMONIES concerning JUSTIFICATION.

Eraſmus : *We grant to be Juſtified by Faith*, that is, *Hearts to be Purged.* See Faſcicul. rerum expetend. pag. 129. De amabili Eccleſ. concord.

The Fathers were Juſt by the Righteouſneſs of the Law in them, Iren. l. 4. c. 30.

Noah, Abraham, *&c. Were Juſt by the Law Natural* (that is Eternal) Tertullian Adv. Jud. p. 184.

Clem. Alex. ſaith, *That* Abraham *was Juſtified by Faith, but that Faith he calls*, τέλειον καθαρισμὸν, *a Perfect Purgation*, lib. 1. præd.

Juſtin Martyr. Defenſ. ad Anton. ſaith, Socrates *Lived with the Word, and that he knew Chriſt in Part*, Defenſ. ad Senat. That was by the Light Within : How could he know him otherwiſe.

Scultetus p. 38. of his Medulla ſaith, *There are ſome at this Day of his Opinion, and that do reckon* Melchizedeck, Abimelech, Ruth, Rachab, *the Queen of* Saba, Hiram, Naaman, &c. *among Chriſtians.*

H. Bullinger Decad. 1. ſerm. 6. de Juſtif. *To Juſtifie, ſignifieth to remit Offences ; to Cleanſe, to Sanctify, and to give Entrance of Life Everlaſting.* Again, *Juſtification is taken for Remiſſion of Sins, for Sanctification and Adoption into the Number of the Sons of God.*

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§. VIII. *Of Perſonal Reflections.* T. H's *Scurrilous Language. The Concluſion.*

THOU accuſeſt me with defending and juſtifying E. B. in *Curſing, Railing and Lying, and that in the Name of the Lord*, Dial. 3. p. 10, 82, 83, where it is to be obſerved, that thou doſt not only eſteem it ſo thy ſelf, but ſuppoſeſt me both to confeſs it to be ſuch, and that notwithſtanding I warrant it from the Lord. Theſe are thy *black and odious Inſinuations and Concluſions*, as may at large be ſeen in the Pages before-mentioned; as if to deny them to be ſuch, were to affirm them ſuch; for I know not by what other *Figure* I allow them ſuch. But becauſe this cannot appear leſs than an abſurd and incredible *Lye*, to all that have their Senſes, I ſhall the leſs heed it; But what Proof doſt thou bring that E. B. *curſes, lyes and rails?* To call what he ſays by ſuch hard Names, concludes no ſuch Thing. All I ſee is, that thou run'ſt to the Words by him utter'd, as if a Repetition were a Proof: Poor Man! This it is to be upon the Fret, Proud and Paſſionate: E. B. muſt *curſe, lye and rail*, becauſe *thou ſayſt ſo.* Is not this to act the Dictator with a witneſs? The Truth is, I ſcarce think there ever was a fouler. But thou ſtomach'ſt my ſaying *that the Scripture allows thoſe Names*, and retort'ſt, *it ſeems you can make the Scripture your Rule for Lying, Curſing and Railing* But this is as irreverently ſaid of the *Scripture* as abuſively of us, and abſurdly in it ſelf; can any Man make them his Rule for that which is *impious?* I had thought that at what Time any act wickedly, they ceaſe to make them their Rule. Shall I make one of thy Concluſions now againſt thee? *T. Hicks ſays, the Scripture may be a Rule for Lying, Curſing and Railing.* But is every Example a Rule? a Rule always relates to Duty; a Preſident or Example not. Is it my Duty to call bad Men by all the Names mentioned in Scripture, becauſe there are ſuch Examples? What then ſhould I call *Thee*, that art as bad a Man, every Jot, as the worſt of them? This ſhews that the Scripture cannot be a Rule in an hundred ſuch Caſes, but the *particular Meaſure of Wiſdom* from God, that is always preſent, and gives to underſtand and apply Things ſuitably, and not upon meer Imitation, where thy *Religion*, ſuch as it is, ſtands. I ſay, that our juſtifying our Practice by the *Example* of Scripture, does not conclude it our Rule, or any Man's whatſoever, in ſo citing it: And therefore thy thread-bare Anſwer, *it ſeems you are forc'd to make Scripture your Rule to prove this or that*, is out of Doors and to be deſpiſed, as plauſible as it looks: Again, if the Scriptures be our Rule in any particular Caſes (and I think we live up to it more than thou doſt, with thy *three impious Dialogues*) yet this concludes not the Matter in Queſtion for thee; ſince it proves not the Scripture to be *eminently the Rule*, or the moſt *eminent or general Rule*, &c. But T. H. why has E. B. tranſgreſs'd more than either *Prophets* or *Apoſtles*, yea than *Chriſt* himſelf, when he (to ſuch carnal Men as thy ſelf) ſeemed ſo unkind and harſh in his Anſwer and Rebuke of *Peter*'s Love and Care of him, as to ſay, *Get thee behind me Satan?* The Prieſt that *E. B.* gave thoſe Names (no one of which was harder than *Satan*) was never half ſo kind to him, as *Peter* was to Chriſt; Nay, they were entrapping Queſtions; ſuch as they uſed to aſſault Chriſt with, when they ſought Occaſion againſt him, whom he called *Children of the Devil.* And we know that ſome of thy Race *T. H.* in the former Times when Power was in your Hands, diligently ſought Matter againſt us: *G. Fox* was about the ſame Time indicted for *Blaſphemy*, and great endeavours us'd in ſome of the old *Phariſaical* Stock, thy Brethren, to take away his Life, *E. B.* knew whom and what he anſwer'd: And I do ſay, that by thy Argument about the *Scriptures being the Rule*, without farther Regard, thou oughteſt to ſtop thy Mouth, unleſs thou canſt prove that *E. B.* had not the ſame Warrant the holy Men of old had, to name thy Predeceſſors by; to do which, thou muſt come to the diſcerning of Spirits: And by what wilt thou perform that Enquiry and Judgment? How canſt thou tell, whether a Man uſing Chriſt's Words to *Peter*, to a loving Diſſwader of him from Sufferings, that only intends his Good, is well or ill done? The Scripture is no Rule for our diſcerning aright this Caſe; nor is it his Duty, in caſe he be in the right, becauſe Chriſt's Words are there recorded, unleſs he be thereto prompted, of the ſame Power: Yet if he ſay ſo, and be reproved by any; 'tis and muſt be granted that there is an Example which ſhuts the Mouths, or ſhould do, of all who reſpect the Scripture; which is our Caſe with thee. Well, but Chriſt had no Provocation by *Peter*'s Words, but the Spirit that lurkt in them, which ſavour'd not the Work of God then doing; To reliſh the like Caſe aright there muſt be the ſame Spirit; which *T. H.* rejecting for the Rule of right Judgment, to be ſure he can be no right Judge of *E. B.* But upon his own Opinion ought to be ſilent from farther Clamour againſt him, and repent of his *ſcurrilous reproachful Language*, with which he has ſo often run over his Grave.

But thou chargeſt p. 86. *Nicholas Lucas* with ſaying, *That if the Bible were burnt, as good an one might be writ*, and though he denies it, yet thou telleſt us, *it is never the leſs a Lye for that*; and that he knows his Accuſers. But ſuppoſe it were true, had it not more become an *Anabaptiſt*, and a Preacher too, (eſpecially, when one of the Scriptures in thy Title Page is, *A Man that is an Heretick, after the Firſt and Second Admonition reject, who never dealt ſo with either him or us, that thou haſt ſo publickly writ againſt as ſuch)* firſt to have dealt with *N. L.* about it; and granting he had been ſo obſtinate in a wicked Saying, as thou Dialogueſt him to be, had this been a ſufficient Ground for thee to charge it upon the Perſons and Principles of the People called *Quakers*? But now thou haſt given the World a Saying to meaſure us by, that is, *Firſt*, of ſeveral Years ſtanding, and but lately raked up, and might have been either at firſt *miſ-apprehended*, or ſome Word *forgotten* or *miſ-placed*. *Secondly*, That *N. L.* denies that he ever ſpake it, by a ſerious *Certificate* in *G. W.*'s *Append.* confirm'd by *H. Stout*, appeal'd to by thy *Anabaptiſt* Informers, which thou haſt not ſo much as attempted to invalidate. *Thirdly*, That he abhors the Matter contained in the Story, and that without all mental Reſerves. And *Fourthly*, That it's charged upon, and made to be the Meaſure of *Us* and our *Principles* and *Motions*, thereby making us to blaſpheme God's Spirit, as well as reprobate Scripture, (and that with no ſmall Aggravation) who are innocent, by never ſpeaking the Words, by never countenancing ſuch Words, and by not holding the Matter directly or indirectly contained in them; and we do utterly renounce and abhor both the one and the other. Well, *T. Hicks!* God will plead our Cauſe againſt the Malignity of thy Slanderous Spirit: No Juſtice, no Diſcretion could ever have led thee to this monſtrous pitch of Abuſe: Thou ſheweſt how glad thou art to bedirt us, by making other Folks *Lyes* thy *Charges*, and then inſiſting on them with as much Confidence, as if thou wert infallibly aſſured of every jot. But we have ſome Cauſe to ſuſpect thee more than ever; thy Tale wears ſo many Dreſſes: One while it is, *Thou mayſt burn thy Bible, and write as good an one thy ſelf*, Contin p. 5. Another while, *We may burn our Bible, and make as good an one our ſelves*, Dial. 3. p. 3. And laſt of all, it is to go thus, *If the Bible were burnt, as good an one might be writ*, ibid. p. 86. Now, *T. H.* anſwer; thou that pretendeſt to ſuch Punctuality, which of theſe are we to take? The *firſt* is unlikely, becauſe what ever we think we could do, to be ſure thou canſt not think that a *Quaker* ſhould have ſo good an Opinion of an *Anabaptiſt Woman*, *as that ſhe could write another Bible as good as this*, that we are ſure underſtands not this. If we muſt take thee in thy *Second* Account, then the Woman is out in her firſt Story: If in the *laſt* Relation of this *Fiction*, then it concerns the *Quakers* no more than the *Anabaptiſts*. For ſuppoſe the World were under one Emperor, and he ſo *impious* as to enjoyn the burning of all the Bibles, and all were burnt; I hope they are not ſo *irreligious* as to limit God's Power, who is Almighty, that he could not furniſh us with one as good as this, eſpecially, ſince *Chriſtians* would elſe, as you muſt hold, be without a Rule: for I would have thee take Notice *T. H.* that thou haſt ſo materially varied in thy Charge, that now it is not, whether, if the Bible were burnt, any Man could make as good an one; but whether, if it were by ſuch Impiety burnt, *as good an one might not be writ*, which Words are general. Here, *T. H.* to give the——his due, thou haſt helpt thy *Friend Quaker*, by bringing him in ſaying what *T. H.* unleſs he would queſtion God's Omnipotency, dare not deny.

But to conclude, either theſe Miſtakes proceed from the firſt Authors, or from *T. H.* If from the *firſt Authors*, why ſhould they be credited at all, who ſhow ſuch Uncertainty? if from *T. Hicks*; what Reaſon has he to be ſo infallibly ſure of their Memories, who is not ſure of his own Books, much leſs of his own Memory, being found in ſuch manifeſt *Variations*? But ſince every juſt Judge accounts that Accuſer and Witneſs of little Credit, that are found diverſe and inconſiſtent in their Stories; I hope my ſober *Reader*, who is made judge betwixt us, will in Juſtice caſhier *T. Hicks* from all Credit with him in theſe Attempts. But as againſt *N. L.* ſo againſt *S. Eccles*, T. H. has publiſht a *foul Slander*, viz. *That he ſhould ſay, the Scriptures are a Lye*. This G.W. Append. p. 12. reflected upon thee, as an abuſive and falſe Charge; To which I cannot find that thou ſayſt any more than this, *that*

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one of thy Witneſſes againſt N. L. *can teſtifie, that* S. E. *ſaid, he uſed Scripture, only to ſatisfie him,* Dial. 3. p. 86. Doubtleſs that Witneſs has long Ears, thou hang'ſt ſo faſt by them. But he *can* witneſs it. But why *does* he not? Is that *Put off* like to confirm the Charge? But granting thy Witneſs remembers better againſt *S. E.* than *N. L.* Does *E. S*'s Saying, that he us'd Scripture to ſatisfie his Opponent, prove, that he ſaid, *the Scriptures were a Lye?* Do Men uſe to prove Truths by Lyes? Doth not this make *S. E.* imply the Lye to his own Principles, whilſt he quoted Scripture to prove real Truths; What ſayſt thou *T. H.* Is this to evince the Truth of thy Objections and Charges againſt the *Quakers*, and ſecure thy Credit with thy own and other People, that carries with it what merits the Deteſtation and Rebuke of every honeſt Mind?

But that thou mayſt go out with the ſame *braving Rant* thou cameſt in with, and the like Honeſty, thou telleſt thy Reader, *that* W. P. *is guilty of wilful Lying, in ſaying, that thou diſingenuouſly ſlankedſt from a publick Meeting, and evadedſt the offer made thee by* G. W. *to that Purpoſe*: It is not unlikely but thou takeſt thy old Way of proving, which is in the End to detect thy ſelf of that thou chargeſt me with the Guilt of. *Firſt* thou ſayſt, *that long before my Book was out, thou didſt deſire to meet with me, and I refuſed.* But doth this prove me guilty of willful Lying, in charging thee with evading the offer made for a publick Diſputation? Are the Terms of a Meeting for a publick Diſputation in thy Anſwer? If not, How does thy Anſwer reach the Queſtion? Well, But I refus'd; to do what? *To meet a Man in* private *that had twice printed me a Knave, a Fool, an Heretick, a Blaſphemer*, and I know not how much more, either in thoſe Terms or in Circumlocution, to the World: No ſuch Matter, *T. H.* I never intend to releaſe thee from the Burden and Shame of ſo many publick aud manifeſt Villanies as thou haſt committed againſt me, a Stranger to thee in all reſpects, and my Friends in general, that, it may be, never heard of ſuch a Man. Beſides, let me tell thee, I look upon thee to be ſo baſe a Perſon, that as I ſhall always deſire to have nothing to do with thee (for that Cauſe, and not thy Abilities) ſo I never intend to truſt my ſelf in ſuch private Manner with any Man, that is detected of ſuch notorious *Perverſion, Lying and Forgery*; there being no Security to any one in common converſing with thee; ſave that thou deſerveſt no Credit againſt any Man, who haſt ſo publickly forfeited all Credit in thy numerous *Fictions againſt us.* But to prove thou haſt not evaded the publick Meeting, thou telleſt thy Reader, *that thou didſt ſend ſix Queſtions to* G. W. *to debate them upon Notice in a convenient Time and Place; that he refus'd; therefore* G. W. *did both ſhuffle and lye*; which is the *great Shuffle* of thy Third. Dial. in *little*, or the *Evaſion* of thy whole Book *Epitomized*: For as thou haſt pretended in thy Third *Dial.* that the Evincement of thy own Objections, was all that we required or ſtood upon for thee to do; ſo here thou makeſt as if the Diſcuſſing of thoſe Objections (herein conſider'd) had been all there was any Ground to diſpute upon; which was for thee, who art the *Abuſer, to chuſe a Charge for the abuſed to inſiſt upon.* But why didſt thou not tell thy *Reader*, that *G. W. firſt ſent thee a Charge in writing; and that he offered in a publick Auditory to prove thee guilty of* Forgeries, Self-Contradictions, *and* groſs Errors, *from thy own Dialogues?* Inſtead of yielding to the Teſt, even about Matter of Fact, where thou haſt groſly abuſed us, thou didſt in plain Terms ſhuffle by a freſh Propoſal of *Queſtion*; as if thou wert to teach us where and what to charge our Enemies with; and then preſcribe Rules (with many taunting Expreſſions, omitted in thy Third Dial.) how to behave our ſelves, on purpoſe to evade the Meeting. I would have thee know, it was our Right to make the *Complaint*; and hadſt thou been a *Man of any Honeſty,* thou wouldſt readily have conſidered it, and joyn'd Iſſue upon our Charge.

This, in Reputation to thy ſelf, as well as *Juſtice* to us, thou ought'ſt not to have declined: And yet to aggravate theſe Shuffles G. *W.* proffered in his 4th Paper to thee *a Note of the Particulars charg'd as Forgeries, &c. if thou deſiredſt it*; ſo willing was he and others to have ſeen thee in a publick Auditory. But ſeeing this would not do, he and I went to *John Gladman*'s, deſiring him to offer thee from us, *we would meet thee and any elſe to defend thee, in a publick Auditory, with thy* Dialogue *in one Hand and the Bible in the other*; the faireſt of tenders; to make thy own Book the Subject; and the Scriptures, (thou ſayſt we reprobate) A *Rule.* But this thou canſt not but know was alſo rejected: So that to conceal theſe *Shifts*, nay, to ſay thou art no *Shuffler*, and which is worſe to charge G. *W.* with both *Shuffling and Lying, at what Time thou art ſo manifeſtly guilty of both, is to heighten thy Unworthineſs to a monſtrous Pitch.*

But as the *Matter* of thy Book is injurious, ſo thy *Language* inſolent and ſcurrilous; entituling us *Cheats*, *Impoſtors*, *a mad*, *arrogant*, *abuſive*, *prophane Man*, *Knave*, in Diſcourſe [*Coxcomb*] *impious Curſers*, *Lyars*, *Blaſphemers*, *moſt implacable Enemies to the Chriſtian Religion*, *as vile Impoſtors as ever were*, *influenced and inſpired by the grand Impoſtor the Devil*; calling our Religion, *malignant Errors*, *a myſtical Romance*, *Satan's Snares*, *Blaſphemy*, *blaſphemous Abſurdities*, *I proclaim, to the World, that your Religion is a meer Cheat, calculated only to the Service of the Devil, and your own Luſts*; and abuſing our religious Language with ſuch like Expreſſions as theſe; *Impertinent Canting*; *your idle non-ſenſical and blaſphemous Prating*; Terms that as much unbecome thy Pretences, as they reſemble the reſt of thy Practices. Canſt thou with good Conſcience npbraid *E. B.* with rebuking a Prieſt in *Scripture-Language*, whilſt thou haſt taken the Liberty, throughout thy *Dialogues*, when and where thou wert never provok'd, of ſuch foul and frothy Expreſſions, as becomes not any Man writing of Religion? Is this to make the Scripture thy *Rule*; or to act the *Chriſtian* againſt the *Quaker*? and to prove the *Quaker* none? No ſuch Matter *T. H.* but much the contrary, and that in the Minds of not a few, and thoſe too, of thy own Way, though of a better Spirit, who have diſown'd them, Root and Branch. I would not, after thy Example, *reprobate* all with thee, God forbid: That God has turned theſe ill deſign'd Attempts to our Advantage, remember what Sort of *Salute* was lately given thee, by a Religious and Ingenuous Perſon in *Briſtol* (once a Preacher among the *Independents*) at thy reflecting upon his adhering to the Way we profeſs, viz. *That he read thy Dialogues before he ever read the* Quakers *Books (or Anſwers) and that the Diſingenuity of that Dealing (he apprehending it to be no real* Dialogue) *was a* Furtherance *of his* Inquiries, *and ſo of his* Convictions, *grounded upon thy* Abuſes; An Argument never to be anſwer'd by thee, *T. H.* if thou ſhouldſt write Three *Dialogues* more, unleſs they were as remote from theſe as thou wert from Honeſty when thou writ'ſt them; who doſt firſt *Forge*, and then *Lye* and *Rail* to maintain it.

Think not with theſe *Comical* Courſes to obtain thy Ends upon us, nor raze the Foundation of our *Religion* by thy abuſive *Interludes*; in which thou haſt not *imitated* Chriſt, but Ap'd the prophane Stager; writing a ſort of *Mock-Religion* inſtead of ſolid Controverſie; therein playing the Humouriſt with the Vulgar, like *Ariſtophanes* of old, (though with worſe Malice, and leſs Wit) who ſacrific'd the Virtue and Gravity of *Socrates* and his Friends, to pleaſe their Enemies, and profit himſelf; the Hinges on which thy *Dialogues* turn. The *Firſt* is manifeſt, and ſo is the *Laſt* to the Value of 300 Books at an Impreſſion [if ſome of thy Aſſiſtants do not wrong thee, as we ſuppoſe not] (ask the Bookſeller elſe) beſides *Perquiſites*; hereby proving thy ſelf, *one of thoſe unruly Vain-Talkers, who writeſt Things thou oughteſt not for filthy Lucre-ſake*, applied to us in thy *Title-Page*, but due to thy Self.

And however *ſweet* theſe Courſes may reliſh to thy worldly Palate, thou wilt find them deadly *Poyſonous* in the End; at what Time thy own *Dialogues*, and not I, nor any influenced by me, will prove ſo many *Aſſaſſinators* in thy own Bowels. God, if it pleaſe him, give thee Repentance, that thou mayſt eſcape his fierce Wrath to come. *Amen.*

Now ſober *Reader*, I ſhall addreſs my ſelf to thee, and God's righteous Witneſs in thy Conſcience, whether I have acquitted my Self in this Controverſie as becomes a *Chriſtian-Man*, againſt the Violent and Unfair Aſſaults of my Adverſary? and if I may not with very good Reaſon conclude, that he has all this while but *counterfeited* the *Chriſtian*, and abuſed the *Quaker*; and couſequently, that he (and not the real Quaker) *is quite another Thing than a Chriſtian*? Let Righteous Judgment take Place.

23d of the 5th
Month 1674.

A True Lover, and hearty Wiſher of thy Souls
Felicity.

W. P

Not every one that ſaith *unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that* doth *the Will of my Father which is in Heaven*, Mat. 7. 21.

For he is not a Jew *which is one outward; neither is that Circumciſion which is outward in the Fleſh: But he is a* Jew *which is one* inwardly, *and Circumciſion is that of the* Heart in the Spirit; *and not in the Letter, whoſe Praiſe is not of Men but of God*, Rom. 2. 28, 29.

But as then he that was born after the Fleſh perſecuted him that was born after the Spirit, even ſo it is now, Gal. 4. 29.

But be of good chear, I have overcome the World, John 16. 33.

A
JUST REBUKE
To One and Twenty Learned and Reverend
DIVINES (So called)

Being an ANSWER

To an ABUSIVE EPISTLE againſt the People called *Quakers*. Subſcrib'd by Thomas Manton, Tho. Jacomb, John Yates, John Sheffield, Anthony Palmer, Tho. Cole, Tho. Doelittel, Rich. Baxter, Will. Cooper, Geo. Griffith, Matth. Barker, John Singleton, Andr. Parſons, Rich. Mayo, Tho. Gouge, Will. Jenkyn, Tho. Watſon, Benjam. Needler, Will. Garſlake, Stephen Ford, Samuel Smith.

By WILLIAM PENN.

Quid enim iniquius, quam ut oderint homines quod ignorant, etiamſi res mereatur odium, Tertul. Apolog.

—— The Lord, —— Fruſtrateth the Tokens of the Lyars, and maketh Diviners mad, that turneth wiſe Men backward, and maketh their Knowledge fooliſh. *Iſaiah* xliv. 24, 25.

THE CAUSE of the *GOD of TRUTH* hath rarely wanted the Endeavours of Men of greateſt Power and Literature in almoſt every Age, to ſlander it, nor the conſtant *Adherers* to it, contumelious Treatment for their Integrity: No Virtue hath been ſo Conſpicuous, no *Quality* ſo Great, no *Relation* ſo Near, as to protect them from the Fury of blind *Tradition* and prejudic'd *Education*. But as this ought not to diſcourage any that purſueth ſo *Good and Heavenly an Intereſt*, eſpecially when the Invincible *Faith*, *Patience*, and *Hope of thoſe Holy Ancients*, that ſo heartily eſpouſed it, ſtand before us as ſo many bright Examples and Encouragements; ſo neither have the many and great Attempts of *Men of divers, yea oppoſite Intereſts*, to render us *Unfit for the Earth, and* (what in them lyeth) *to invalidate our Claim to Heaven*, abated one Grain of our Love to, Confidence in, and Zeal for, that worthy Cauſe: And Bleſſed be the God and Father of our Lord Jeſus Chriſt, their Eſſays have been Inſucceſsful, their Deſigns fruſtrated, and not one of their Weapons form'd againſt our *Sion* hath yet proſpered; But

—— *Creſcit ſub pondere Virtus.*

Theſe very Sufferings God hath turned to our Enlargement, daily rewarding our Tribulations with Patience, and our Conflicts with Joy in the Holy Ghoſt; fulfilling to us that comfortable Saying of the Apoſtle, *All Things ſhall work together for good to them that love him.* Having this *Encouragement* from God, what *Injury* ſoever we ſuſtain from Men, well may we ſay with that Kingly Prophet, *Whom ſhould we fear? Of whom ſhould we be afraid?*

With that Godly Reſolution, which becometh the Juſtneſs of my Cauſe, I enter upon my preſent Work, and firſt of the Occaſion.

We have been long threatn'd with a Report of the *joynt-Endeavours of many Miniſters*, which rais'd ſeveral into an Expectation of ſome notable Piece, ſome grave and moderate Diſquiſition of what had been as frivolouſly as fouly managed by our other petulant *Adverſaries*, that the *Controverſy* ſo long depending, might terminate with ſome Advantage to ſuch as had made any ſober Enquiry after it; but we had no ſooner received and lookt into the Book, than we ſaw our ſelves under a very great Diſappointment; for inſtead of ſome New Eſſay, behold! An Old Diſcourſe new vampt, or *a new Impreſſion of a Book* twice largely conſider'd, and ſome think, *effectually Anſwer'd*, I mean, John Faldo's *Quakeriſm no Chriſtianity*, but *now recommended*, as the Title-page tells us, by the *Epiſtle of many Learned, and Worthy Divines.*

But ſince it hath pleaſed ſo many Perſons under that *Character*, to fall in with his Diſcourſe againſt us, *to Commend it ſo highly, Recommend it ſo earneſtly, and beſtow ſo liberal an Elogy on him that writ it*, I think I may without any the leaſt Injuſtice, look upon them as *Authors of the Impreſſion*, and conſequently (by eſpouſing his Endeavours) *Reſponſible to the* People call'd *Quakers*, for all thoſe *Miſcarriages* therein rightly chargeable by them upon him: And I no ways doubt, through God's Aſſiſtance, to evidence their *Concern* in this Affair to carry with it an utter *Inconſiſtency* with that Superbe *Title* they have either given themſelves, or the Author or Bookſeller conferr'd upon them, for the good Turn of their ſo ſeaſonable *Epiſtle*, viz. *Learned, Reverend* and *Worthy Divines*; Words that make a fine jingle, and pleaſe and blow up Vain People at a ſtrange rate.

The firſt Paragraph of their *Epiſtle* is a great Truth, both worthy of the Minds of good Men, and neceſſary to be conſider'd at any Man's Entrance into the Judgment of another's Cauſe; It runs thus:

One and Twenty Divines. *That, as God is the Wiſe Diſtinguiſher of Good and Evil; and ſo loveth the Good in any, as not to abate his Hatred of their Evil; and ſo hateth the Evil, as to love all that is Good; So is it no ſmall Part of the Wiſdom and Integrity of his Servants to* Imitate *him herein; and not like Men blinded by Partiality, to juſtifie all in thoſe whom they like, and* Villify *all in thoſe whom they diſlike*, &c.

W. P. One would think by this that *you* had *Imitated* God in *your* Conduct towards the *Quakers*; and doubtleſs *you* writ it, that thoſe that read it ſhould think ſo: but why? I know not; unleſs becauſe *you* looking upon *your* ſelves his Servants, ſuch ought to do ſo, or elſe to give greater Credit to *your* Work than *your* ſelves perhaps believe it deſerves: But let us hear what Uſe *you*, the great Men of *Uſes*, make of this Introduction; I find it in the next Paragraph in theſe Words.

One and Twenty Divines. *This Juſtice we muſt and will obſerve towards this People, called* Quakers,—*The Fear of God and Love of Truth, forbids us to render them Worſe or Better than they are.*

Better! there is little Fear you will: You may turn *Pelagians* in the Caſe, and exclude all Divine Aſſiſtance; for I hope none are ſo ignorant in this Age, as to think that Men of your Stamp need ſpecial Grace to keep you from the Sin of rendring the poor *Quakers better* than they are: How much *Worſe* will be the Queſtion? I confeſs, you ſay fair; but what if you break your Word with us? Muſt not your Cenſure of us fall upon your own Heads? And will it not be reaſonable for us to interpret your Uſe of ſo true an Expreſſion to be a Trick to decoy People into a Belief, that you had taken right Meaſures of us, whilſt you have really dealt moſt unjuſtly with us.

Let me a little expoſtulate with you in this Matter. You have either read or not read the Book ye recommend: If you have not read it, certainly you have done very Ill to recommend it, ſince you know not what you recommend; which is not *to Imitate God*, or do the *Quakers* Juſtice: If you have read it, you manifeſtly entitle your ſelves to all the Evils of it. Again, ſince the Strength of the Book depends upon *Teſtimonies* out of our Writings: either you have compared his *Citations* with the Books themſelves, or ye have not; if you have not (and I am apt to think that's your Caſe) you commend him, and condemn us by rote: If you have compared and conſidered them, you muſt needs have offered great Violence to your Underſtandings in giving your Approbation, which anon we ſhall ſo undeniably evidence, as it would have been comparatively your Virtue, to have recommended the Book without reading it or examining the Citations.

Beſides, the moſt of what he chargeth upon us to be our *Principles*, are not ſo laid down by any one of us, nor, ſay we, ſayable by any of us upon real Principles; but are ſuch *Conſequences* as he through Ignorance or Malice hath indirectly drawn from our Words: For Inſtance, *That there is no other Judgment, Heaven or Hell, than what is within us in this Life:* Which is ſo far from being our *Principle* in *Our* Words, that it is as inconſiſtent with the Truth of our Creed, as Darkneſs is with Light: Charge this upon him, and he will tell you, I doubt not, *That this is not the* Quakers *Faith* in terminis, *but the Conſequence of it*; but then it is to be obſerved, that he muſt have the making of it. I would fain know of you, if you would be ſo treated with Reſpect to the Articles of your own Creed? Would you eſteem it juſt in me, to give my *Conſequence for your Principle*, ſuppoſing I thought it a true Conſequence, eſpecially if you reject it? For Example; You are moſt, if not all of you, ſtrict *Calviniſts* in the Point of *Election* and *Reprobation*; would you take it for a candid Repreſentation of your Judgment, that I ſhould proclaim it to the World, *T. Manton*, *T. Jacomb*, &c. believe, *That God is the Author of Sin*; *That God's Secret Will croſſeth his Revealed Will*; *That no Man is obliged by the Laws either of God or Men*; *That Men are not the Cauſe of their own Deſtruction*; *That there are neither Rewards nor Puniſhments*, &c. becauſe perhaps I believe thoſe *Conſequences* to be deducible from the *Calviniſtical Principle*? I am perſwaded you would look upon me as an injurious Perſon in ſo doing; yet this hath been the Practice of your *Reverend Author* J. Faldo; and which is leſs to your Credit, you have notwithſtanding commended him in it, which, how well it ſuits with *One and Twenty Learned and Reverend Divines* I leave to their Judgment who underſtand what Perſons of ſuch a Character ought to do and be. But I hope you do not think this to be *Imitating of God*; if you do, your Caſe is deſperate.

But had your Carriage been leſs blameable in theſe Particulars, it had not only been your *Diſcretion* but *Duty*, to have enquired if ever any Thing had been writ in Anſwer to this Diſcourſe you recommend, by any of that People that it was writ againſt; if there had, to have procured and peruſed it, before you had ſo freely ſpent your peremptory Judgment againſt us.

You generally fling *Infallibility* at us, though it be about Matters of higheſt Importance to Salvation, as if it were a Capital Sin to be aſſured of what a *Chriſtian* ought not to make a Doubt of, and yet nothing below aſcribing ſuch an *Infallibility* to your *Reverend Author*, can excuſe you in not examining him by our Diſcourſes, before you confer'd ſo kind an *Epiſtle* upon his Book: I aſk you, if the like Practice would pleaſe you in your own Caſe? you have prov'd, it doth in ours, which makes not for your Honour: Some of you are Writers your ſelves, and thereby have aſcended to no ſmall Degree of Fame for ſomething or other; tell me honeſtly if you would think it a Piece of Juſtice in any *Claſs* of Men to recommend a Book moſt abuſive of your Religion to the World, *for an Ingenuous Eſſay, an Exact Account of your Belief, a Tract that in* Matter, Proof *and* Style (your own Words) *merits the Notice of all ſuch as deſire an Information concerning your Principles of Religion*, whilſt you both diſown the Principles of Religion it calls yours, and in *Two large Anſwers* have detected him of ſeveral hundred *Miſcarriages againſt your Perſons and Principles?* I am perſwaded you will provide better for your ſelves. But if you muſt needs be ſo liberal, methinks your *Recommendation* had been better beſtow'd upon his *Vindication*, ſince his writing *That*, proveth, *This wanted it*, and if it wanted it then, it wants it ſtill, and yet it ſeems the *Book Vindicated* muſt be the *Defence* of the *Vindication*, and all the Return I am like to have to my *Rejoynder*, bating *The Epiſtle of many Learned, Reverend and Worthy Divines*, in Praiſe of ſuch a Book, and ſuch an Author: May none of you, at leaſt in this *Temper*, be *Inquiſitors* when I am to be examin'd for my *Religion!*

I ſhall now fall more cloſely to the *Matter* of your *Epiſtle*.

One and Twenty Divines. *The* Quakers *preach another Goſpel, and endeavour to ſeduce well-meaning Souls, to whom they ſpeak in unintelligible Words, and from whom they hide the Poyſon of their Antifundamental Doctrines.*

W. P. Here is a great deal in a little, and very ſourly ſaid: Were it as True as it is Falſe, the Day were yours.

You ſay, *We preach another Goſpel:* You do but *Say* it, and I thank God, *You can Do no more.* But doth it become *One and Twenty* Learned and Reverend *Divines*, to give ſo general and black a *Charge*, without making any the leaſt Offer to Prove it? Is not this to *Calumniate* rather than to *Confute* us? If you ſay, your

Reverend Author, *John Faldo*, hath done it for you, I muſt tell you, that he is an *Irreverent* Abuſer of God, the *Chriſtian Religion* and the *Quakers* ; and which is more to my Contentment, whatever it be to his and yours, Some, and *No Quakers too*, think, *I have proved him ſuch.* And let me aſk you, *If it be* Another Goſpel, *To own Remiſſion and Eternal Salvation by the Son of God, both as he appeared above* 1600 *Years ago in the Fleſh, and as he reveals himſelf within in Power and Spirit?* What is the Goſpel or Glad Tidings, but *Deliverance from Sin here, and Wrath to come?* And what can effect this, but the Powerful *Grace of God that bringeth Salvation*, which is diſpenſed to all Men by *Him, who is full of Grace and Truth?*

For the other Part of your Accuſation, *That we ſhould Say One Thing and Mean another* ; it is by Conſequence, to call us the *Worſt Sort of Knaves*, by how much a Deception in Matters of Eternal Moment, is more Impious than any Cozenage about Things of this Life ; and yet you would be thought *Charitable Men*, and ſay, *We want it* : Is this the Way to ſupply us? But I would willingly know of you, *By what Skill you arrive at the Knowledge of our Hearts? Inſpiration* is one Part of our Hereſy, if your *Reverend Author* is to be Credited : The Scripture cannot be your *Rule* in the Point ; for that no where ſaith, *The* Quakers *ſay One Thing and mean another* ; and if you meaſure us by our Words, you muſt grant, that either *you do not underſtand us*, or we mean very *Good Things* ; for you elſewhere ſay, *That our Obnoxious Tenets we uſually Maſk under Expreſſions Doubtful, Unintelligible, or under Scripture and Orthodox Phraſes.* If *Doubtful*, your Conſequences cannot be certain ; If *Unintelligible*, you infer that which you do not know ; If *Scriptural and Orthodox*, you muſt either tell us, how you come to know our *Meanings to be Contradictory to our Phraſes*, and prove them ſuch, or you muſt acknowledge that we ſtand upon equal Terms with your ſelves ; I do not ſay, *Upon no Better*, for as *Great Infidels* as you would have us to be, we have both *Diſcretion and Religion enough*, not to write ſuch *Abuſive and Contrary Things*, as ſo fluently drop from the *Pens of One and Twenty Learned and Reverend Divines.* But your *Incharity* far exceeds your *Indiſcretion* ; You make us to know *Poiſon*, and to hide *Poiſon*, given for *Antidotes, Deſtructive to the Souls of Men and Women.* I would fain know, why the Conſcience of a *Quaker*, ſhould not be as Good as the Conſcience of a *Preſbyterian or an Independent?* What Miſchiefs have we made our ſelves Authors of to the World, that it ſhould not be as Valid every Jot? Have we no Souls to be Sav'd? Is there no Deſire in us that they may be Sav'd? No Honeſty? No Conſcience? No Fear of God? All animated to ſuch Evil Purpoſes, *as the Wilful Damning of our ſelves, and the Proſelyting others into Eternal Miſery* ; *and rather than not compaſs ſuch an End, expoſe our ſelves to all Sort of Sufferings in this World?* O Bitter Invective! God, the Searcher of Hearts, will require this Injuſtice at your Hands : You have unworthyly traduc'd the Reputation of thoſe who dare meet you with a Publick Teſt, to prove their Integrity to God and Men. Why will you give ſuch Occaſion to remind you of *Old Stories?* But of that anon. Had you judg'd us *Ignoramus's, you had been Kind to the Cruelty of making us Deſigned Murderers to our own and other Men's Souls.* God forgive you. But this I muſt tell you, that it is not We, *That ſay One Thing and think another*, but *You*, and ſuch as *You* are, *That make us think another Thing than what we ſay*, and then entitle us to your own Inventions. I muſt farther tell you, *We make it not our Buſineſs, as you falſly inſinuate, to decoy People into Antifundamental Principles* : For beſides that we know none to be ſuch that we hold, *We make not our Religion to ſtand in a Belief of ſo many Verbal Articles* ; *but a Conformity of Soul to the Grace of God.* It is a great Part of our Duty, to dehort People from Curious Enquiry after *Notions and Opinions, be they never ſo True in themſelves, knowing how much more Beneficial it is to Men, and Well-pleaſing to God, to have an Honeſt Heart than a Full Head : Doing is degenerated into Talking, and the Life of Religion into Contention about the Notion of it* ; Such Chriſtians will not ſtand in God's Day : Beſides, many of thoſe, who are otherwiſe remote enough from ſaying any Thing in *Favour of the Quakers*, do frequently acknowledge, *That they generally Preach and Preſs Good Living.* It is our Deſire to bring Men into a *Senſe of God's Grace in their own Hearts, and to know the Effectual Operations of it, to the Renewing of their Mind to God* : And, *That Divine Aſſiſtance Within, and Right Uſe of the Holy Scriptures Without, are enough to inform them of what is fit to be Believed.* And though you would have People think very ſevere Things of us, *with Reſpect to the Scriptures of Truth*, by telling them, *The* Quakers *hold, that the Scriptures are not the Word of God, nor a Rule of Faith and Practice* ; yea, *That we readily aſſert it in ſo many*

Words ;

1674. *Words*; I muſt tell you, *You have acted with us herein far from Men of Common Ingenuity*; A Man might at this Rate, by Scripture prove, *There is no God*, if he would but leave out, *The Fool hath ſaid in his Heart.* We deny the *Scriptures* in that Senſe, *wherein you deny them, to be the Word of God*; that is to ſay, *The Word that was in the Beginning with* God, *and was* God, which you call the *Eſſential Word*; and, becauſe we find in no Place, that it calls it ſelf, *The Word of* God, we rather chuſe to ſay, *The Scriptures given forth by Inſpiration, are the Words of* God. The like Abuſe you put upon us, about denying them to be a *Rule of Faith and Practice*; you leave what makes for us behind, that you may make your Advantage of what you take; *That the Scripture is not a Rule therein, in all Things expreſt, you your ſelves confeſs, reſpecting the Diſpenſation of the* Jews, *and other Things*; and that there may be ſome Things wherein the Scriptures cannot be a *Rule*, I preſume you will not deny; and that they are not a *Rule* in any Caſe, the Import of your Charge, we utterly deny; for we believe, and know, they contain many *Godly Rules.* I ſhall place this to the reſt of your Account of *Calumnies*, and ſo proceed.

One and Twenty Divines. *Though the Reverend Author hath ſhewed you how much Infidelity is among them, and how many of the Very* Eſſentials of Chriſtianity *their Leaders contradict, and how conſequently they are indeed* No Chriſtians; *yet it is not his Purpoſe (as he plainly premiſeth) to fix this ſad Character upon all thoſe who paſs under the Name of* Quakers — *There are divers of them, who are Honeſt, and Well-Meaning Perſons* ——

W. P. Methinks yon are got into a very kind Mood, of a ſudden, but it holds not a whole Page; for you tell us ſoon after, *That the whole Body of this People ſeems to be Judicially deſerted of God*: If ſo, then *No more Chriſtians than their Leaders*, as you are pleaſed to call them; neither *Honeſt nor Well-Meaning*, unleſs *God judicially deſerts Honeſt and Well-Meaning People.* In the next Page, you call them *Waſps of Satan's Hiving, who have Hives but no Honey, or Sweetneſs of Spirit, except for themſelves.* The leſs we have, the more you have; and would not one think you *All Honey*, by your Writings? How can you expect that we ſhould have any to ſpare, whom you make to have ſo little, if any at all? And what Need is there of giving to them, that think they have ſo much already? The Truth is, *We are* Waſps, *and you are* Bees, *by one and the ſame Figure.* We know that you have always a Good Name for your ſelves, and have long loved the *Honey-Pot*; But where did you get it? Did you gather it? No ſuch Matter. Of whom then? Of the People, no Doubt; *They Tail, and you Talk*; *they are the* Bees, *and you ſo many* Cunnning Hivers, *at the Tinkling of whoſe Bells*; *the* Silly Bees *aſſemble, and when you have ſafely Hived them, your next Buſineſs is to take their* Honey *from them.* Howbeit, if we are *Waſps*, then not *Bees*, by which, I ſuppoſe, you intend *Chriſtians*; if ſo, *Yaur Charity is at an End*, and thoſe you *Chriſtian'd with* J. Faldo *juſt now, you do here manifeſtly* Unchriſtian; unleſs *Waſps be Chriſtians*; and that *Chriſtians, while ſuch, may be Judicially Deſerted of God, and Hived by the Devil.* Methinks ſuch Contradiction becometh not Men of your Stile and Pretences.

But tell me, *Why are we Judicially Deſerted of God?* Is it not becauſe we have *Judiciouſly* deſerted you? And don't you therefore ſay, *We are Hived by the Devil*, becauſe we will not let you Hive us? Speak Truth, fain would have it (according to the Old Proverb) *As your Bell Tinketh, the* Poor Quaker *Thinketh.* But bleſſed be God, His Grace has made us Wiſer than *ſuch Teachers*; we know the Heavenly Voice of our Spiritual Shepherd, and can no more ſuffer our ſelves to be carried away with a *Worldly Miniſtry*; and that I aver to be ſuch, *which is not Founded upon the Revelations, and Internal Motions of God's Holy Spirit*; a Principle you do, in the Perſon of your *Reverend Author, J. Faldo*, not only deny, but deride; who is ſo far from ſhewing any *Infidelity* amongſt us, that his Book is but a Proof of his *Own Injuſtice*; and not that our *Principles, but his Corrupt Conſequences, contradict the Eſſentials of Chriſtianity.* This is an Inadvertency in you, that well deſerves, as my *Reproof, ſo your Repentance.* But to your next Paſſage.

One and Twenty Divines. *And the Truth is (excepting ſome* Jugling Socinianiz'd *Perſons, or* Papiſts, *that aſſume their Name) there are few of them who are Men of ſo much Underſtanding, and Conſiſtent Principles, as to be Able and Willing to give a Methodical and Intelligible Account what they themſelves or their Party hold.*

W. P. A quick Way to do a *Quaker*'s Buſineſs at once: He muſt either be an *Ignoramus*, a *Secinian*, or a *Papiſt*, chuſe him whether; if an *Ignoramus*, he is laught at; if a *Socinian*, or *Papiſt*, he is hated. Doth this flow from the *Beeiſhneſs* of your Nature, *Jugling Socinians, Papiſts*, or *Ignoramus's*? Theſe Expreſſions do not Quadrate with the Titles of *Learned and Reverend Divines*. What is it but to tell us, you reſolve to render the *Quakers* odious, and if they have nothing of themſelves, you will adapt any Thing that is hateful of other Perſwaſions, into theirs, that you may bring them into Suſpicion, and Abhorrence with your People. However, you are ſo conſtant to contradict your ſelves, that you grant to ſome of us, *Both an Ability and Willingneſs, to render a Methodical and an Intelligible Account of what we and our Friends believe*, after having rated us, *For Deſigned Obſcurities, and Affected Unintelligibleneſs*. But that I may not leave you ſo, let me tell you, firſt, that both *Socinians* and *Papiſts* have written, and that with Severity againſt us; next, The Labours of no Adverſary have had more Grateful Acceptance in the Thoughts of your *Reverend Author*, J. Faldo, than a *Noted Socinian*, of whoſe Attempt he ſpeaks thus, *I reſent it as one of the Beſt, and moſt ingeniouſly managed, that ever I read againſt that Sort of People*, meaning the *Quakers*. He alſo, both in his *Firſt Book*, and in *His Vindication*, as heartily advocates the Cauſe of a *Socinian* againſt me, as if he had been doubly Fee'd to the Work. Beſides all this, we have been of late both publickly and vehemently, yet groundleſly, exclaimed upon, *For denying the Man Chriſt Jeſus, and aſcribing the Chriſtſhip to the Divinity alone*; and you know the *Socinians* own Him to be but a *Bare Man*; and that ſome of our Eminenteſt Adverſaries in that Controverſy, were aſſiſted by *Socinians*, I am able to prove. But to what a Pitch of Inconſiſtency may not the Pride, Paſſion, and Prejudice of Men raiſe them? You think it enough to do our Buſineſs, to *Pin the Pope at our Tail*; but you may remember how Unjuſt you thought ſuch Suggeſtions from ſome of the former *Prelates of the Engliſh Church*, who made the ſame Uſe of your Separation; and as well as you *Preſbyterians and Independents* agree againſt us, both of you have *Mutually Jeſuited one another*; the Refuge of Malice, when driven to a Pinch. *To conclude*; I muſt tell you, we are neither *Socinians* nor *Papiſts*; and I do hereby require at your Hands, to produce One *Socinian* or *Papiſt* that goes under the *Name of a Quaker among us*; till when, you remain under the Juſt Imputation of *Slanderous Perſons*. But let us ſee what is next.

One and Twenty Divines. *Diverſe Honeſt, Well-Meaning, and Ignorant Perſons, have fallen in with the* Quakers, *ſuppoſing them by their Plain Habit, Auſterity, and Rude Deportment, to be the Stricteſt, and therefore the Holieſt Sort of Profeſſors. — And thus ſeeing no farther, they become* Quakers, *from the ſame Principles in the Main, and from the ſame Diſpoſitions, as the more Ignorant* Votaries *among the* Papiſts, *are* Carthuſians, Franciſcans, *and other ſuch like* Monks *and* Nuns.

W. P. I would fain aſk you, if you can yet think your ſelves *Men of Charity*? You elſewhere ſay we want it; and at this Rate we may do ſo for all you. Behold the Brand you ſet on every Soul that leaves you! Can you ſatisfie your Conſciences, that you have herein ſhown the *Juſtice* you promiſed us, in deſcribing the *Quakers*, or imitated the Rectitude of God in the Meaſures you have taken of us? Truly if you can, they are greatly to be ſuſpected: Give us one Inſtance of any Honeſt, or Well-meaning Perſon, *That for the Sake of thoſe Outward Appearances became a* Quaker, which in other Terms is, to expoſe themſelves to the *Bitter Anathema's* of ſuch High Prieſts as your ſelves, the Severity of their Deareſt Relations, the Penalties of Magiſtracy, and to the General Reproach of the Multitude. Methinks, upon ſecond Thoughts, you ſhould not have ſuch *Good Ones of your ſelves*, and *ſuch Bad Ones of your Neighbours*; But though you take ſo little Care of being Tender, nay, *Juſt to us*, yet you ſhould be more Circumſpect for your ſelves. You tell us in the Perſon of *J. Faldo*, *That the* Quakers *deny to perform any Thing Relative of Religion, but upon Inſpiration, or Motion of the Spirit; and you all know, or may know, the* Papiſts *turn not* Carthuſians, Franciſcans, *&c. upon ſuch Pretences, or as being ſo diſpoſed*: You, or your People have affirmed, *That they by ſuch Works, think to Merit Eternal Life*; Whether it be True or Falſe, let them look to that; ſure I am, that ſuch as ſay, *Thoſe Works are my Works, and that upon my Principle*, who otherwiſe tell the World, *That I admit of no Work in Religious Matters, but by the Impulſe of God's Spirit*, contradict themſelves to Purpoſe, and that you have done. *Popery* brought into Company with what you call *Quakeriſm*, doth your Work with ſome of your Vulgar; but your Compariſon had ſhown leſs of Envy, if you had pleaſed to produce thoſe Principles, and deſcribe thoſe Diſpoſitions you unworthily inſinuate *Quakers and Monks* in common to be acted by. But methinks your frequent frothy Reflections upon our *Deportment as Monkiſh and Cynical*, &c. look more than ordinarily ugly, from the Mouths of ſuch as pro-

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It is known to God, with what Sincerity we are acted in Obedience to the Convictions of his own Spirit, and that it is not *Affected Singularity*, but *Real Conſcience*, that engageth us to thoſe Things you make the the Subject of your Mockage and Contempt; *and God hath to reckon with you for the Liberty you give, and your People take.* To indulge them in that *Unchriſtian Latitude*, and fling *Monkiſh Auſterities* npon us, who, through Fear of offending Almighty God, by giving Way to a Worldly Appetite, Conſcientiouſly live under ſome more than ordinary Reſtriction, is to deal deceitfully with them, and injuriouſly with us; and God will judge for theſe Things. The Truth of the Matter is, you are Angry the People can live without you, and rack your Wits to bring that Principle, People and Way, into Suſpicion and Hatred, whoſe Self-Denial judgeth you and yours: Your Intereſt in People ſtands in that, which, when the Everlaſting God ſhall terribly ſhake all Things, will fall; and ſuch as have vainly conceited themſelves *Chriſtians* upon your Character, will be found without their *Wedding-Garment*. But the Truth is, nothing is well with ſome Men that a *Quaker* doth; If he be *Retired*, he is *Sullen*; if *Plain* in his Apparel, *Cynical*; if Careleſs about Salutation, *Proud*; His *Induſtry* muſt be *Worldly-Mindedneſs*; His *Moderate Uſes* of Enjoyments, *Penuriouſneſs*; His *Hoſpitality*, *Fleſh-Pleaſingneſs*; His being *at a Word*, a *Decoy for Cuſtom*, and a *New Way of Cheating*: If he refuſe to anſwer any Queſtions relating to Religion, either he can *Give no Account of his Religion*, or, *He holds ſome Error he is afraid to diſcover*; if he doth anſwer them, either it is *Nonſenſe* or *Equivocation*: In ſhort, his *Virtues* muſt be *Vices*; but this is his Reſolution, if to be, as he is, be to be *Vile*, he will be more *Vile*; and I doubt not but God will plead our Cauſe againſt you, and evidence to you and all Men, that we have not purſued *Cynical Singularities*, nor *Affected undue Separation*; but with Holy Fear, and Sincerity of Soul, have been herein reſign'd to the Good-Will of God, as he hath made it known by the Light of His Son in our own Conſciences; and this I affirm, that all thoſe Endeavours many Vigorouſly employ to vilifie an Inward Principle, and diſſwade Perſons from believing in it, waiting upon it, and being guided by it, center in the *Rankeſt Atheiſm*, becauſe the Senſe and Influence upon the Mind, is the moſt Senſible, Expreſs, and Conſtant Argument for God, and His Pure Religion, which loſt, makes Way for Infidelity. But as in Point of Doctrine, ſo in Converſation, you believe we are not all alike; your Words are theſe:

One and Twenty Divines. *And yet ſome of them being Rich, and grown into Eſtates in the World, can, and do Live in as Fleſh-Pleaſing Fulneſs, Splendor, and indulging to a Senſual Life, as others whom they have Condemned.*

W. P. I would willingly know theſe Perſons, who they are, and where they Live: Did you love Truth, and your own Credit, ye would ſcarce be ſo laviſh of your Words. You ſay, *We Condemn all but our ſelves*; what is the Conſequence but this, if you ſpeak True, *That there is not a Perſon in the World thas is not a* Profeſt Quaker, *who either hath more Ability to Live Fleſh-Pleaſing, or that actually doth indulge himſelf more to a Senſual Life, than ſome* Quakers *can, and do.* Which Way to ſave your Credit, I know not, unleſs you make it appear, that the *Quakers* are both as Rich as other Men, and as indulgent to themſelves in all Senſual Pleaſures. I perceive, rather than the *Quakers* ſhall want Faults, you will make ſome for them; a Practice very unfit for *One and Twenty Learned and Reverend Divines!* But to do you Right, you are kind in your Cruelty; you provide againſt believing what you ſay, by ſaying what is incredible of us.

I ſhall now conſider your *Recommendation of his Book.*

One and Twenty Divines. *Wherein the* Quaker's Principles *are more throughly inveſtigated than in any Book which we have ſeen; and we judge it for Matter, Proof and Stile, to be eſpecially uſeful for thoſe who need, or deſire Information concerning the* Quakers, and their Principles.

W. P. Had we no other Weapon, this were enough to Wound your Cauſe incurably; for, *Firſt*, He hath laid down about *Twenty Principles* in the *Quaker's* Name, *Eighteen of which are not only none of theirs*, as ſo expreſt, but not ſo much as

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by *Conſequence*. That they are *None* of ours, it is enough we ſay ſo, unleſs our Faith is not to be taken at our Mouths, but at our *Adverſary's*. He that tells me, *I believe that which I do not believe, is either Fooliſh or Diſhoneſt, and his Confutation is not of me, but of himſelf.* That they are not our Principles by Conſequence, I have abundantly proved, both in *My Anſwer and Rejoynder*: However, *Matter*, *Proof* and *Stile* you commend it for. The *Matter* of it lyeth in the *Proof of it*: What *Proof* and what *Stile*, I am willing to ſhew you; and *Firſt*, as to Proof: Who would not think it excellently performed, that hath ſuch an *Epiſtle*, and ſo Subſcribed, on Purpoſe to recommend it?

But that ſo many Men, with ſuch *Fine Titles*, may be Guilty of great Miſtake and Abuſe, I will produce you *Ten Inſtances of Notorious Perverſion*, any One of which, were unworthy, even of ſuch *Poor Heathen* as ye think us to be, referring you to *My Anſwer* and *Rejoynder*, for a more compleat Detection of his *Miſcarriages*.

1. *John Faldo* affirms, *That* W. Smith *had not One Exhortation to read the Scriptures; nay, that the Main Deſign of the Book was to deny them, and throw Dirt upon them*; yet *J. F.* cites him concerning the Scriptures, thus:

Quak. no Chr. p. 45.

Child, Then the Scriptures are to be own'd, and believed, &c.

Father, *Yes, They are to be* Own'd, *and* Believ'd, *and they that do not ſo, are to be* Denied.

My Anſwer, Pag. 42. Rejoyn. p. 60, 61, 62.

Obſerv. Can any Thing be more inconſiſtent than your *Reverend Author*? Is it this *Sort of Proof you commend*? Can you think this the Way to Convert ſuch *Infidels*, as you deem us to be?

To this let me add another Notable Paſſage in the ſame Diſcourſe, he faults with *Dirting and Denying the Scriptures*.

Rejoyn. ib.

Queſt. Of what Service are the *Scriptures* as they are given forth, and recorded without?

Anſw. Much every Way, *unto thoſe that have receiv'd the ſame Spirit from whom they were given forth*; *for*, unto ſuch they are Profitable, *and* make Wiſe unto Salvation; *and are unto them of Service, for* Instruction, Edification, and Comfort.

Obſerv. Is there *No Exhortation* lodg'd in theſe Words? And is this to *Deny*, *or throw Dirt upon the Scriptures*? If any Man ſhall object *W. Smith*'s making the *Spirit neceſſary to the Profitable Reading of the Scriptures*, let them go to *W. Tindal*, *J. Bradford*, Biſhop *Jewel*, *J. Philpot*, *Luther*, *Calvin*, *Peter Martyr*, and others, they will Preach them the ſame Doctrine; which I have obſerv'd in *My Rejoynder*, and may eaſily be found in *My Catalogue of Authors*.

2. My Second Inſtance ſhall be this, That he maketh *W. Smith* call the Scriptures, *Traditions of Men, Earthly Root, Darkneſs, Confuſion, Corruption*; *All out of the Life and Power of God*; which he only aſcribed to Degenerated Men, their Worſhip, Imaginations, and Traditions.

Quak. no Chr. p. 117, 119. My Rejoynd. from p. 141, to 157.

Shall this be call'd *Proof or Perverſion*? Doubtleſs a *Proof of nothing*, but *of that Hateful Sort of Perverſion*.

3. That the *Quakers* underſtand by Knowledge according to the Fleſh, *the Uſe of the Underſtanding though Sanctified*; which is alſo a groſs Abuſe both of our Words and Senſe.

Quak. no Chr. pag. 41. Anſw. p. 35. Rejoy. p. 424.

4. That *I. Pennington* ſhould call *Viſible Worſhip*, as ſuch, *the City of Abomination*.

Vind. p. 50. Rejoy. p. 194, 195.

This is a downright *Forgery*; and *your Praiſe of his Proof makes you Acceſſories*. Look on it as you will.

5. That by *Traditions of Men*, we underſtand *the Scripture, or Written Word*. A baſe Abuſe of our Words.

Quak. no Chr. Part 3. p. 88. Anſw. p. 250.

6. That the *Quakers* mean *by the Vail that is over the People, their Belief of the Man* Chriſt Jeſus, *Born of the Virgin* Mary, *to be now exiſting in Heaven*. An Impiety of his own Inventing, and your Approving.

Quak. no Chr. p. 89. Anſw. p. 251, 252. Rejoyn. p. 395, 396.

7. From *W. Smith*'s ſaying, that *the preſent Practice* of the Sacraments, *as* Baptizing with a Croſs, *and* counting the Bread and Wine the Fleſh and Blood of Chriſt, *ariſe from the* Pope's *Invention*, You in the Perſon of *John Faldo*, give out, *That* W. Smith *calls the Lord's Supper the* Pope's Invention.

Quak. no Chr. p. 163.

At this Rate, what will your *Teſtimony* be worth? *Little*, certainly, with ſuch as know good Coin from bad.

8. From *Edw. Burroughs*'s making the Light of Chriſt within to be *One in Nature* with the Spirit of Chriſt; *J. Faldo* infers, *That the* Quakers *hold the Soul to be*

Vindic. from p. 75, to 87. Rejoy. p. 348, 349, 350.

1674 *be God*: as if that had been ſaid of the *Soul*, which was ſaid of the *Light of Chriſt ſhining in the Soul*, or that they were *Synonymous*.

What cannot a Man of his Skill in *This* black Art do? Yet this is *your own* Reverend *Author*, who, for his Proof againſt the *Quakers*, is not a little in your Books.

Qua. no Chr. p. 9. 10. *Anſw.* p. 14. *Rejoyn.* p. 420 — 9. Becauſe G. F. rejected that carnal Notion that confines the Infinite Omnipreſent God *to a Reſidence* only *above the Stars*, he makes no Difficulty of inferring, *That we deny the Manhood of Chriſt Jeſus*. As Abſurd as Baſe!

Qua. no Chr. p. 190. *Rejoyn.* p. 126 127. 425. — 10. From our affirming that ſuch a kind of *Reading of Scripture as the* Phariſees *uſed, and to thoſe Ends*, makes Men harder to be wrought upon to true Converſation than the Heathen, *John Faldo* infers, *That reading the Scriptures, and getting Knowledge thence, puts Men into a worſe Condition than the* Heathen; *and that there is ſcarcely any thing more Dangerous than reading the Scriptures*: Yea, he accuſes us of *Charging the Miſcarriages of Men's Souls on the Knowledge the Scripture*, by God's Bleſſing, *doth convey*.

Behold at what Rate your *Reverend Author* hath *inveſtigated our Principles!* You have ſaid truly in ſaying, *he did it throughly*; for he hath ſcarcely toucht any thing that he hath not *throughly abuſed*; yet this is the Man whoſe Attempts ſo obnoxious as you ſee you have adventur'd to commend. You ſay, *you judge* it (among other Things) for the *Proof of it, to be eſpecially uſeful for thoſe who deſire Information concerning the* Quakers *and their Principles*: That ever Men of your *Age*, *Experience* and *Reputation*, ſhould precipitate themſelves into any thing ſo foul and ſcandalous! Can you believe this is *Imitating God, and being Juſt to the* Quakers? I hope your Condition is not yet ſo dangerous.

I think fit farther to add, for the Information of the Ignorant, that *J. F.* began with us in his Book, called, *Quakeriſm No Chriſtianity*; I anſwered him in a Book, entituled, *Quakeriſm a New Nick-Name for Old Chriſtianity*; againſt this he put forth his *Vindication*, unto which I made my *Rejoynder*, conſiſting of Twenty Three Chapters, in which I vindicated our Principles, ſtripping them of thoſe frightful Vizards and hateful Diſguiſes he put upon them, confirmed them *by many Scriptures and Reaſons*, and to compleat our Defence, produced in Favour of the whole, above Two Hundred Teſtimonies out of both ancient and modern Authors. Beſides all this, I faulted his Conduct and Behaviour in this Controverſy, in above Four Hundred Particulars, and that under diſtinct Sections.

None of which hath he taken Notice of, how much ſoever it ſtood his Credit upon; but after his own *Proof* of his Books, wanting a *Vindication*, he *reprints* it to conſummate the *Controverſy*. To me it is a manifeſt Token that the Man hath gotten to a *Ne plus ultra, and* therefore goes back again, and doubtleſs, were not his Cauſe deeply ſunk, it ſhould never need the Help of *One and Twenty Divines*, and thoſe term'd ſo *Learned* and *Reverend* as you are, to recover it, and yet you ſee at what a Rate you have perform'd your Taſk: We have Hopes you will be better adviſed the next Time; I am ſure your Circumſtances need it.

And that you have as well abuſed us in your *Style* as *Proof*, and therefore proportionably deſerve the Cenſure of *Impartial Readers*, I ſhall produce *ſome Inſtances* out of your *Epiſtle* and his *Book* (I may ſay yours; for ye have made it ſo by adopting it:)

Firſt, In your *Epiſtle*,

A ſtrange Sort of People, preach another Goſpel, and endeavour to ſeduce well-meaning Souls; *Poiſon of their Anti-fundamental Doctrines*; *Infidelity among them*; *Jugling, Socinianiz'd Perſons*; *Papiſts*; *Carthuſians*; *Franciſcans, and other ſuch like Monks and Nuns*; *Judicially deſerted of God*; *arriv'd to Pride and Ignorance*; *ſeek Back-biting, Reviling and Reproaches*; *nauſeous Conceitedneſs*; *Deluded Souls*; *Barbarous Language*; *Pitiful Ignorance*; *No Chriſtians*; *ſubverting Chriſtianity*; *Waſps of Satan's Hiving.*

This is the *Language* of your own *Epiſtle*, that do not love *Reflections* nor *Railing*, if we will believe you.

Now for the *Style* of your *Reverend Author* in his Books, whom you would have us believe a *Friendly Perſon* to the *Quakers*.

Of our LIGHT.

Ignis fatuus; *the ſecond Antichriſt*; *the* Quakers *Idol*; *Pernicious Guide and Saviour*; *Fanciful Teacher*: And in his *Vindication*, *A Sordid, Sinful, Corrupt and Ridiculous Thing.*

Of our RELIGION and FRIENDS.

Quakeriſm *made it's Way by, and began in, Blaſphemies againſt the Lord Jeſus Chriſt*; Quakeriſm *enter'd the World, as if Hell were broke looſe, and Poſſeſſions of Satan were to make Way, and fit Souls for the* Quakers *Spirit*; *Blaſphemy and Idolatry.* Our Friends *(Quakers* ſo called*) Dark-Lanthorn-Men*; *being fill'd with Palpable Knavery and Impudence*; *Abſurd and Blaſphemous Idiots*; *Prodigiouſly Wicked*; *O the Hell-Dark Expreſſions of the* Quakers *Preachers ſpeak the amazing Deluſions of Satan.* And in his *Vindication, A Preſumptuous and Blind Accuſer*; *a Sophiſter*; *an* Haman; *an Accurſed* Ham; *a Treacherous and Wilful Deluder*; *a Madman*; *an Hangman*; *an Infallible Stager*; *a Fool*; *an Ape*; *a Dunce*; *an Impudent Forger*; and what not?

Is this to act like a FRIEND to the *Quakers*, or give *Teſtimony of a large Spirit and Principle*, as you (to make a foul Matter fair) have ſo untruly intimated? Doubtleſs, no Man hath taken more Pains to abuſe a poor People, than *J. Faldo* hath to miſrepreſent the *Quakers*; yet this very *Style* you more eſpecially recommend: Can you yet think your ſelves *Learned, Reverend and Worthy Divines*, Men of *Conſcience* and *Honour*? And the Truth is, you were very *hard put to it* to make up the *Recommendation*; for in the Scope of four Pages, you *three Times* compare us to *Papiſts* and *Infidels*; thrice charge and aggravate our deſigned Obſcurity, with Abundance of *Impertinency* and *Contradiction*; *four Times* go over our *Separation* from you; and, *laſt of all*, you *five Times* charge us with *Singularities*, enlarge and grow Elegant upon it, *Repetitions*, *Tautology*.

And, by the Way, I muſt needs take this Notice of the *New Advertiſement* in this *Impreſſion*.

Firſt, That the Advertiſer moſt horribly abuſeth us in ſaying, *We pretend all our Miniſters to be Infallible.* More than ten Times over hath he both ſcornfully and untruly caſt this at us: We aſcribe not an *Infallibility* to Men, but to the *Grace of God*, and to Men ſo far as they are led by it; for that it certainly teacheth what it doth teach.

Secondly, Whereas he inſinuates, as if *I allowed of every Paſſage he cited, as of the Books and Authors themſelves*: This is ſo great an Untruth, that many of them are *miſquoted*, and almoſt every one of them *miſapply'd*; and this I have largely and frequently *complained* of in my *Anſwer*, and more particularly in my *Rejoynder*. I leave off *Wondering* at him; for he ſeems to have prepared his *Conſcience* for any thing that may countenance his Attempts againſt the *Quakers*; which gives us Cauſe to ſuſpect the Altering of the *Folio* of the *Old Book* in this *Impreſſion*, is done on Purpoſe to hinder the *Reader* from finding his (in my *Anſwers* thereto referred) *Miſcarriages*. But to you again.

Suppoſe we are as bad as you beſpeak us; how can you help it? Your Principle takes away all Liberty from our Wills, and tells us of being *ordained* to all theſe Miſchiefs: Would you have us better than we can be? that is, to expect *Impoſſibilities* at our Hands? Or would you that we ſhould attempt to *invalid God's Immutable* and *Abſolute Decree*, which, beſides that it cannot be done (allowing your *Notion*) were a great Impiety but to think of; you ſhould either change your Creed in this Particular, or ſeem leſs concern'd at the Event of Things confeſſedly *Irremediable*. I remember an Old Book publiſhed by *Three and Fifty Presbyterians*, ſome of whom help to make up your *One and Twenty Reverend Divines*; it's call'd, *A Teſtimony to the Truth of Jeſus Chriſt and our ſolemn League and Covenant*, (for you know they muſt go together) the Bent of it is to collect the then held *Errors*, and bitterly to exclaim on all that hold and plead for, or incline to favour a *Toleration*; and ſuch were *Epiſcopalians, Independents, Anabaptiſts*, &c. Among many other, theſe are brought in for capital Ones. 1. *HIERARCHY*. 2. *INDEPENDENCY*. 3. *An Oppoſition of the Doctrine of Election and Reprobation, as you hold it.* 4. *The Doctrine of the Freedom of Man's Will.* 5. *That Chriſt died for all Men, or that the Benefit of Chriſt's Death extended to all Men.* And ſome Leaves off, thus expreſs themſelves: 'Doubtleſs that old Serpent, call'd the '*Devil*, hath been the grand Agent in propagating theſe *ſtupendious Errors*, all 'which *Errors, Hereſies* and *Blaſphemies*, we are confident we may *loath, execrate* '*and abhor, and that without the leaſt Breach of Charity.* O the Strength and Religion of this *Charity*, that can *loath, execrate, and abhor to think that Chriſt dyed for all Men, or that all Men may be ſav'd!* as plain Scripture as any in Scripture. This

1674. they call the *Preſbyterian Teſtimony*, which in plain *Engliſh* doth but *loath, execrate and abhor the Belief* of the Generality of *Chriſtendom*. And that you may yet know your ſelves better, obſerve this Paſſage; *The Curſed Blaſphemies; the General Looſeneſs; the Spreading Hereſies of our Times* have in a Manner *born down before them the Authority of the Sacred Scriptures, the Life and Power of Godlineſs, and our Solemn League and Covenant*; but above all, *Our Souls are wounded, to think with what Hope and Induſtry a* TOLERATION *of all theſe Evils is endeavoured*. Which in ſhort amounts to this: 1. All that quadrate not with *Preſbytery* is *Error, Hereſy, or Blaſphemy*. 2. That *above all Things it wounds them to think of having ſuch tolerated as believe and maintain them*. This Doctrine (with ſome Allay) in the *Epiſcopacy*, you exploded for *Antichriſtian, Popiſh, and Tyrannical*. When through ſuch *Pretences* you had mounted the Chair, by a notable Figure, call'd *Self-Intereſt*, it became an excellent Doctrine with you, yea a moſt neceſſary Part of your *Creed*: Pray tell me if this be imitating of God? Being Juſt to all Men? Doing as you would be done by? Can you yet be ſo blind as not to ſee your ſelves to be a great Way off from *Chriſtian Charity*, and an univerſal *Communion of Chriſtians*, that even make *Believing of plain Scripture*, a Reaſon *for your Abhorrence of their* Communion *that ſo believe*; unleſs they will ſubject ſuch obnoxious Paſſages to *Calviniſtical* Interpretations? Is not this like the *Egyptian Tyrant*, that ſtretch'd all longer that were ſhorter, and cut all *ſhorter* that were longer *than himſelf*? This ſhews, you *Cæſar-like*, would have had no *Equal*, and reſolv'd to reign alone, come what will of thoſe you now have learned to call *Chriſtians*: It is but too manifeſt that the genuine Senſe of your *Faithfulneſs* to promote *God's Cauſe and Intereſt, is* Your Selves.

But you are ſeveral Times angry with us for our *Separation*.

One and Twenty *Divines*. *They ſeek by Backbiting, Reviling and Reproaches, to diſgrace the Doctrines, Practices and Perſons of others, that they themſelves may ſeem more excellent and glorious than all that have been excellent before them, and that they may not be thought unworthy of ſome Communion themſelves, grow preſently of Opinion, that all the reſt of the World of profeſs'd* Chriſtians, *are ſo ignorant, or ſo bad, as to be unworthy of Communion with them*.

W. P. Methinks that it is not only an ill Way to be thought more *Excellent* and *Glorious* than all that were *before* us; but that no Man that refuſeth to captivate his Senſe and Reaſon to ſerve the *Intereſt* of whatſoever you ſay or do, can believe that we ſhould take ſuch an improbable Way to *Glory: Such juggling Socinians and Papiſts*, as you make the chief of us to be, ſhould better underſtand their Buſineſs, than to be guilty of ſo much broad and diſtaſtful Folly, in doing of it; but what cannot you ſay of the *Quakers*, who rather than not ſay enough will be impertinently *Tautological*, and ſay the ſame Thing in *four* Pages *five* Times over, to fix an *Odium* in the Minds of People againſt us: What is this but to do what you condemn?

But the Truth is, you have ſo well expreſs'd the Matter for your ſelves, that an Unwary *Reader* would think you equally Enemies to *Separation*, and *Reviling* thoſe you ſeparate from. But of all Men this Language is moſt inſufferable from you, who have tranſcended in the Guilt of thoſe Things you ſeem ſo heartily to cenſure. You are made up of *Preſbyterians* and *Independents*; let me a little Expoſtulate with you: *Argumentum ad hominem*.

I will begin with you who are called *Preſbyterians*; Are you not *Separatiſts* from the Church of *England*? You know you are; And pray, what is the Ground of your *Separation*? Is it Difference in the *Eſſentials* of *Religion*? you know, you ſay, it to be only in ſome Matters of *Diſcipline*; for this you have divided your ſelves, and ſmartly vindicated your *Separation*, witneſs *Galaſpee* in *Scotland*, and *Smectymnus* in *England*. Was it not a great Reaſon of the *Wars*, that divided ſo many *Families*, ſhed ſo much Blood, and exhauſted ſo great a *Treaſure*? Did it not lay *Epiſcopacy* in the Duſt, and excite the *Parliament* in theſe very Terms? *Elijah oppoſed Idolatry and Oppreſſion, ſo do ye: Down with* Baal's *Altars! Down with* Baal's *Prieſts! Do not, I beſeech you, conſent unto a Toleration of* Baal's *Worſhip in this Kingdom, upon any Politick Conſideration whatſoever*. Which is as much as to ſay, Away with the *Archbiſhops, Biſhops, the whole Miniſtry and Worſhip of the Church of* England. Again, *The Mouths of your Adverſaries are opened againſt you, that ſo many Delinquents* (that is to ſay, Royaliſts) *are in Priſon, and yet but very few of them brought to their Tryal* (Did he mean to releaſe them?) And, ſaith another of your eminent Brethren before the Commons, *Auguſt* 28, 1644, *Ye can-*

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not Preach nor Pray them down directly and immediately—— *Well, That which the Word cannot do, the Sword ſhall:* To render which Saying authentick, the Apoſtle is brought in two Lines after. I could ſet out this Part of your Story to the Life, but at this Time ſhall forbear: Nor do I delight in this, but ſince I muſt needs mention *Your Separation*, how can I do it without telling who it was you ſeparated from? And can I do it more candidly than *in your own Words?* I wiſh there had been no need for it: Only from hence you may obſerve your Sort of Diſlike of *Separation*: and how notably *Presbyterians* revile even Men that are one with them in the Eſſentials of Religion.

Behold, a ſhort Inſtance of your Carriage to the Church of *England* you ſeparated from! Let us now take a ſhort View of your Treatment of thoſe that diſſented from you: You ſhewed the *Independents* the Way, firſt to *ſeparate* upon Conſcience, and then to plead Conſcience for *Separation*; and how reaſonable it was that *Conſcience* ſhould be *Tolerated*. Are you conſtant to your ſelves? Do you give what you will take? No ſuch Matter: But let us hear you. *Matters of Religion* (ſays Dr. *Corn. Burges* in his Sermon before the Houſe of Commons, *Novemb.* 5. 1641.) *lye a Bleeding, all Government and Diſcipline of the Church is laid in her Grave; and all putredinous Vermin of old Schiſmaticks glory in her Aſhes, making her Fall their own Riſing to mount our Pulpits.* That the *Independents* are concern'd under the Term *Schiſmaticks*, Dr. *Cawdrey* beſtows an whole Book upon it, which is Entituled, *Independency a great Schiſm*; yet ſome of theſe great *Schiſmaticks* are ſome of the *One and Twenty Reverend and Worthy Divines.* I find another of your Brethren, *Octob.* 22. 1644. that tells us of *Parliamentary Hereſies*, ſaying, *You are the* Anabaptiſts, *and you are the* Antinomians; *theſe are your Errors, if they ſpread by your Connivance.* Was not this ſpoken like a Man of Charity, one that diſdain'd not the *Communion* of other *Chriſtians* that are not altogether of his Mind? A Virtue commended by you in your *Epiſtle*. Another eminent Perſon of your Way, before the Parliament, *Sept.* 12. 1644. *We are grown beyond* Arminianiſm, Browniſm, Anabaptiſm; *we are come to the down-right* Libertiniſm, *that every Man is to be left to the Liberty of his own Religion: An Opinion moſt pernicious and deſtructive*, ſaith he. And another of your Brethren in his great *Zeal*, before the Houſe of Commons, 1644. ſtiles them *Baſtard Imps of the Whore of* Babylon: Though you know that many of you plead a *Romiſh Succeſſion* for your *Miniſtry*, and conſequently that you miniſterially deſcend of what you call the *Whore*; think on't as you will. But all this is exceeded by a zealous *Presbyterian*, who in his Book, called, *The Gangrene*, &c. Part 1. p. 91. querieth thus; *Shall the* Presbyterians *Orthodox Godly Miniſters be ſo cold, as to let* Anabaptiſm, Browniſm, Antinomianiſm, Libertiniſm, Independency *come in upon us, and keep in a whole Skin, when Arch-Biſhops, Biſhops, &c. hazarded the loſs of their Preferments to withſtand the Toleration of Popery?* Where not only *Anabaptiſts* and *Independents* are rendred unworthy of a *Toleration* by this great *Presbyterian*; but their Perſwaſion rendred more intolerable than *Popery*. I would aſk G. *Griffith*, *M. Barker*, R. *Mayo*, *M. Palmer*, *T. Cole* (who help to make up the *One and Twenty Learned and Reverend Divines*) if this Man was a *Waſp* or a *Bee?* one that had more of *Sting* or *Honey?* Well—what's his Reſolution? *Let's therefore*, ſaith he, *fill all Preſſes, and cauſe all Pulpits to ring, and ſo poſſeſs Parliament, City and whole Kingdom againſt the Evil of Schiſm, and a Toleration, that we may no more hear of a Toleration, nor of ſeparated Churches, being hateful Names in the Church of God*, Amen, Amen.

All I ſhall ſay of the Man is this; he was hearty in his Work, and what he did, he did with all his Might. Another of them runs ſo high, that he impeacheth *Gamaliel* for a *looſe Naturaliſt*, *a Time-ſerving Politician*, *a ſecond Achitophel*, and only becauſe he was for *Toleration*; when you know, the reſt of the *Jewiſh Council* were for *Perſecution:* If you will not believe me, peruſe *I. Ward's* Sermon before the Commons, 1645. How agrees this with your preſent *Deſires of* Indulgence, *and Thanks for it?* Let me ſay, there is the ſame *Exception againſt you* upon this Doctrine, *as any other ſort of Diſſenters:* But, as ill as this Man thought of Worthy and Prudent *Gamaliel*, his Counſel hath been ſtrong and ſeaſonable, *even in Presbyterian Apologies.* But leſt you ſhould reject theſe Evidences of your rank *Severity* to others, *though* for *minute Differences*, as being but the *Opinion of Three or Four Men*, I will conclude with the Judgment of the *Presbyterian* Miniſters in the City of *London*, preſented in a Letter to the Aſſembly of Divines ſitting

1674. ing at *Weſtminſter*, 1645. INDEPENDENCY *is a Schiſm, they draw and ſeduce our Members from our Congregations; a Toleration of it will be followed with inevitable Miſchiefs; They erect ſeparate Congregations, under a ſeparate and undiſcover'd Government; They refuſe Communion with our Churches in the Sacraments:* And are ſuch Men fit to commend *Chriſtian Communion* to others, who themſelves break it, and impeach one another at this bitter Rate for doing ſo? But what follows? *The Godly, painful, Orthodox, Miniſtry will be diſcouraged and deſpiſed; the Life and Power of Godlineſs will be eaten out by frivolous Diſputes and vain Janglings; it is too much to be doubted leſt the Power of the Magiſtrate ſhould not only be weakened, but even utterly overthrown, conſidering the Principles and Practices of* Independents, *together with their Compliance with other Sectaries, ſufficiently known to be Anti-magiſtratical; Hereby we ſhall be involved in the Guilt of other Mens Sins, and thereby be endangered to receive of their Plagues; It ſeems utterly Impoſſible (if ſuch Toleration ſhould be granted) that the* Lord ſhould be one, and his Name one, in the Three Kingdoms.

This ſeriouſly conſider'd, let me aſk you, if you did not think theſe *Independents* either ſo *Ignorant*, or ſo *Bad*, as to be unworthy of your *Communion with them*, or being ſo much as tolerated in their ſeparated *Communion from you?* Certainly, if ſo ſmall a Difference as that which remains between you and the *Independents*, finds not *Charity* enough with you to be tolerated, not only the *Quakers* have no Reaſon to expect *Toleration* from you, had you *Power* in your Hands; But there is great Need, that you ſhould be aſhamed of *Cenſuring others*, or being ſo *Narrow-ſpirited*, as not to *Commune with People of a different Perſwaſion in Matters confeſſedly of greater Moment*, than that upon which you have exerciſed ſo much *Gall*.

That You that are *Independents*, have thought the *Presbyterians* Unworthy of *your Communion*, it is needful only that we put you in Mind of your Separating from them, and ſitting down in diſtinct Congregations under a different *Diſcipline and Adminiſtration of Ordinances*; The *Reaſon* of which, if we will believe the *Presbyterians* in the Account they gave to the *Parliament*, was, becauſe you eſteem them *Prelatical, Tyrannical and Anti-chriſtian* in their Miniſtry: An ancient Acquaintance of mine, who had more Learning and Diſcretion than to be one of *your* Learned and Reverend Divines, in his Book againſt *D. Cawdrey*, doth affirm, *That Miniſtry that cometh through* Romiſh *Succeſſion, and is no Miniſtry without it, can be no better than a* Romiſh *Miniſtry*; and the Truth is, I am of his Mind. *J. Cotton, Browniſts* Apol. *J. Cann*, ancient *Independents*, alſo writ in Defence of *Separate* from *National Communion*.

From hence and that ſecond great War between you and the *Presbyterians*, who ſhould inherit what you had joyntly gotten from another Party, are none of the cleareſt Proofs to us of your Brotherly Love and Chriſtian Communion, though a great Check to both of you for your turning Judges, who are ſuch notorious *Criminals*; and yet I will not ſay but the *Presbyterians* Fury was your Provocation. In ſhort; As the Reaſon you have both render'd of your Separation from the *Church of England*, and One from Another, is Greater Purity of Worſhip and Diſcipline; ſo *We* had never ſeparated our ſelves from *you*, but upon the ſame Principle: And if this will not ſerve your Turn, when *You* that are *Prebyterians*, have given better Satisfaction to the *Church of England* for your ſeparate Communion; and when *You* the *Independents*, have in the like Caſe anſwered the *Presbyterians*, and the *Anabaptiſts you*, *We* ſhall, we hope, not be wanting to our ſelves *in any neceſſary* Vindication *of Our Cauſe*.

I am ſorry you have given me Occaſion to remind you of your *Separation* among your ſelves: However, this deſerves the Notice of all Impartial Readers, that though you were ſo *Bitter*, and all *Waſps* one againſt another for your Separation; yet that now you are Confederated againſt us without any other Provocation, than ſuch as was the Cauſe your ſelves pretended for your own *Separation:* So that to uſe your own Words with better Reaſon, *You are the Men that have no Honey nor Sweetneſs of Spirit, except for your ſelves.* And I muſt needs ſay, that notwithſtanding your *Reflection* upon us, as Deſtroyers of Chriſtian-Communion, you have been ſo fond of your own Apprehenſions, that many of your Way have loſt the *Friendlineſs* ſo commendable in *Civil Society*; and ſome, no ſmall Preachers neither, have vehemently *dehorted* their Hearers from ſo much as converſing with us, no not about the Lawful Things of this World, ſo far as may be avoided; nay, one of them was ſo extravagant as openly to profeſs, *He had rather his Hearers ſhould go to a* Baudy-Houſe, *than to a* Quakers *Meeting:* To ſuch a Degree of Bitterneſs are ſome of you arriv'd, for all your Pretences to Charity. I am ſure if you had had any Regard to thoſe *Natural Truths*, you are forc'd to confeſs, make up Part of our Religion, viz. *To do as you would be done by*; *remembring that for all theſe Things God will bring you to Judgment*; you would never have dealt out ſuch hard Meaſure to us; and it cannot be too much lamented, that Men will not make the beſt of their Accord, ſo far as they do accord; I mean what you do, if you mean what you write, viz. *That God ſo hateth the Evil, as yet to approve and love all that is Good*; *and that his Servants ſhould not diſpraiſe all in thoſe whom they diſlike:*

For, *We own* ONE GOD; *we fear him as well as own him*; *and through His* GRACE *are enabled to perform the Works of Righteouſneſs, whoſe Fruit is Peace: We believe this Grace is communicated to us through Jeſus Chriſt our Lord*; *that he is the Only and Compleat Saviour, as well from the Pollution as Guilt of Sin*; *that without his Holy Spirit we cannot pleaſe God*; *that therefore it is Reverently and Inceſſantly to be waited for, to inform, inable, and conduct, us through the whole Exerciſe of our Life, reſpecting our Duty towards God and Man*; *we alſo believe that there is an Eternal State for Sheep and Goats, Godly and Ungodly, and a Day in which God Almighty will judge the Secrets of all Men by Jeſus Chriſt, rendring to every Man according to the Deeds done in the Body:* And this we do believe without any Mental Reſervation whatever, and find daily Comfort both in Believing and Living accordingly; nor do I know that you in any Thing contradict this, in Words, at leaſt.

Now that your Zeal for your Way of Religion ſhould tranſport you beyond all Natural Tenderneſs or Affection, as the Apoſtle renders it *(your Duty to every Man as he is God's Workmanſhip)* and then glory in ſo great a Vice, as a Chriſtian Virtue, by terming it *Godly Zeal*, &c. which is no more but an Unwarrantable Heat for your particular Perſwaſions; I muſt needs ſay, is a great Way off from that Moderation that the Apoſtle exhorts us *to make known to all Men*. It is an ill Way of admiring Grace which deſtroys *Nature*, and ſuch, I muſt needs ſay, ſome of yours is, or hath been, who have ſacrificed *Univerſal Love*, *Natural Affection*, *Relation*, the *Liberties* and *Lives* of Men differently perſwaded to the Promotion of your ſo much beloved Intereſts: Remember *T. Edwards*'s *Gangrene*, and the *London*-Miniſters Petition, and the *New-England* Tragedy. How exceeding ſhort doth this fall of the Admirable Sweetneſs of his Nature, who is Lord of the *Chriſtian Religion*, that was ſo far from Indulging Hatred to his Conſcientious Friends, that he forbad it to his *greateſt Enemies?* Can you call for Fire from Heaven upon *Diſſenters*, and rather than not compaſs their Deſtruction, kindle *Fire on Earth* to devour them, and yet with any the leaſt Pretence to Modeſty check others for *Incharity* and *Separation?* But take this with you, that *good Notions* will ſignifie little to the Comfort of an *ill Soul* at God's Bar; it will not be *Well Held*, but *Well Done, Good and Faithful Servant*. Preferring Opinion before Piety hath filled the World with *Perplexing Controverſies*, and Men's *Cenſures* have been according to Notion, not according to *Converſation:* It is not what *Works*, but what *Faith?* though *Works* beſt of all define and evidence what *Faith* is. But this Age hath no Kindneſs for *Good Works*; the more the Pity: Looſe Men ſlight them in *Life*, and you in *Doctrine*; A Man cannot plead for them, but at the Hazard of being counted a *Papiſt*. Tell you, ſuch an one is a *Virtuous Perſon*, and you anſwer us commonly, *He is a Good Moral Man, but he hath no Saving Grace*; as if *Grace* and *Morality* were at as great Diſtance as *London* and *Conſtantinople:* Theſe Notions have abuſed *Religion*, and *greatly injured* the Souls of People; 1. By giving them to conceit themſelves *Chriſtians*, though *Unlike Chriſt*. 2. In Diſtinguiſhing between a *Good Man* and a *Chriſtian*, from whence hath flown that Stingineſs of Spirit, that denies any to have *Saving Grace* that fall not in with their *Principles*, and ſo divides *Grace* from *Virtue*, which God hath *Inſeparably joyned*. This is the Doctrine that deceiveth Men, which makes them too great for the Reſt of Mankind: *Moral Men* are no Company for them; they may be that, and go to *Hell* for their Pains, if what ſome of you ſay be true. It is the *Presbyterians* ſpecial *Grace* that ſaveth; for *Morality's Part*, alas! ſhe is a poor *Heathen*, an *Alien*, an *Infidel, without the Pale of the Church, and Mercies of the Covenant*; but then it is to be underſtood of the *Scotch One*.

1674. O! I beſeech you for the Sake of Jeſus Chriſt, by whom alone God will judge you and me in the *Dreadful Day of Account*; let the *Univerſal Principle* in your Conſciences have Power with you; the Divine Fruit of which is, *firſt*, *A Diſcovery of Duty* to be done; and as cloſed with there, *next*, *Power and Ability to perform it*, which ſtrips you of Self, and Glorying in it, and will work all neceſſary Works *In you* and *For you*: It will *firſt correct* and then *comfort* you; *It's Ways are Ways of Pleaſantneſs, and all her Paths are Peace*; *To Faith it adds Virtue, to Virtue Knowledge, to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, to Godlineſs Brotherly-Kindneſs, and to Brotherly-Kindneſs* CHARITY. Contend not againſt it; your *Credit* is a *Temptation* to you; ſacrifice it for the ſake of your own and other Men's Souls upon the Altar of *Self-Denial*, and that Humble and Heavenly *Obedience* you owe to the God of the whole Earth; and think not *Repentance* a Work too *Mean* for you, becauſe you have been ſo long Preachers of it to others; your Time haſtens on, and in the Grave it will be too late: If it was *John*'s Honour to receive him when he came in Fleſh; let it not be your *Judgment* to reject his Coming in *Spirit*: God knows I have no *Ill-will* but much Kindneſs for you; I wiſh you were as *truly taught* of him, as you are great *Teachers* of others: Could my Deſires prevail, you ſhould be ſuch upon better Terms; but as *Wo* be unto them who are *ſent* and don't *preach*; ſo *Wo be unto them who do preach and are not ſent*; It is not hard in this Senſe to be *Righteous overmuch*, to be too *Officious*, and to act *Thankleſly* for God.

O that we may all conſider what we are *Building* with, and whether our *Works* will ſtand the Trial of God's Fire! whoſe *Terrible Day* haſtens upon the World, in which he will ſeverely plead with all Fleſh that hath *corrupted it's Way* before him; as with the *Gentile*, ſo with the *Jew*! as with the *Prophane*, ſo with the *Profeſſor*, *Who hath had a Name to live, and yet will be found Dead, who calls himſelf a* Jew, *and yet is not*; *a* Chriſtian, *and is not*; *who runs, and God hath not ſent him*; *who cryeth, thus ſaith the Lord, and God hath never ſpoken by him*: Let us therefore be perſwaded into a Serious Examination of our ſelves, and Preparation for this Great and Notable Day of the Lord, that the Sound of the laſt Amazing Trump may not ſurprize us, nor any of us be overtaken at unawares, but in Godly Fear wait till our great Change comes, that with Holy *Habakkuk*, we may *all find Reſt to our Souls in the Day of Trouble*, Amen.

Your Friend in much Sincerity,

William Penn.

POSTSCRIPT.

A*S for his* Appendix, *it's an* arrant Cheat *obtruded upon the* Reader. *The* Title-Page *beſpeaks it a* new Piece; *whereas it is no other in the* Matter, *and for a great Part of the Words of it, than what hath been anſwered by me* again *and* again. *It conſiſts of two Parts*; 1. Two Letters *of our Friends, with his uſual diſingenuous* Diſcants; *which Letters are juſtified from his* Black Imputations *in my* Rejoynder, *and another Diſcourſe, called* Judas and the Jews. *The ſecond Part of the* Appendix *is a Collection of our* Principles, *which both in my* Anſwer *and* Rejoynder *I have prov'd to be his own Indirect and Foul* Conſequences *from our Real Principles, which lye at his Door, or rather now at his* One and Twenty Learned and Reverend Divines, *that have ſo Imprudently eſpouſed his Cauſe, and recommended his Endeavours.*

URIM

URIM *and* THUMMIM:
OR THE
Apoſtolical DOCTRINES
OF
Light and Perfection Maintained:
AGAINST
The Oppoſite Plea of *Samuel Grevill*, (a Pretended Miniſter of the Goſpel) in His Un-Goſpel-like Diſcourſe, againſt a Book, Entituled, *A Teſtimony of the Light Within*, Anciently Writ by *Alexander Parker*.

By William Penn.

This then is the Meſſage which we have heard of Him, and declare unto you, that God is Light, *and in Him is no Darkneſs at all. If we ſay that we have Fellowſhip with Him, and walk in Darkneſs, we Lye, and do not the Truth: But if we walk in the* Light, As He is in the Light, *we have Fellowſhip one with another, and the Blood of* JESUS CHRIST *His Son, Cleanſeth us from all Sin,* 1 John i. 5, 6, 7.

The EPISTLE.

Candid Reader,

SINCE *it hath pleaſed the Everlaſting* God *to viſit a poor deſpiſed People in this Nation, with a more direct, immediate and clear Sight, Senſe and Knowledge of Him, than heretofore they had, by the* Shinings of His Eternal Life and Spirit in their Hearts, *thereby giving them a True Diſcerning of the Ways and Worſhips that have been in the World, which Gender towards meer Outſide and Lifeleſs Formality; and of that Pure, Straight and Narrow Way, that ſtands in the Power of God, and Holy Life of Righteouſneſs, many, very many, have been their Trials, Exerciſes, and Deep Sufferings; and that of Slandering them, and their* Moſt Precious Faith, *has not been the leaſt in their Eye; for by that Practice, hath the Enemy of* Chriſt's Kingdom *caſt ſuch Miſts and Vails over the* Truth, *as have obſcured the Divine Beauty and Excellency of it from the Sight of People, inſomuch that ſome have dreaded nothing more than the Reception of that Principle,* which bears True and Faithful Witneſs for God in their own Conſciences. *It is cryed down for* Inſufficient, *by ſuch as never tryed the Power and Efficacy of it, and termed a* Natural and Dim Light, though *It* diſcovereth and inſtructeth Man, in, and about Spiritual and Supernatural Things. *O that they would Obey this Day of Small Things, and remember,* That Obedience is far better than Sacrifice; *How much is there of the Latter? But how Little, O how very Little of the Former! What Degeneracy is there among all Profeſſions? Their Tenderneſs is withdrawing, their Greenneſs withering apace; and with the* Form *do they earneſtly contend, as the* Jews *of Old, againſt the* Very Power and Life of Godlineſs; *and ſee not that the God of the World has entred thoſe Outſides of Religion, wherein, perhaps, the Lord may formerly in Condeſcenſion have appeared, that he might lead them nearer to the Subſtance it ſelf; and for want of a True Savouring Spirit in this Matter, Millions are deluded; yea, ſo far, as therein, and therewith, to oppoſe* a more Clear and Heavenly Appearance of God to the Sons of Men; *thus do they reſiſt the Viſitations of God's* Love *to their Souls, and reject*

1674. *their own Mercies. O that an* Enquiring Tender Spirit were more generally raiſed in the Hearts of People, *that they would conſider our Relation to the Latter Days, and how much it concerns them, in theſe* New-Covenant Times, *to be in* Covenant with God; *which it is utterly impoſſible thoſe ſhould ever be, who rebel againſt the* Light, *by which he has Viſited them with Daily Reproof and Inſtruction.* I have given Him, *ſaid the Lord of his Son,* for a Light to lighten the *Gentiles,* and for my Salvation to the Ends of the Earth. This is that True Light, which enlightens the Souls of all, *as* John *teſtified,* 1 John 9. and the Nations of them that are ſaved, muſt walk therein. Come, let us walk in the Light of the Lord, *Iſa. 2. This Meaſure of Light leads to* God, *who is* Light; *and this* Meaſure of Grace and Truth, *guides the Soul unto Him, who is full of Grace and Truth, where Salvation is known, and Plenteous* Redemption *witneſſed; Bleſſings and Praiſes be to His Name for ever.*

Reader, *This Controverſie, begun by* S. Grevil, *who calls himſelf a* Miniſter of the Goſpel, *near* Banbury, *though briefly handled, is of great Weight; for it conſiſts of* Two Fundamental Doctrines of the Goſpel, *and indeed the very Bottom of our Teſtimony, viz.* Chriſt's Manifeſtation of himſelf in the Hearts of His Children; and the End of that Manifeſtation, *namely,* To make an End of Sin, deſtroy the Works of the Devil, finiſh Tranſgreſſion, and bring in Everlaſting Righteouſneſs, *John* 1. 3. 5. 8. *Dan.* 9. 24. *Theſe* Two Principles, *or rather* CHRIST JESUS Within, the Principle, and His Work, *compleat Redemption, are lately oppoſed by* S. G. *as laid down by* Alexander Parker, *in a Book by him ſet forth about Seventeen Years ſince. This is a* Sober Conſideration, *and, I hope, a plain Enervation of his utmoſt Force, in* Defence of thoſe Evangelical New-Covenant-Doctrines. *I recommend it to God's Witneſs in thy Conſcience, who will Judge Righteous Judgment; whoſe Servant I am, in Body, Soul, and Spirit, and whom I dare not but confeſs and vindicate before Men.*

WILLIAM PENN.

A General Defence of the LIGHT WITHIN, *by Way of* Introduction.

THO' there be no Paſſage, or Propoſition, to be found from one End of Holy Scripture to the other, more clearly laid down, than that in *John* 1. 9. *That was the True Light that Lighteth every Man that cometh into the World*; yet ſo ſtrong hath been the Envy, and ſo ſubtil the Endeavours of the Prince of Darkneſs, as ſcarcely any one Place hath been more wreſted and abuſed, on purpoſe to hinder Mankind from minding the Manifeſtations of the Light, and yielding all ready Obedience to it, as the Way appointed of God to Eternal Life and Salvation.

Some will have it to be a *Natural Light,* though it be the *Very Life of that Word, which is God over All, Bleſſed for ever,* and wrapt up within thoſe Verſes, which only concern *His Eternal Power and Godhead.*

Others will have it read thus; Not, that He Enlightens all Mankind, *but that all who are Enlightned, are Enlightned by Him*; thereby, not only narrowing and wronging the Text, but rendring God ſo Partial and unjuſt to his Creatures, as to cauſe His Light of Righteouſneſs to ariſe on ſome, without ever viſiting the greateſt Part of Mankind with ſo much as a Day of Salvation; though he ſays, *He would not the Death of any, but rather that all ſhould Repent, and come to the Knowledge of the Truth.*

There is a Third Sort, that will needs have it underſtood not of any Illumination by a Divine Light, or Spirit, but *the Life Chriſt lived, and the Doctrines He Preached, when Viſibly in the World*; which neither reacheth the Hundredth Part of Mankind, nor can be conſiſtent with the Nature of that Part of *John*'s *Hiſtory,* which wholly relates to His Divinity, or what he was before he took Fleſh.

'Tis true, Chriſt was the Light of the World in that very Appearance, and ſhined forth by His Heavenly Doctrine, and Self-Denying Life, a Moſt Holy Example; yet not ſo, as to exclude himſelf from being that Spiritual Light, which ſhineth in the Hearts of the Sons and Daughters of Men. *He was full of Grace and Truth*, yet of his Grace hath Mankind received, *Grace for Grace,* which is that Grace of

God, that in all Ages hath appeared for Salvation; whoſe Nature and Property is ſo plainly deſcribed, and the Salvation it brings unfolded by the Apoſtle, 2 *Tit.* 11, 12. viz. *Teaching us, that denying Ungodlineſs, and Worldly Luſts, we ſhould Live Godly, Righteouſly and Soberly, in this preſent World.* And ſo far is that Univerſal Light and Grace we teſtifie of, from leading us to undervalue Chriſt and the Scriptures, that we cannot but declare to all the World, in Pure Conſcience towards God, and every Moderate Enquirer, that we never had any True Knowledge of God or Chriſt, any Right Senſe of the Work of Converſion upon our Souls, nor any Right Sight or Reliſh of thoſe Heavenly Truths declared in the Scriptures, till we came to know, and be Obedient to, the Manifeſtation of that *True Light*, which Enlightneth every Man; and the Appearance of *That Grace* which brings Salvation to our own Souls.

They are ſtanding Truths: *That whatſoever may be known of God, is manifeſted in Man; for God hath ſhewed it unto him: That whatſoever is reproved, is made manifeſt by the Light; and that whatſoever doth make manifeſt, is Light,* Rom. 1. 19. Epheſ. 5. 13. This cannot be *Natural*, unleſs of the *Divine Nature*, which reveals to Men *Divine Things.* 'Tis rare that we meet with any Adverſary, who denieth it to reprove Evil, and to cheriſh that which is Good. And the Wiſe Man tells us, *That the Reproof of Inſtruction is the Way of Life,* Prov. 6. 23. If the Light reproves for that which is Evil, and that Reproof Seals up Inſtruction to Life Everlaſting, how dare any call it a *Natural Light*, common to, yea, a Part of all Men in their Natural Eſtate, eſpecially when the Apoſtle *Paul* hath ſo long ſince declared, *That the Natural Man receiveth not the Things of the Spirit of God; for they are Fooliſhneſs unto him; neither can he know them, becauſe they are Spiritually diſcerned?* 1 Cor. 2. 14. Our very Caſe in Defence of the *Light Within*, againſt the *Wiſe Maſter-Builders of the Age.*

Nay, ſo far is Man in his Natural Eſtate from being acted and guided by this very Light, which our Enemies call Natural, that Chriſt himſelf ſaith, *He hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved: But,* on the other Hand, *He that doth Truth, cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God,* John 3. 21. where it is evident, that the very Manifeſtation given, is Divine; much more the Nature of that Light that gives it. Indeed, how is it poſſible for Man to know Chriſt, who is Light, without Light? It was *John*'s Meſſage to Preach, *That God is Light,* 1 John 1. 5. The ſame Apoſtle teſtifies, *That the Blood of Cleanſing is to be found of them that walk in the Light,* Ver. 7.

If any object, *That this is not that Light wherewith every Man is Enlightned,* The ſame Apoſtle in his Hiſtory ſaith, *That in the Word was Life, and the Life was the Light of Men,* and that very Light *was the True Light that lighteth every Man that cometh into the World,* 1 John 4. 9. Let ſuch give me as plain a Text againſt either the Sufficiency or Univerſality of the Light, if they can.

It's Properties and Effects prove it Divine, in that, Firſt, *It manifeſts God,* Rom. 1. 19. Secondly, *It manifeſts Evil,* Epheſ. 5. 13. *Thirdly, It is made the Rule of Walking by the Apoſtle.* See then that ye walk circumſpectly, not as Fools, but as Wiſe, *ver.* 15. Fourthly, *It is made the Path to walk in,* John 8. 12. 1 John 1. 7. Iſa. 2. 5. Come, let us walk in the Light of the Lord: And the Nations of them that are Saved, ſhall walk in the Light of the Lord, *Rev.* 21. 23. And ſo ſaith the Scripture of the Spirit of God. Firſt, *In that it reproveth for Sin,* John 16. 8. Secondly, *In that it giveth Underſtanding of the Things of God,* Job 32. 8. 1 Cor. 2. 10. Thirdly, *That it is a Rule for the Children of God to walk by,* Rom. 8. 14. For as many as are led by the Spirit of God, they are the Sons of God. Fourthly, *We are alſo to walk in the Spirit,* Gal. 5. 16. *This I ſay then, walk in the Spirit, and ye ſhall not fulfil the Luſts of the Fleſh:* I hope none will deny that this Light, and this Spirit, muſt be of one and the ſame Nature.

But if any ſhall yet object, That this is to be underſtood of a Spiritual Light, and that ours is but a Natural one, I ſhall deſire them to do Two Things, *Firſt,* To prove that a Natural Light *doth manifeſt God, reprove for Evil, and cheriſh that which is Good,* ſince whatever is Part of Man in his Degeneration from God, is ſo far from giving one Good Thought, that it cannot rightly reprove an Evil One; and it is granted by our Adverſaries, that what we call *Divine*, and they call *Natural Light*, can do both. *Secondly,* That in Caſe this Light be Natural, and can ſo manifeſt and reprove, that they would aſſign us ſome certain *Medium*, or Way, whereby we may truly diſcern, and diſtinguiſh, between the Manifeſtations and

1674. Reproofs of the *Natural Light*, *from thoſe of Divine Light*, ſince they allow the Manifeſtation of God, and Reproof of Evil, as well to the one as to the other. And I challenge them all to give us one Scripture that diſtinguiſhes between a *Natural and Spiritual Light Within*, reproving Evil, *&c.* They may with as much Reaſon talk of a Natural and Spiritual Darkneſs Within: 'Tis true, there is a Natural Darkneſs, to wit, the Night of the outward World; and there is a Spiritual Darkneſs, *viz.* the miſty and clouded Underſtandings of Men, through Diſobedience to the Light and Spirit of God: Let them aſſign us a third, or rather a ſecond Darkneſs of the Underſtanding in the Things of God, if they can: Chriſt never diſtinguiſhed between Darkneſs and Darkneſs, or Light and Light, in any *ſuch* Senſe, nor did any of his Diſciples I ever read of; yet both have frequently ſpoken of Darkneſs and Light; what Difference doth the Scripture put, between Spiritual Darkneſs, and Darkneſs mentioned in theſe Places, *Luke* 1. 79. *Math.* 4. 16. *John* 1. 5. *Joh.* 3. 19. *Joh.* 8. 12, 35, 46. 1 *Theſ.* 5. 4. 1 *Joh.* 1. 6. *Acts* 26. 18. *Rom.* 13. 12. 2 *Cor.* 6, 14. *Epheſ.* 5. 8. *Col.* 1. 13. I find none; It is all one Spiritual Darkneſs: Neither is there ſo much as one Scripture that affords us a Diſtinction between *Light Within* and *Light Within*, that really are Light; peruſe *Math.* 4. 16. *Luke* 2. 32. *chap.* 16. 8. *Joh.* 1. 4, 5, 7, 8, 9. *chap.* 3. 19. 20, 21. *chap.* 8. 12. *Acts* 26. 18. *Rom.* 13. 12. 2 *Cor.* 4. 6. *chap.* 6. 14. *Epheſ.* 5. 8. 13. *Col.* 1. 12. 1 *Theſ.* 5. 5. 1 *Tim.* 6. 16. 1 *Pet.* 2. 9. 1 *Joh.* 1. 5. 7. *chap.* 2. 8. *Rev.* 21. 23, 24. *chap.* 22. 5. And let the greateſt Enemy to our Aſſertion do his utmoſt to ſever Real Light from Light, or find out Two Lights in theſe Paſſages if he can; if he cannot, he is irrecoverably gone, and that upon his own Conceſſion: For, as he yields to us, that the Light in Controverſie manifeſteth Evil, and reproveth for it; ſo doth Chriſt himſelf teach thus of the Light, John 3. 12. *For every one that doth Evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved:* And the Apoſtle *Paul* plainly ſaith, Epheſ. 5. 13. *But all Things that are reproved, are made manifeſt by the Light*; Therefore not Two diſtinct Lights in Kind, but one and the ſame manifeſting, reproving Light: And this the Apoſtle *John* proves beyond all Exception, to Wiſe and Conſiderate Men; *Firſt*, In that he calls God *Light*, c. 1. 5. *Secondly*, In that he puts no *Medium*, or Third Thing, between that Light and Darkneſs, ver. 6. *If we ſay that we have Fellowſhip with him, and walk in Darkneſs, we lye*; intimating, that Men muſt walk either in Light or Darkneſs. I am ſure, that which manifeſts and reproves for Darkneſs, cannot be Darkneſs; And ſo ſay our Adverſaries of our Light. And as if the Apoſtle *John* would have anticipated their Objection, viz. 'Tis true, *your Light within reproves for Evil; but it is not therefore the Divine Light, which leads into higher Things, and which comes by the Goſpel*; He thus expreſſeth himſelf, Chap. 2. *Darkneſs is paſt, and the True Light now ſhineth. He that ſaith, He is in the Light, and hates his Brother, is in Darkneſs even until now*, which is not another Light from God the Light, Chap. 1. For, as Light there is put in Oppoſition to Darkneſs, ſo Light here is put in Oppoſition to Darkneſs: The Darkneſs is one and the ſame, ſo the Light; Wherefore we may plainly ſee, that it is not another Light than that which reproveth a Man for hating his Brother, that brings a Man into Fellowſhip with God, and to the *Blood of Cleanſing*, as the next Verſe ſpeaks: Therefore that Light which reproveth a Man for hating his Brother, is of a Divine Nature.

In ſhort; That Light which is oppoſite to, and reproves ſpiritual Darkneſs, is a ſpiritual Light: But ſuch a Light is that within, as our Adverſaries themſelves confeſs; therefore Spiritual. It is worth our Notice that the Apoſtle uſeth the ſame Manner of Expreſſion here, Chap. 2. 8. *The* TRUE *Light* ſhineth, that he doth in his Hiſtory, Chap. 1. 9.. *That was the* TRUE *Light*, intimating the ſame Divine Word or *True* Light now ſhineth; and that it was that ſame *True* Light (for there is but one) that reproved ſuch as hated their Brethren; conſequently that Light, that ſo reproveth, is the True Divine Light.

And ſtrange it is that Chriſt and his Diſciples, but eſpecially *John*, ſhould ſo often make that very Light, which ſtoops to the loweſt Step of Morality, to the Reproof of the groſſeſt Evils, to be no other than the ſame Divine Light, that brings ſuch as follow it to the Light of Life, and thoſe who walk in it to the Blood of Cleanſing, and to have Fellowſhip with God, *&c.* Nay, not only ſo, but make the very beſt of Man's being a Child of God, to depend upon his anſwering of the Light in a palpable moral Caſe, *viz. Not hating of his Brother*; And yet that our Adverſaries ſhould ſhut their Eyes from beholding it's Divinity, and conclude it therefore a meer Natural Light; This is both Unreaſonable and Unſcriptural.

But here is the very Ground of their Ignorance and ſlight Apprehenſion of the Light within, They have never known it farther than in the Capacity of a Reprover of Evil, (though that's enough with a conſiderate and tender-ſpirited Man to feel from whence it came) and ſo conclude it unable to give either farther Diſcoveries of God's Will, or Power and Virtue to enable to do it. But to all ſuch as object againſt the Sufficiency of the Light of Chriſt within, either as to it's Knowledge or Power, I ſay, *Try it*; you are not proper Judges in the Caſe, 'till you have walked in it: If then you meet not with the Blood of Cleanſing, and pure Fellowſhip with God, who is Light, it will be Time enough for you to object. Do not infer from the Diſcovery of ſmall and great Things, two diſtinct Lights, inſtead of two Manifeſtations of one and the ſame Light; ſuch as do the Will of God, ſo far as the Light in the Conſcience enjoins them, ſhall know more of the Doctrine it teacheth all the Children of Light.

However, it hath pleaſed the Man we have now to deal with, to undertake a Refutation of a Book, entituled, a *A Teſtimony of the Light within*, written about Seventeen Years ſince, by *Alexander Parker*, a Servant of God in the Work of his Goſpel: But I hope my Reader hath receiv'd that Satiſfaction in what has been already hinted in Defence of the Light of Chriſt within, that he is in a very good Poſture to hear what may be objected againſt it, by one that never yet knew the Power and Efficacy of it. It is the Advantage God hath given us over our Enemies, They fight us Blind-fold, and entangle themſelves in their own Net: With Moderation, Plainneſs and Brevity, I have conſidered his Oppoſition, in Faithfulneſs to God, his Truth, and the Souls of all People.

Urim and *Thummim*, &c.

SAmuel Grevill, in his Rejoynder to *A. Parker*, p. 5, brings two Places againſt the Sufficiency of the Light within: The firſt is *Deut.* 31. 13. *That their Children which have not known* any thing *may hear and learn to fear the Lord your God, as long as ye live in the Land whither ye go over* Jordan *to poſſeſs it.* But this is anſwered without Difficulty; for *any thing* is not in the *Hebrew:* And it appears both from the Place it ſelf, and Chap. 11. 2. that thoſe many great and wonderful Works of Deliverance the Lord had wrought for them, and which their Children through *Non-age* knew not, were only intended; And becauſe the Hearing of them might be a deep Engagement upon their Spirits to fear and worſhip the God of their Fathers, therefore were they to hear of thoſe Noble Acts at the Mouths of their Parents, as the Place ſpeaks. How this Inſtance proves the Inſufficiency of the Shinings of Chriſt's Light in the Conſcience, with Reſpect to their Duty to God and Man in that Day, is left with every Man of Sober Conſcience to judge.

The other is 2 *Tim.* 3. 15. The Words, *Through Faith in Chriſt Jeſus*, he omits: The Scriptures, *through* Faith, are able to make Wiſe, but not *without* Faith: This doth not prove that therefore Faith cannot make wiſe without the Scriptures; for that was before the Scriptures were written, as in *Abraham* and others.

To *John* 16. 2. They thought and apprehended, the Scripture commanded them to do God good Service, when they perſecuted the Saints. Doth this ſet the Scriptures above the true Light, by which only we muſt rightly underſtand them? Not that we would exclude the Scriptures of that Service the Lord has appointed them to, but to maintain the true Light againſt vain Cavils; for God's ſuperadding of Scripture, no more renders the Light Inſufficient, *than the Spirit, Grace, yea, God or Chriſt*; Man being abroad from the Spirit, and not abiding in the Light, the Lord went forth into outward Means to bring him Home: *Is God's Condeſcenſion to Man's Weakneſs a Proof of his Inſufficiency?* The Scriptures came from the Light, and teſtify of it, that the Nations of them that are ſaved muſt walk in it; This was the End of the Evangelical Miniſtry. And as for taking true Light from the Scriptures, without true Light within, how abſurd and impoſſible it is, is obvious to all. That Light, that gives to underſtand the right Meaning

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But ſhall the *Evil, Envy, Pride, Paſſion, Murder and Darkneſs* then in the *Jews*, Diſcredit, Undervalue, or render Inſufficient the bleſſed Light of the Lord, that at that Time ſhined in them (though their Blindneſs and Darkneſs comprehended it not) Why may I not as well ſay, they had no Scriptures, or that they did all thoſe infamous, hardned Acts againſt Chriſt, by the Scriptures (ſince they thought ſo) as that *S. Grevill* ſhould infer the one or the other againſt the Light within? Every Man hath Light from the Creating Word, and that is Divine, becauſe the very Life of that Word; and by it, God, who is Light, is only truly known; and while Men hear, obey, and live in the Counſel of it, they walk in the Way of Truth and Path of Life, they feel the Light of Life, and experience the Blood of Jeſus Chriſt to cleanſe them from all Sin.

To his Anſwer about Perfection, *viz. That he pleads not for Sin, becauſe he denies perfect Freedom from it, ſince he pleads for Sin, that telleth Men, they may Sin.* I ſay, If any hear an Advocate plead that ſuch a Man muſt break the Law as long as he lives, will it not be underſtood, that he pleads for a Toleration of him in the ſame Evils after he hath been pardoned? But if any hear him plead, that the Law-makers ſay the ſame (that is, the Teachers) will they not conclude, that he makes them tolerate Injuſtice, that he blaſphemes and ſlanders them, as the Word ſignifies? yet this is *S. G*'s Caſe in Point of *Indulgence of Sin.*

To his other Compariſon, p. 6, viz. *Who favours a Diſeaſe moſt, He that preſcribes to his Patient to take Antidotes, or He that tells him, He has no Diſeaſe, nor needs to uſe any Means?*

I anſwer, He weakens a Man moſt, that perſwades him, That his Diſeaſe is ſo rooted, that it is impoſſible for him to overcome it, yet preſcribes Remedies, and puts the poor Man to Coſt.

Nor doth Chriſt ſay, That all Men muſt offend, and that as long as Heaven and Earth endures; *but that one Jot or Tittle from the Law ſhall not paſs, till all be fulfilled: And he that breaks one of the leaſt of theſe Commandments, and teacheth Men ſo, ſhall be called Leaſt in the Kingdom of Heaven,* Mat. 5. 19. And if the leaſt be not to be broken, then all ought to be kept.

Becauſe *A. P.* ſaith, *Where God is manifeſt within, he muſt needs be Light*; *S. G.* would make him to conclude, That *God, Chriſt and the Spirit are the Light within us.* It ſeems he dares not faſten his Conſequences upon the Scriptures, but upon what *A. P.* alledgeth out of them: And doth not *S. G.* deny them by Conſequence, as he denies the King that denies the King's Writ, ſince they hold forth that very Doctrine. If to reject Scripture be Erroneous, *S. G.* cannot be ſound, that makes that Conſequence Matter of Error, which he himſelf acknowledges to be Scriptural: Hear him.

If A. P. intended not, that God and Chriſt are the Light within; to what Purpoſe did he alledge thoſe Scriptures, which ſay, God is Light, and God is in us: Chriſt is Light, and Chriſt is in us? Which, Reader, if I underſtand any Thing, is to allow, that we have Scripture for our Aſſertion, and to give up the Cauſe as far as ever we contended for it, to wit, That *God is Light, and Chriſt is Light, and as ſuch, do ſhine or appear in the Hearts of Men,* to give them the Knowledge of thoſe Things which concern their Eternal Peace.

But *S. G.* ſays, *If Chriſt were the Light within, the Prophet would not have ſaid, They have no Light in them.* That *Chriſt is the True Light,* John teſtifies, and that he was and is ſuch a Light, *as was to enlighten the* Gentiles, the Prophet *Iſaiah tells us*; and that *the Nations of them that were ſaved, were to walk in this Light, John the Divine,* in his Revelation, aſſures us. Now, unleſs the Soul of Man be not to be lighted with this Light, or that it is not to be underſtood of the Soul, but Body only, that was to walk in the Light of the Church; it will follow, that this Light muſt needs ſhine where the Soul of Man is, which is within; conſequently, that Chriſt is that Light which ſhines within.

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Paul, that took Counſel to perſecute Chriſt without, was ſtruck at the Appearing and Shining of Chriſt within; *and when it pleaſed God to reveal his Son in him* (the true Light that enlightens all Mankind) *he conſulted not with Fleſh and Blood*, which is their State that reject and vilify his ſpiritual Appearance and Revelation of him in the Soul: But for all their vain Expectations and loud Boaſts, in that State they ſhall never inherit the Kingdom of God; that is God's Word of Truth. As to the Prophet's Words, they are not to be underſtood, as if thoſe wicked Men had no Light from God; but that they rebelling and blinding themſelves againſt it, and following their own Imaginations for Truth, *They had no Light in all their Ways*; or, as *S. G.* well ſays, *Their conceited Light was Darkneſs*; *They walked in Darkneſs, and ſo participated or partook not of the Benefit and Bleſſing of the Light; but it ſhined in Darkneſs uncomprehended:* There was Light, *but it was not riſen upon him, or no Morning riſen in him*, as the Words may be rendred: Is there no Sun in the Firmament, becauſe Men that are blind, or ſhut their Eyes, cannot, or will not ſee it? Or, Is a School-Maſter Unlearned or Inſufficient, becauſe any of his Lads play Truant, and neglect his Reproof and Inſtruction? Or, Is it reaſonable for any of us to ſay, that ſuch Scholars have no School-Maſter, becauſe they are idle and regard not their Book, notwithſtanding his daily Checks and Reprehenſions of them? Or, Can they be ſaid to have no Leſſon, becauſe they neglect to get it?

In ſhort, Chriſt is the great Prieſt, Prophet, King, Judge and Law-giver under the New Covenant: He is the Shepherd that daily overlooks and feeds his Flock; and ſuch as know not him ſo revealed in them, to be the very Hope of their Glory, are in a Reprobate Eſtate: And how he ſhould be within, and not be Light, who is the true Light it ſelf, from whom all they that have Divine Light, received it, will lye on *S. G's* Part to ſhew. And ſo far are we from leſſening the Scriptures thereby, *That they are they which teſtify of Chriſt to be the true Light that enlightens all:* And with their Holy Record have we great Unity, and our Souls bleſs God for them, and the Benefit we have received, and yet do, in reading of them, through the Revelation of his Holy Spirit, without which they are but a ſealed Book; as well ſaid Learned Biſhop *Jewel* againſt *Harding*, p. 532, 534.

Pag. 7.

Acts 14, 15. 17.

In Page 7, he would ſet theſe as Contraries, *Great Light and No Light*, as without a *Medium*; and ſo argues, *Becauſe Great Light was before deny'd to the* Epheſians, c. 2. 12. *therefore they had no Light*, and ſo make as if God had left himſelf without a Witneſs amongſt them, which is a worſe State than the *Lycaonians*, who had a Senſe of his Wiſdom, Power and Goodneſs from his viſible Works, which outward Witneſs had been Inſufficient, without an * inward Witneſs to join with it, and evidence it more cloſely unto them. No better Succeſs had the Preaching of the Goſpel had among the *Epheſians* without it, which becauſe their Light in Time of their Ignorance of thoſe Things, which then in due Time God revealed unto them in a greater Meaſure, did not teach (it being too high for their State) Therefore by his Conſequence they had none, nor any before that Time: *For the* † *Myſtery was hid from Ages and Generations, that then was made manifeſt to his Saints*; *for if they had*, as he ſeems to reaſon, *it would have taught them* Baptiſm, Supper, &c. Nay farther, as he argues, *All the Opinions that the* Epiſcopalians *and* Preſbyterians *hold, Common Prayer or Directory*, whether you will; and not only to *Thou* and *Thee* Magiſtrates, as they did always, *but to ſtir up People for them or againſt them, as ſerves their own Intereſt.*

Col. 1. 26. Eph. 2. 7. & 3. 5.

So *Tryphon* asked *J. Martyr*, as I remember, why Chriſt came no ſooner.

It is true indeed, an Outward Literal Knowledge of theſe Things, by the Help of Literature, as Men now have them, the *Jews* and *Gentiles* had not; for they were not written, as they are now, with Ink, but *with the Spirit in the Heart*, and they reſiſting that, could not know him * outwardly, becauſe (though they

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* *Paul* teaches, that whatever is reproved, is made manifeſt by the Light *Epheſ.* 5. 13. And whatever may be known of God, is manifeſted in Man, *Rom.* 1. 19. And that which manifeſts is Light, as ſaith the ſame Apoſtle, *Epheſ.* 5. 13. And he deſired to be made manifeſt to the Conſcience. Then there was Light; for Men were reproved, *Rom.* 2. 15. and they could not be reproved without it, *Epheſ.* 5. 13.

† Was not that Myſtery the great Work of Redemption? And were not Thouſands redeemed before? If it was hid, it was to ſuch as had loſt it by Rebellion. It was the ſame Light, not the ſame Degree that ever ſaved.

* This proves not they had no Light; at moſt, it only ſhews to us, that it did not ſhine ſo clearly forth, which ſtill implies, that it was the ſame in Nature. How could thoſe in *Job* rebel againſt the Light,

knew the Words and Sentences, yet) they knew not the Voices and Senſes of the Prophets, but look'd for a Conqueror like *David*; as the Gentiles, like *Jupiter*, &c. And why may not Men now, with their Light he ſpeaks of, miſtake the Scriptures of the New, as they then did of the Old Teſtament, as he ſaith, *the* Quakers *may do with theirs*; unleſs he can prove, that his Light is the true one, becauſe he ſays it is *Natural Reaſon*, and the *Quakers* falſe, becauſe they maintain it to be of the *Divine Nature*, *Word*, *Reaſon* or *Wiſdom*, that was in the Beginning with God, and was and is God, as ſay ſeveral Fathers in our Defence: For *Chriſt* that lightens every one that comes into the World, is call'd λόγος, the *Word* or *Reaſon* of God, who as *Irenæus* ſaith, *Rationabiliter & ſenſibiliter Legem ſtatuit*, (John 1. 9. Prov. 8. 4.31. Iren. l. 5. c. 18.) eſtabliſhed the Law reaſonably and ſenſibly. And *Ardentius* interprets λόγον, in *Iren. Verbum*, *Sermo*, *Ratio*, Word or Reaſon. And ſaith *Irenæus*, p. 326. *Man, being made reaſonable, loſt Reaſon, and living unreaſonably, gave himſelf over to the Earthly Spirit*, Pſal. 48. 21. (Juſtin Martyr Apol. pro Chriſtianis, p. 51.) And *Juſtin Martyr* ſaith, that Chriſt was πᾶς λόγος, *whole Reaſon*, as his Interpreter *Langius* renders it; and that which the Philoſophers and Poets conformed to, was σπερματικοῦ λόγου μέρος μετουσία, *a Part or Partaking of the Reaſon that was ſown*; and he ſaith, *The Seed of the Word or Reaſon is ſown or ingrafted in all kind of Men*, p. 46. (*Origen* Commen. on *Rom.* 2. 14. p. 428.) And *Origen*, his Author, uſeth almoſt the ſame Words, *The Law ſown in the Soul by common Notions, and the Word written in the Heart*. And *Juſtin*, in the Place quoted, makes ἔννοια *and* λόγος, *common Notion*, and *Word or Reaſon*, and Νοῦς, *or Mind*, Synonymous, or of the ſame Signification, as *Origen* and *Irenæus* do; Almoſt the very Words of ſome of the Ancient Philoſophers; For *Plotin* calls it *a Divine Principle, that makes the good Man, which* ſays he, is the *Root of the Soul*. (Stan. Vit. Philoſop.) And *Cleanthes*, *The Eternal Nature, ſown and diffuſed through the Race of Man, and is the moſt ſure and infallible Guide*, *Hieron* calls it a *Domeſtick God*; Seneca *diffuſed Reaſon*; Epictetus, *God within*; Plutarch, *a living Rule, interior Guide, and Everlaſting Foundation of Virtue*; Philo, *The Immortal Law, engraven on the Minds of Men, no lifeleſs Precepts written on Paper, &c.* (Urſin & Paræus Queſt. 9.) Nor do Modern Writers much, if at all, vary: *David Paræus*, another of his Authors, ſaith, in *Urſin*'s Body of Chriſtian Doctrine, augmented, corrected and conſummated by him, Queſt. 6. *The Image of God contains all the Natural Notions of God, of his Will and Works, that is, perfect Wiſdom in the Mind, perfect Righteouſneſs and Holineſs in the Heart, and all outward Actions. Perfect Wiſdom is here ſaid*, ſaith he, *not that which is ignorant of nothing*; *but that which is competent to a created Nature ſufficient to it's Felicity: So there is an* Homonymy *or double Signification of the Word Perfect*. (Queſt. 92.) And in Queſt. 92, he ſaith, *We were created, redeemed, and ſanctified to this End, that we ſhould* KEEP THE LAW MORAL AND NATURAL, BEING THE SAME IN THIS LIFE AND THE ETERNAL, IT NOT BEING ABROGATED AS TO OBEDIENCE. Now theſe Men, as *Irenæus* ſaid of the Poets and Philoſophers, *Every one ſeeing that which was connatural, from Part of the Divine-ſown Reaſon, ſpoke excellently and where right, and conſiſtent with themſelves, they are ours*; ſo far *Irenæus*. And the Reader may take theſe quoted, better from us, than *S. G*'s, from him, upon meer Truſt.

Some Ancient Fathers and Proteſtant *Writers expound the Word* Nature *as I do*, ſays *S. Grevill*, if you will truſt him: I ſay the like of my Expoſition, and have already quoted them, and told him how far I credit them; and therefore in Pag. 8. he wrongs the *Quakers*; for they would not cite them if they gave no Credit to them, as he would have People to believe, as *Paul* would not have quoted the Greek Poet, if he had not believed that to be Truth that he ſaid concerning God, (Acts 17. 27.) *That we are his Off-ſpring*; which he brought to prove, that he is not far from every one. (*Grot.* on that Place.) On which Place *Grotius* cites, *for the Eſſential Preſence of God*, as he terms it, ſeveral *Heathens*, *Jews* and *Chriſtians*, no fewer than Ten: I ſhall inſtance but in one. *Minutius Felix*, who ſays, *God is every where, not only very near us, but infuſed*; which becauſe *A. P.* ſaid not expreſly, though *S. G.* charges (Pag. 1.) him to ſay it by Conſequence, he makes it *A. P*'s Principle, to ſhut it out of Men, (who charges it for an Error that he dwells in Men) and all that is not by Genera-

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Light, if they had it not? *Codurcus*, *Druſius*, *Clarius*, *Vatablus* and others, are not of his Mind; for it is an invincible Truth, that ſuch as rebelled againſt the Light, as *Job* 24. 13. and God's good Spirit, as *Nehem.* 9. 20. 26. (notwithſtanding their Formality and External Preciſeneſs) could not receive Chriſt Jeſus; but crucified him when he came.

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tion, p. 8. And ſo not only many primitive and latter *Chriſtian* Doctors, but alſo many others, that deny the rational Soul to be *ex traduce*, or by Generation, but infuſed, to be as great Blaſphemers, as he would make the *Quakers.* And if he can produce neither Scripture (as I am ſure he cannot) nor ancient nor modern Writers, for his Gift of the Spirit that comes by Generation, *He* muſt be the Author of that new Doctrine: A Gift or Grace is not one's Self, nor a Part of one's Self, nor one's own originally; but another's, freely conferred; χαρισθέντα, *Graces or Things freely given.*

Pag. 3.

He ſays, *To do as we would be done to, is ſown in our Natures*; then the Seed of the Law and the Prophets contain'd what more eminently appeared, and was extended in the Goſpel, even to the Love of Enemies, with the Reaſon of it; *for* if you love them that love you, *&c.* which the *Gentiles* had in them in Effect, tho' not in Letters. And *D. Paræus* ſaith, *In the State of Sin, a Man is not apt to do or think any Good of himſelf according to the Scriptures*, Epheſ. 2. 9. and 2 Cor. 3. 5. &c. Then neither the Law, nor the Work of the Law, *was of themſelves*, elſe how could they condemn them that had the Law, and tranſgreſſed it. And the Scripture ſaith, *That which may be known of God is manifeſt in Men*; *for God hath ſhewed it to them*; and *God hath ſhewed unto thee, O Man! what is good*, &c. *Mic.* 6. 8. which *S. G.* denies, calling it a Special Preſence; from what Ground, he ſhews not, nor can he; for the Manifeſtation is common and univerſal, the Words therefore prove it; conſequently, there is a common Preſence; and indeed a ſpecial Manifeſtation implies a Common.

Luke 6. 31. 32.
Rom. 2. 14, 15.
David Paræus in his Epitome of Arminian. Artic. 3.
Rom. 1. 19.

He cavils about the Word *Perfect*, diſtinguiſhed before out of *Paræus*, and tells of Darkneſs dwelling with Light, and Ignorance with Knowledge; I know not for what, unleſs it be to confeſs to us, That his Knowledge is not without Ignorance: But it ſeems he is afraid, leſt his Kingdom of Darkneſs, Ignorance and Sin, ſhould be deſtroy'd; therefore proceeds to write againſt a *Freedom from Sin in this Life*, and to oppoſe the Expoſitions of the Fathers and Proteſtant Doctors (which it ſeems are of leſs Credit with him than the *Quakers*) that hold, *That the Doctrine in Chriſt*'s *Sermon, tends to a Righteouſneſs beyond that of the Law*, charging them, as if they meant, that Chriſt ſet up a Righteouſneſs or a Law, above his own Perfect, Everlaſting, Spiritual Law, which ſome call Natural and Moral; “ The ſame in “ Nature, *ſaith Origen*, Entire, agreeing with the Eternal and Immoveable Rule “ of Righteouſneſs in God, abiding the ſame from the Beginning to the End “ of the World; and therefore were we Redeemed and Regenerated by the Holy “ Ghoſt, that we ſhould keep this Law in this, and the Life Eternal, that is, Love “ God and our Neighbour with all our Heart, not a New Doctrine, but the Old, “ which was from the Beginning: Which Law Natural, *Noah* and *Abraham* kept “ (*ſaith Tertullian*) and were Juſtified in it. *And farther*, In this Primordial and “ General Law of God given to *Adam*, were all the Precepts of the latter Law gi“ ven forth in their Seaſons; for, What Wonder, if he increaſe the Diſcipline “ who Inſtituted it? And God at a certain Seaſon exhibited a ſubſequent Law to “ the *Gentiles*; and that which was promiſed again by the Prophets, Reformed “ to the Better, that it ſhould be kept.

Every Grace, or Gift of God, is Perfect, Jam. 1. 17.
Pſal. 19. 7. 9.
Rom. 7. 14.
Urſin. Qu. 92. and Paræus.
Orig. Com. ad Rom. pag. 428.
1 John 2. 7.
Tertul. adverſ. Judæos Sect. 2. & dr Coron. Sect 6. See Chryſoſtom To. 1 Hom. 17. Oecumen on Jam. 5. 12. Baſil on Pſal. 14. Hil. on Mat. cap. 4.

Theſe are their Words, which ſhew what Law was meant; namely, the Law of *Moſes*, which was added becauſe of Tranſgreſſion, *till the Seed ſhould come*; before which Time, many Things were winked at, and ſuffered, becauſe of the Hardneſs of their Hearts, that from the Beginning were not ſo, which Chriſt brings to, that He might recover all that was Loſt, and ſo give Power by His Spirit, to them that walk after it, that his Law might be fulfilled in them, in the Everlaſting Righteouſneſs of it, the very End of his Coming, “ The Law being obſcured by “ the Fall, much obliterated and loſt, leſt the Relicks in the Minds of Men might “ be thought to be an Opinion, GOD Prepared It, *ſaith Urſin*; which they that “ walked after the Fleſh could not keep, and the Knowledge of it did only condemn “ them, and in that Manifeſtation and Capacity might be ſaid to be Weak, and all “ thoſe Rites and Sacrifices added, ever unable to purifie the Conſcience: *But they* “ *that Love Him, keep His Commandments, and they are not Grievous.* So that it was the Relicks of the Law Natural repeated in the Decalogue, that Chriſt (as they ſay) came to ſet up a Righteouſneſs beyond; and not only to repeat and confirm the Relicks, but reſtore the Whole in due Seaſon, and bring on the Perfection, *to be Merciful* (as ſaith *Calvin* himſelf) *and Love Enemies*, “ Beyond which *Remigius* ſaith (as *S. G.* cites) there can be no Love; and therefore having commanded this, “ Chriſt ſaith, *Be ye Perfect*; this being the Perfection of Love. Perfect Love

Gal. 3. 10. verſ. 19.
Verſ. 24, &c.
Origen ut ſupra.
Rom. 8. 1, 2, 3, &c.
Mat. 18. 1.
Acts 3. 21.
1 John 3. 5. 8.
Titus 2. 14. in loc. citat.
Biſhop Sanderſon de Conſ. regul. prelect. 4. Sect. 31.
Heb. 9. 9.
1 John 5. 3.
Calvin.
Remigius.

caſts out Fear, and is the Fulfilling of the Law; And he that loveth God, keepeth His Commandments.

1 John 4. 18. John 14. 15. Rom. 13. 10. Pag. 10.

But *S. G.* pag. 10. having taken away their Diſtinctions, by his Diſtinctions of the Moral Law, comprehending all Ceremonies, *&c.* relating to the Old Teſtament and New, under the Name of *Parker*, he tacitly chargeth not only *Remigius* and *Calvin*, but alſo *Chryſoſtom*, and many other *Fathers* and *Doctors* quoted, to be of the ſame Mind with the *Scribes* and *Phariſees*, in their Narrow Interpretations of the Law in ſome particular Precepts of it; for this he flings on *A. P.* for ſaying but the ſame Things; whiſe indeed it is to be feared that *S. G.* is one of thoſe who reſt ſatisfied with a Partial and Outward Obſervation of Things, making void, or at leaſt, declining the Weightier Matters of the Law, ſince he ſuggeſts, that an Endeavour is enough without keeping them.

But of the Difference of the Times and States under the Law and Goſpel, in Manifeſtation and Power, he ſays nothing, whatever he knows; for that would croſs his Intereſt grounded on this Kingdom of Sin, in putting an entire End to it: But how can he without Hypocriſie, ſay in the Lord's Prayer, *Thy Kingdom come, Thy Will be done in Earth as it is in Heaven*; whilſt he is ſo far from believing it, and promoting it, that he ſets himſelf to oppoſe it, and diſpute againſt it? And how can the doing of God's Will in Earth, as it is in Heaven, ſtand with Praying for Forgiveneſs of Sins all their Life long? What doth this but over-turn the whole Condition of the Goſpel: *Unleſs thou takeſt up my Croſs, and follow me, thou canſt not be my Diſciple?*

He is not (I perceive) for being Baptized with the Baptiſm Chriſt was Baptized with; nor for Drinking of that Bitter Cup he drank of; He is rather for huſhing himſelf and others aſleep in this pernicious Hope, *That Chriſt hath taken up the Croſs, been Baptized, and drank that Bitter Cup for them, and ſo they need not do it over again*; otherwiſe he would not dare to hold and maintain ſuch a Continuance of Imperfection as he doth. He is not of the Apoſtle's Mind, that prayed for a Sanctification of the then Believers, not in Part, *but throughout*, *in Body, Soul and Spirit*. God will bring down this Kingdom, and it ſhakes already.

Pag. 11.

Pag. 11. As to his Reconciliation with God in his Continuation in Sin, they are inconſiſtent, conſidered in the ſame Degree: So that we may truly ſay, Whilſt there is no Separation from Sin, there is no Reconciliation with God; but if there be Separation from Sin in ſome Meaſure, there is Reconciliation with God in ſome Meaſure: As Separated, ſo Reconciled; perfectly Separated, perfectly Reconciled: As we ſee in Natural Things, ſo full of Air, ſo empty of all elſe.

But he makes *A. P.* to ſay, *Till a Man be perfectly Separated from Sin, he is altogether out of Reconciliation with God*; but proves it not, nor indeed is ſuch Doctrine proveable out of his Book.

Whereas he ſays, *God's Commandments do not ſhew Man's Power:* If he mean the Power that is given of God to Man, it is falſe; for that were to make God Unjuſt, and an Hard Maſter; for, where-ever God commands, it follows, that He hath given Power to do: And where He is not obeyed, it is a Sign that *that* Power is withſtood, loſt, or taken away, and Man hardened through Diſobedience. And without that Principle of Faith and Love, by a meer Performance of Outward Obſervations, to think that a Man may be Juſtified, which only fulfills the Law, is as impoſſible and abſurd, as if a Man ſhould think one ſhould rather live by Virtue of Outward Raiment or Apparel, than by Bread and Subſtantial Nouriſhment. God gave ſuch a Meaſure of His Spirit to the *Iſraelites*, that if they had loved and followed it, and not been ſtiff-necked, they might have continued in the Obedience to all Things that were written in the Book of the Law to do them, (unleſs God commanded Impoſſibilities) and in that Way that they were commanded them, to wit, to ſeparate them from the *Heathen:* And they, if they had been thankful, and glorified God by their Obedience to what they knew of Him, had not been given up to a *Reprobate Senſe*; and if they had followed the Goodneſs of God, leading to Repentance from Time to Time, and had not had an impenitent Heart, they had received according to their Deeds, Glory, Honour, and Peace; for if it be given to the *Good Gentile*, then ſurely to the *Good Jew*. And if the *Jews* in Chriſt's Day *had not brought forth Wild Grapes, and been like their Fore-Fathers, that rebell'd againſt God's Good Spirit* (under Pretence of magnifying the Scriptures, and contending for the Faith of their Fathers) *they had not been blinded like them, nor the Vineyard taken from them, nor theirs laid Waſte.*

Gal. 3. 12.

Neh. 9. 10.

Rom. 1. 21.

Iſa. 5. 3, 4, and 6. 9, 10, 11, 12.

John 12. 31, 42.

Mark 12. 9, 10.

As for *Phil.* 3. 12. *Not as though I had already attained, or were already Perfect:* It proves not that *Paul* was not clear from Sinning, *but that he had not yet perfected, or finiſhed his Courſe, ſo as to have kept the Faith to the End,* to be out of Danger to miſs of the Reward, as he was afterwards, as appears plainly by the Compariſon he uſeth, *of a Courſe.* He doth not ſay (as this Man would have him) *That ſome that were Perfect, were otherwiſe minded*; *But theſe that were Perfect, had a perfect Underſtanding of thoſe Things that were in Difference among them*; of which he ſpeaks in that Chapter, about the *Conciſion,* as he terms it diminutively, *and the Righteouſneſs of the Law, and Preheminence ſought by it, without the Righteouſneſs of Chriſt,* which they had perverted and ſlighted, *being Dogs, making their Belly their God, and minding Earthly Things, and Glorying in their Shame, being Evil Workers, of whom he bid them beware.*

Phil. 3. 12.
2 Tim. 4. 6, 7.
Verſ. 2.
Verſ. 9.
See Zegerus and Grotius, and Eraſmus on the Place.
Pag. 12.

To his Sinning, through always needing more Grace; He that is capable of receiving more, and refuſeth and reſiſteth it, ſinneth; but to uſe his own Similitude, *A Little One* (as Chriſt calls ſome of His) *that hath but a Little Heart, yet if he give it all to God, he can do no more, he ſinneth not, but fulfills the Law.*

The *Hebrews* were chid becauſe they had not improved their Time; which if they had done, they had not ſinned. *Peter* and the Reſt of the Apoſtles, were in that Manner of Speech taught and inſtructed, *of the Power and Efficacy of Faith in it's Extent, which they ſhould receive after they were endued with Power from on High,* which they were commanded to wait for, that had they neglected, they had ſinned; and to expect it before the Time (as for a Child to aſpire to the Things of a Man) is the Part of much Heat and Confidence, and is Good to be diſcountenanced ſometimes, though not always to be diſliked. Not to be at preſent what they are exhorted to be for the future, to make that Tranſgreſſion, is to ſet Tranſgreſſion in Order of Time before the Law; whereas, where there is no Law, there is no Tranſgreſſion; for Sin is the Tranſgreſſion of the Law that is known: *To him that knoweth to do Good, and doth it not, to him it is Sin*; *but in the Time of Ignorance God winks.*

Heb. 5.
Mat. 14. 31.
See Grotius on the Place.
John 7. 31.
1 Cor. 14. 20.

The *Corinthians* were exhorted to be in Underſtanding Perfect, as the Word τέλειοι ſignifies: To accuſe them of Imperfection, and ſo of Sin, becauſe then Children, and in their Minority (though Born of God in *John*'s Senſe) were to accuſe not only the Saints departed, but all the Angels, of Sin, becauſe they have not attained to that Meaſure of Wiſdom that God is, upon his Principle; for his Argument implies as if there were no End of needing of Grace. I wonder he has forgotten his School-Diſtinction of *a quo & ad quem,* for Men may be Perfect from Sin, and not perfectly grown up to the Wiſdom and Knowledge of all the Weighty Myſteries of the Goſpel.

Ignatius Epiſt. to the Epheſians, *ſaith,* He that poſſeſſeth the Word of JESUS, can truly hear alſo his Silence, that he may be Perfect, pag. 26.

For his Notion of Sanctification and Purification, I ſay, Where the Conſcience is not defiled, it is purified; and Men are Sanctified, or dedicated to God by the Truth, and the Belief and Obedience of it, and there is no Sinning; elſe, how can they be Temples and Tabernacles for God to dwell and be Worſhipt in?

For the Place he brings that Men muſt Sin becauſe they are Men, he might better have given that Reaſon for the Devil's Sinning, becauſe he is a Devil; for Sinning is not Man's State, as Man, though in joyning with the Devil he may Sin, as the Word יחטא ſignifies, being Potential; and ſo *Paginus* renders it by *Peccet*; but he makes uſe of a bad Tranſlation, *His Holy Ghoſt,* as his Words imply, to countenance his bad Concluſion, That becauſe they may Sin, *therefore they muſt Sin.* See more in Dr. *Gell*'s Eſſay to the Tranſlation of the Bible, pag. 762, 768, 772.

1 Kings 8. 46.
Eccl. 7. 20.

Becauſe *David, Pſal.* 19. thought it a hard Matter for him, or thoſe in his Condition at that Time, to underſtand their Errors from the Law of *Moſes,* thoſe Statutes and Precepts, *&c.* which through Neglect they might be ignorant of, and therefore there was a Sacrifice appointed for a Propitiation, and Prayers for Cleanſing from them, *ver.* 12. And becauſe the Pſalmiſt, *Pſal.* 130, being in the Deep by Reaſon of Iniquity, prayed for Forgiveneſs, ver. 3. 4. And becauſe the Apoſtle *James* ſaith, *In many Things we Sin all,* he concludes, *that not only* David, *but the Apoſtles too, in their beſt Condition, even to their Death, did ſin*; and that *James was a Curſer to his Death,* becauſe he ſaid, *With the Tongue Curſe we Men,* taking Advantage of theſe Holy Men, *to make them Offenders for their Words:* But what Good Man will believe him? No Wonder if he traduce the *Quakers,* and pervert their Words, when he is one of them that *David* ſpeaks of, *that wreſt his Words, and imagine Evil of him.* And for any Thing we know (for we cannot take his

Pag. 13.

1674. Words without Quotation) he may as much wrong, or wreſt thoſe Paſſages out of *Origen*, *Theophylact*, *Chryſoſtom*, *Ambroſe*, and the *Proteſtant Writers*, that he ſays he has read, about *Death's deſtroying of Sin*, which is for Deſtruction it ſelf; In my Mind the Devil may more fitly be ſaid to correct it: For if they that are Dead have ceaſed from Sin, then the Damned ſhall not Blaſpheme God, or elſe their Blaſphemy is not Sin; which *Proteſtant Writers* ſay not, nor the *Fathers* ever taught.

Grotius on the Place. 1 Pet. 4. 1. Zegerus on the Place. But *Grotius* a *Famous Proteſtant Writer*, interprets it thus: *That as the Dead return not to their former Life, ſo neither He that is truly Dead to Sin, ought to return to his former Life again.* And *Zegerus*, another, ſaith, *That is, being looſed and freed from Sinning, ſo that he may not ſin, unleſs he will.* But this Man would have it, as if *Paul* meant, that *Bodily Death took away the Poſſibility of Sinning, and Life the Poſſibility of not Sinning.* However, he acknowledges, that by the Death of the Body of Sin, is meant, *the Separation of Sin from Man, and being freed from Sin, and ceaſed from Sinning*; yet ſays, that in *Rom.* 6. *there is not a Word to dehort them not to ſuffer any Sin to be in them*: But how can a Man let Sin be in him, and he not Sin? For it is not a Sin to be tempted, but to enter into the Temptation: He that ceaſes from ſinning, ceaſes from Sin; and whenſoever any yields to obey Sin, then he is the Servant of Sin: Can any Man commit a Sin, but he is captivated under the Power of it? And therefore in that Condition *Paul* cryed out, as a Diſtreſſed Captive, for Deliverance from the Body of Death, *not from the Natural Body*; for, before that was diſſolved, he ſaid, *I have finiſhed my Courſe, I have kept the Faith*; that is, He had endured to the End, and arrived at Perfection. *Eraſmus* ſaith, *It was in the Perſon of another*, which the Apoſtle ſpoke in *Rom.* 7. And *Grotius* on the ſame Place, will not have it *Paul*'s Condition when he wrote the Epiſtle to the *Romans*. *It is to be noted*, ſays he, *that* Paul *ſpeaks in the Firſt Perſon, not that he deals concerning himſelf, but for Modeſty's Sake, he had rather ſo expreſs odious Things, which he calls to tranſfer in a Figure*, 1 Cor, 4. 6. ſo in 1 Cor: 6. 12, 15. chap. 10. 29, 30. chap. 13. 2. Gal. 2. 18. *Chryſoſtom* ad 1 Cor. 12. ſays, *He takes heavy Things on his own Perſon. Hieron* ad Daniel, *Becauſe he is one of the People, he reckons their Sins in his own Perſon, which alſo we read, the Apoſtle did in the Epiſtle to the* Romans. But this Man interpreting it, *the Death of the Body*, inſtead of *the Body of Death*, firſt gives a Reaſon, why Sin muſt be deſtroyed by the Death of the Body, namely, *becauſe it entred by the Conjunction and Union of the Soul with the Body*; but that he proves not, and it were to diſprove himſelf in Pag. 8. For there he ſaith, *The Light is Reaſon, wherewith God hath endued Man's Soul, and is a Natural Gift, that comes by Generation*: How then, ſay I, is it conjoyned and united to it, if it be generated with it? For ſo 'tis one with it. Are there two Generations, one of the Body, and another of the Soul; one with Sin, and another without it; and the latter united to the former, that it may receive Sin, and ſay, *A Body haſt thou prepared me, O God, to do, not thy Will on Earth, as it is in Heaven, but the Will of the Devil, that at my firſt Entrance into it, and during my Continuance in it, I may always do thy Enemy ſome Service, who muſt have a Place allowed him in it as long as it lives?* Is not this Blaſphemous, and contrary to the Scriptures, which ſays, *He that defiles the Temple of God, him will God deſtroy.*

Rom. 6. 18.

2 Tim. 4. 7.

Eraſmus and Grotius on Rom. 7.

Pag. 8.

1 Cor. 3. 17.

I would fain know of *S. G.* how the Man of Sin got entrance to defile this Temple, if it was not through the Mind, by entring that with his Temptation, *of becoming as God, knowing Good and Evil*, which was ſome time after that God had breathed into Man the Breath of Life. If he ſays, it was, as inevitably he muſt, then will it follow, that Sin came not by Conjunction of Soul and Body, as he teaches, but after that Conjunction; and ſo his Reaſon for Death's deſtroying of Sin, which implies the Neceſſity of ſinning till Men dye, is quite overturned. Beſides, how can an Houſe of Clay, a lifeleſs Lump of Earth, be capable of Pollution any ways, but by him or them, that inhabit or enter it, as becoming his or their Organ, Inſtrument or Habitation?

Again, *S. G.* to prove that Death deſtroys Sin, brings *Rom.* 7. 24. as in the common Tranſlation, This Body of Death; whereas the *Greek* has it ἐκ τοῦ σώματος τοῦ θανάτου τούτου, who ſhall deliver me from the Body of this Death, which conſidered with the Context, ſhews it to be metaphorically and ſpiritually intended, which agrees with *Ambroſe*'s Interpretation, produced by *Zegerus* on that Place, and which he approves (viz.) *all Sins*: *J. Capellus* ſays, *It is the Maſs of Sin, not the Maſs of the viſible Body.* And *Druſius* ſays, ſome do underſtand it *turbam malorum*,

Zegerus on Rom. 7. 24. I. Capellus and Druſius on Rom. 7. 24.

a Multitude of Evils. And as for *Chryſoſtom*, *Theodoret* and all thoſe *Proteſtant* Writers he has read (who knows who or where) you may either believe him upon truſt, or read all their Books, till you find his Interpretation; for particular Citation he affordeth us not.

But he asks, *how* A. P. *will prove that the Body of Sin is the ſame with the Law of Sin?* A Thing eaſily done after his way of proving Things; for *Grotius* ſaith, ‘*That the Law of the Members* is the ſtrong Affections of the Fleſh, and the Law of Sin the Vehemency of Affections ariſing from the Fleſh, *and the Body of Sin*, ch. 6. 6. A Conjunction of many Members, that is *Vices*, *Col.* 3. 5. And indeed, the Scripture mentioned ſhews that one and the ſame Thing is intended: And it is but reaſonable for any to believe, that the Body of Sin gives *Law* to them that are under the Power of it.

Grotius on Rom. 7. 23, 24.

Ibid. on Rom. 6. 6.

But *S. G.* from *Gal.* 5. 17. where 'tis tranſlated, *The Spirit luſteth againſt the Fleſh, ſo that ye cannot do the Things ye would*, ſeems thus to infer, *that therefore Men muſt of Neceſſity fulfil the Luſts of the Fleſh, and cannot do otherwiſe:* Whereas it ſhould be tranſlated, *ſo that ye* may not *do the Things that ye would*; which is thus interpreted by *D. Gell*, *That the Spirit hinders them that they may not do the Will of the Fleſh.*

See D. Gell's Eſſay, ſerm. 19. p. 775. pag. 15.

But ſays *S. G. Paul* ſaith not, *Rom.* 6. 14. *No Sin ſhall be in you, but Sin ſhall not have Dominion over you.* I anſwer, Nor doth he ſay, that Sin ſhould be in them, and ſerve them: Where Men ſin, Sin hath Dominion. But tell me, *S. G.* Is not the ſtrong Man to be caſt forth, Sin taken away, and the Devil's Works deſtroyed?

Mat. 12. 26, 27, 28, 29. Luke 11.

Again, ſaith *S. G. Fleſh is the Root of Evil Affections and Luſts.* But if that Doctrine be true, ſay I, then God in giving Men Bodies of Fleſh is the Author of the Root of Evil Affections and Luſts; conſequently the Life of them is not a Bleſſing but a Curſe.

John 3. 5, 6.

Farther, *S. G.* tells us, *That the legal keeping of God's Commandments, is an univerſal and perpetual keeping of them; but the Evangelical is not ſo, but an Aim and Endeavour:* Which if I underſtand any Thing, is to make God in theſe New Covenant Times, to indulge in Man a ſlacking of Obedience to his Righteous Law. At this rate Chriſt came not that we ſhould fulfil the Law, but only that we ſhould endeavour it: Strange Goſpel! Are Men under a leſs Obligation to Holineſs, now they have more plentiful Aſſiſtances to compaſs it? Is this the Way to finiſh Sin, reſtore Man's Nature, and cloath it with Everlaſting Righteouſneſs? which is ſo far from deterring Man from not obſerving God's Law inviolably, that he teaches, *that an Endeavour to keep it, without exactly keeping it, is the Priviledge and Obedience of the Goſpel.*

Whether this Man writes like a Goſpel-Miniſter, or Servant of the God of this World, let the Conſcientious Reader judge. But he was not always of this Mind; for in pag. 10. he ſeems to plead for the higheſt and moſt exact Obedience, not only to the Law, as underſtood by the *Jews* in point of Moral Righteouſneſs, but as Chriſt wound it up to an higher Degree of Righteouſneſs. But let us hear what *Bp. Sanderſon* ſaith, in this Matter, a Man venerable I ſuppoſe, in *S. G*'s Account.

‘The Precepts of Chriſt in the new Law, as the Holy Fathers of the Church every where witneſs, are much more excellent as to ſome Things, than the Precepts of *Moſes* in the Old Law; not only in reſpect that they are propounded more fully, clearly and plainly; but alſo, inaſmuch as they *riſe higher, and call up* Chriſtians *to a more eminent Degree of Perfection*, and that with more efficacious Allurements; namely, on the one Hand propounding the Example of Chriſt paſt; and on the other, the moſt ample Reward of the Kingdom of Heaven for the future. As in thoſe two great Duties of *Chriſtian-Life* moſtly appears, of loving Enemies, and taking up the Croſs, commanded in the new Law. And they are Commands univerſally obligatory; to the Obſervation whereof, all that profeſs the Faith and Name of Chriſt, *are bound* under Crime of moſt grievous Sin (namely, of denying Chriſt) and Penalty of Eternal Damnation, unleſs they repent. And he himſelf brings in *P. Andrews* thus, *That a Man moved by God's Spirit, out of Love to God, may be ſaid to fulfil the Law.* So that here are two Biſhops advancing Evangelical Obedience above that of the Law, in Point of Strictneſs and Purity, againſt this Man's libertine Undervalue, and dangerous Diminution of it.

B. R. Sand de conſc. reg. Prel. 4. Sect. 34. his Oxf. lect.

But this Adverſary thinks he ſays a great deal againſt us, in telling People, *That it is an Error to think, that any can be ſaved partly by their own Righteouſneſs.*

And

1674. And alas! whoever ſaid it was not, that is rightly called a *Quaker?* We know better; and that it is by Grace we are ſaved; yet ſo, *As that we muſt be thereby taught to deny Ungodlineſs and Worldly Luſts, and to live Soberly, Righteouſly, and Godlily in this preſent World*, which is not our own Righteouſneſs, but the Righ- Tit. 2. 11,12. teouſneſs of God's Grace, *that is all-ſufficient for ſo great Salvation:* And another 2 Cor. 12. 9. Sort of Salvation, than that which comes by and in the Way of this Grace, is a *Satanical Deluſion*, ſuited to the corrupt Minds of Men, that would be ſaved from Wrath, *the Wages*, but be indulged in Sin, *the Work*. However, 'tis plain by the Verſes foregoing, That the Law there ſpoken of, is the Ceremonial Law, which not only they, but other Churches in thoſe Times had, and made ſome Scruple of relinquiſhing, as may appear in his Epiſtles all along, wherein he dehorts them from any ſuch Obſervation, which they inclined to, even upon an Opinion of Neceſſity; And which the ſaid Bp. *S.* from *Gal.* 5. 2. obſerves, not only to be Ibib. §. 29. *dead*, but *deadly*, after *Auguſtin's* Diſtinction. But that Chriſtians are held to the *Law moral*, not as given by *Moſes*; but as declarative of the *Law Natural*, which before he had called *Divine*; *He*, the ſaid *Bp. Sand.* doth with others agree, which §. 31. as *Bp. Andrews* well ſays, *muſt be fulfilled with the Motion and Power of the Spirit of Chriſt*, who was ſent, that the Righteouſneſs of the Law might be fulfilled in us, by walking after the Spirit, whereas, the Fleſh is weak, or a Man in his fleſh- Rom. 8. 3. ly State being weakned, cannot perform it. *Bp. Sanderſon* ſaith farther, B. San. ibid. §. 32. John 15. 22. 'The new 'Law, that is the Goſpel, *binds all to whom it is preached to the Obedience, both of* '*Faith and Life: To believe in Chriſt as a Redeemer, and obey him as Law-Giver,* '*both which, unleſs they do, for their Duty neglected they ſhall ſuffer Everlaſting* '*Puniſhment.*

S. Grevil expounds 1 *John* 3. 9. *Whoſoever is born of God, he cannot Sin*, that is, *He cannot make a Trade of it*, from *J. Leigh.*

Anſw. H. *Grotius*, a Man, worthily of greater Authority, calls that *a pernicious* Grotius on 1 John. 19. A direct Knock to S. G. '*Expoſition, whereby*, ſays he, *they infer, that a Study and Endeavour to live well* '*ſuffices for one to be accounted a Son of God, although the Things be not fulfilled,* '*the Cuſtom of Sin prevailing*; and he brings *Tertullian* in his Book, *De Pudicitiâ*, ſaying thus of Sin and Sinners '*He that is born of God, will not at all commit theſe,* Mat. 7. 18. *and ſhall not be a Son of God if he ſhall commit them:* So a good Tree cannot bring 'forth evil Fruit; but it may become barren, rotten, vicious, and after it is ſo de- 'generated, it may be cut down; alſo an evil Tree may become good, and then 'conſequently no more an evil Tree. And likewiſe *Chryſoſtom* on *Rom.* 8. hath the ſame Compariſon. And *Jerom Didymus's Diſciple*, l. 1. adv. Pel. ſaith, 'He 'that is born of God, ſins not, as long as the Seed of God abides in him, vid. *lively*. And on *Matt.* 7. 'A Good Tree cannot bring forth Evil Fruit, *as long as it per-* '*ſeveres in the Study* of Goodneſs.

But, *S. Grevil* ſaith, *He hopes* Parker *will not ſay, God gives his People the Enjoyment of Heaven in this Life.*

I anſwer, *Biſh. Hall* ſaith it, and entituleth his *Book, Heaven upon Earth*, acknowledging the ſame *in Nature*, though not in *Degree:* How ignorant is this Man of Heb. 6. 5. Scripture, or forgetful? Doth not *Paul* in the Epiſtle to the *Hebrews* (ſuppoſing he wrote it) ſpeak of ſome *that may have taſted of the Powers of the World to come, and may fall from that Taſte?*

But what means he by his always needing more and more Grace? If a Man be filled, he needs no more. And a Man needs no more in this State, than what he is capable of in this State. And for his Part, it ſeems he needs no more; *for he hath more than he uſeth*, though there is great need he ſhould make more uſe of what he has. *S. Grevil* ſcoffingly comparing the *Quakers Speakers* with *Paul*, ſays, *If they could give that which they think is the Spirit, they would make more* Quakers; as much as to ſay, if *Paul* could have given the Spirit, more of his Hearers ſhould have had the Spirit; and conſequently, he was not a Miniſter of the Spirit in that 2. Tim. 1. 6. Senſe; as as if it had been *Paul's* Fault: But was not the Holy Ghoſt given by *Paul's* Hands? *Acts* 19. When he had laid his Hands upon them, *the Holy Ghoſt came upon them*, and they ſpake with Tongues and propheſied, What Gift was that *Timothy* receiv'd by the laying on of his Hands, called, the Gift of God? It plainly appears, that God by the Miniſtry of *Paul* did give the Spirit to ſeveral; and Gal. 3. 5. was he not at that Time a Miniſter of the Spirit? Was not he that miniſtred the Spirit to the *Galatians*, a Miniſter of the Spirit himſelf? It muſt follow undeniably; many Thouſands were by his Miniſtry turn'd from Darkneſs to Light, and from the Power of Satan to the Power of God, to walk in the Spirit with God. And for all *S. G*'s unworthy Taunts; whether thoſe that are now called forth, as they were, *not by Men, nor of Men*, to wit, the *Quakers Speakers*, as he is pleaſed to call them; or thoſe that are made, called and upheld by Men, to miniſter the Letter, Writings or Declaration of the Goſpel, after their own Imaginations, as *S. Grevil* and his Fraternity not unlike the falſe Prophets of old Time (which he calls, but falſely, *the Doctrine whereby the Spirit is conveyed*) do awaken more Conſciences, and turn more to walk in the Spirit, to bring forth the Holy Fruits of the Spirit: Let the Fruits, that are brought forth in the World under both their Miniſtries, ſpeak.

To prove that the Scripture or Writing is the Goſpel; He ſaith, *The Scripture preached the Goſpel to* Abraham; therein producing a Place againſt himſelf; for it plainly proves the Scripture is not the Goſpel, ſince the Goſpel was preached to *Abraham* by God, *before it was recorded or written by* Moſes; That we chuſe to call the Goſpel, which the Scripture declares of, that is, The *Good-Will of God to Men, by his Mercy, Power and Goodneſs manifeſted to them*; and that may be reſiſted, as well in an inward Manifeſtation, as outward Declaration; for *Stephen* ſaid to the *Jews*, *Ye do always reſiſt the Holy Ghoſt, as your Fathers did*, &c. *Jonas* alſo diſobeyed the immediate Call of God.

Acts 7.

And whereas he ſaith, *John Baptiſt* preached the Goſpel? That is alſo clearly againſt himſelf; *for that was before the four Books*, which he maintains to be the Goſpel, were written.

The Goſpel is called a Myſtery, hid from Ages and Generations, and is ſtill hid from all the Rebellious and Diſobedient, who walk not after the Spirit, but their own Luſts: But ſo are not thoſe four Books, ſo call'd; neither are they the glorious Goſpel, but that which they declare of.

Epheſ. 6. 19. chap. 3. 3, 16. Col. 1. 26. 1 Tim. 1. 11.

None of thoſe Fathers he ſpeaks of, I dare ſay, if he quoted the Places, would be found to countenance his Definition: for he confeſſes, they ſay, *It forgives and juſtifies*, which the four Books do not; they only declare ſuch Things to Believers. If *Matthew* and *John*, and *Paul* and *Peter* were not the Goſpel, becauſe they were Powerful Inſtruments to declare it; no more are their Books and Writings: They were not the glad-Tidings, but the Bringers and Publiſhers of it; their Books are no more, if ſo much, not being *vivâ voce*, as they ſay; the like Power not uſually accompanying the meer or *dead Letter, as the living Voice*.

Where did ever any hear or read, that the Reading of *Peter*'s Sermon converted 3000. at one Time? *Ignatius* ſaith, The Goſpel is ἀπαρτισμὸς ἀφθαρσίας, *the Perfection of Incorruption*; Paper and Ink are not ſo. And ſaith *Origen*, John *calleth the Goſpel Everlaſting, which may be properly called Spiritual*, that the Books are not, tho' they hold out Spiritual Things. *Clemens Alexandrinus* ſaith, *The Angel*, Exod. 32. *held forth the Evangelical and leading Power of the Word*: That Evangelical Power was not then of the Books, but of the Word, which was and is God bleſſed for ever. *Chryſoſtom* plainly ſaith, they are not the Goſpel. *R. Allen* on the Goſpel ſaith, *It is a Divine Meſſage from God himſelf, that teacheth and aſſureth*, &c. How can it be Divine and work Aſſurance, if it be not a Spiritual and inward Work, which the Books are not, nor of themſelves can work. *Peter Martyr* ſaith, *It is ſuch a Doctrine as offered Chriſt unto us, and his Spirit and Grace, whereby is miniſtred Strength unto us to perform thoſe Things that are commanded*, which the Books of themſelves ſtill cannot do, though they declare of that which can: Not that we would leſſen them, as our ungodly Wreſting Adverſaries ſay; or that we would take off People from reading them; but if they of themſelves could do, or had that Power which belongs to the Everlaſting Goſpel, how comes it that ſo many Studiers of them receive no clearer Knowledge and living Senſe of God, Chriſt, the Holy Spirit, Scriptures, &c? We do teach, That to read them with a good Uuderſtanding, Men muſt come to that which gives it, *which is the Inſpiration of the Almighty*, Job 32. 8.

Epiſt. ad Philadel. p. 44. Orig. Commen. on Joh. pag. 9. Clem. Alex. Pedagog. l. 1. p. 111.

R. Allen on the Goſ. p. 1.

P. Martyr. Com. Places, p. 3. c. 2.

But it is worth our while to conſider what Work he makes of *A. P*'s ſaying, That *the Goſpel is the Power of God to Salvation*; an abſolute plain Scripture, as any in the Bible. A. P. *doth not deny that the Goſpel was before all Time, conſequently that it is the Eſſence of God, and he is a Diſciple of the Heretick* Swingfield. Did ever Man pretending to Senſe or Seriouſneſs, make ſuch wild, foreign and lame Concluſions? Theſe are, it ſeems, to ſerve for *Bugbears*, to ſcare the People: He might as well have ſaid, The *Quakers* believe the Life Everlaſting, and conclude, *Therefore they make it the Eſſence of God*; which as reaſonably proclaims the *Church of England* a Company of *Hereticks*; nay, all the World that believe that

1674. Article, as he can brand *A. P.* for one, becauſe he ſaid, *The Goſpel is the Power of God*, and Everlaſting, which the Scripture calls it.

In theſe Things he truly partakes with the *Falſe Brethren* he ſpeaks of, mentioned *Acts* 15. 24. who did not only teach and eſtabliſh againſt the aboliſhing Power of the Goſpel, tranſient Obſervations, but their own vain Traditions for Doctrines, glorying in them, as did the *Jews*, crying, *The Temple*, *The Ordinances*, while they neglected the weightier Things, and made void the Commandment of God and Chriſt, the Old Commandment and the New Commandment, the ſame that was from the Beginning, the Firſt and the Laſt, even that which endures for ever.

Methinks theſe Hireling Miniſters are like ſome Mercenary Souldiers, or *Souldiers of Fortune*, as they are called, that cannot bear to think of the Enemy's being totally routed, leſt their War end, and their Pay with it: Such Perſons, inſtead of purſuing the Enemy, turn about againſt their valiant and faithful Followers, that cry, *They run*, *They run*, we ſhall utterly rout and ſubvert them: No! rather than heighten and purſue that Reſolution, *they will baſely betray the Cauſe, and it's moſt ſincere Abettors, into the Arms of the publick Enemy*; They make no Scruple of doing this Evil, not that Good, but *Gain* may come of it: They had rather the Devil were unſubdued, than they disbanded, that his being unconquered might be a Pretence for keeping ſuch Mercenaries always on foot; who are therefore the greateſt Enemies of Chriſt's Kingdom in the Hearts of his Children.

Theſe are they that will flee, becauſe they are Hirelings, and care not for the Flock, *John* 10. And it ſo falls out, that now we have not only the old Adverſaries, but theſe alſo betwixt them and us, who inſtead of going on againſt them, firſt turn themſelves manifeſtly againſt us, and endeavour what they can to obſtruct our March: *But the Lord God* Jehovah *is ſufficient, our Pillar of Cloud by Day, and Fire by Night; he goes before us; Power and Might and Majeſty are with him, whoſe Holy Pure and Clear Voice we have certainly heard, and in whoſe Bleſſed Appearance we have firmly Believed; and it is ſo well with us, who retain our firſt Love to him and his precious Truth in the inward Parts, that we can ſing for Joy, though in a weary Land, and in the midſt of many Diſtreſſes. And this we know aſſuredly, That he will ſhake terribly the Nations, and bring Amazement upon the People; Their Conſciences will be ſuddenly awaken, and with terrible Judgment will he plead with all the Proud Profeſſing, as well as Prophane, Fleſh in this Land; it ſhall wither as the Graſs, and the Beauty of it fade as the Flower of the Field: And in that Day ſhall Obedience to, and Communion with the Light of Chriſt within, be honourable and deſirable in the Sight of Thouſands; and the Truth ſhall have the Victory, and the Dominion ſhall not be any longer the Devil's, but the Saints of the Moſt High, over Hell, Death and the Grave; the Ancient of Days will bring it to paſs: Then ſhall* Babylon *fall, and her Merchants howl; for the great Judgment will ſurprize them, as Travail a Woman with Child, and the Lord God will reckon with them for the Souls of his People. O fear before the Lord, ye Prieſts! and turn you unto him all ye Children of Men.*

W. Penn.

William Penn's *Juſt Complaint againſt, and* Solemn Offer *of a* Publick Meeting *to, the* Leading Baptiſts *aſſembled at* Barbican, *the 28th of the 6th Month*, 1674.

On the Behalf of Himſelf, *George Whitehead*, and the reſt of his Friends.

FOraſmuch as there is a very ſcandalous Report raiſed and propagated, both in City and Country, againſt *George Whitehead* and my ſelf, as if “We had purpoſely neglected to meet the Baptiſts at their publick Aſſembly held in *Barbican* “in *London*, the Day and Month aforeſaid (to take Cognizance of *Thomas Hicks*'s “Proceedings againſt the People, called *Quakers*, according to our Appeal) notwithſtanding that the ſaid *Baptiſts* had given us Notice by Letters, dated the “15th of that Month, manifeſtly diſcovering thereby, that we were afraid to “ſtand by our printed Charges, and unable to make good what we had written a-

“ againſt

1674.

“ gainſt him, in the Face of a publick Auditor (a Practice, if true, baſe and unworthy of *Chriſtian* Men) I cannot with-hold this brief Defence and Information from *City* and *Country*, thus horribly impoſed upon, and groſly abuſed into a Miſapprehenſion of the Matter.

I do ſay then, and moſt ſincerely affirm, that I never had any Account of that Meeting, by either Letter, or Meſſenger, directly or indirectly, till about Ten that very Night after the Meeting had been: Nor did I receive any other during the Time of my Abſence, from the 8th to the 28th of the ſaid Month, at what Time came with it ſeveral Letters that had been ſent after me in my Journey, which miſſing me, were returned. Moreover, the Letter directed to me, was not delivered to *Philip Ford* in order to be ſent to me, though reſident in the ſame City, till four Days after the Date thereof, who peruſing and conſidering it's Contents, returned among other Things, this for Anſwer:

William Kiffin, H. Knolleys, *&c. Theſe ſerve only to give you Notice, that* W. P. *was gone into the* Eaſt *of* England *about three Weeks ago, and I know not how to give him Notice hereof. This I thought good to let you know, and do judge that you ought to let others know it, that ſo vain Boaſting may be prevented as much as in us lyeth*; Philip Ford.

And for *G. Whitehead*, I am alſo aſſured by his Letter from *Briſtol*, that he received no Account of the Meeting till the 29th of the laſt Month, being the Day after it's Appointment; nor did his Wife know where to ſend to him before his Arrival at that City, as ſhe affirms to me, and ſhe told their Meſſenger when he brought the Letter to her, and thereupon immediately returned it: How then we could know of the Meeting, much more how we conld be juſtly thought on Purpoſe to decline the Meeting, is left with impartial Readers to judge.

However it ſeems very ſtrange and unreaſonable to us, that any Men ſhould ſo abſolutely take upon them to concern us in a Meeting without our Knowledge and Conſent. They could not but think us Men of Occaſions, and ſuch too, as might as well call us to remote as adjacent Places: Wherefore to expect we ſhould appear at their ſole Appointment of Time and Place, without any the leaſt Proviſion againſt ſuch Emergencies, was to require Impoſſibilities at our Hands: But then to triumph over our undeſigned Abſence, what is that leſs than to aggravate their Injuſtice to us? To God's Witneſs in all Conſciences we leave our Caſe.

And now be it known to all to whom this cometh, that I was ſo far from refuſing a publick Meeting, whatever ſome have untruly reported, that I offered *John Gladman*, a Member of theirs, to meet the ſaid *T. Hicks* with the *Bible* in one Hand, and his *Dialogue* in the other, which was rejected: And as I never refuſed a fair and publick Meeting, at any Time, to this People, whenever offered (and I have Reaſon to believe the ſame of *G. Whitehead*) ſo for him and my ſelf, do I hereby give them a *Solemn Offer*, to meet us publickly at ſuch Time and Place, as we and they ſhall mutually appoint, to prevent any Surprize to either Party: At what Time we ſhall be ready, with the Aſſiſtance of Almighty God, to maintain our Charge againſt *T. Hicks*, in his three *Dialogues*, which were and are the Subject Matter of the Controverſy depending.

London, *the* 5th *of the*
7th Month, 1674.

W. PENN.

Naked Truth needs no SHIFT:

Or, An ANSWER to a LIBELLOUS SHEET, Entituled,

The Quaker's Laſt Shift Found Out.

IT is with no ſmall Regret, *Sober Reader*, that I am thus neceſſitated to Vindicate my own and my Friends Innocency, againſt theſe unfair Aſſaults: I prefer Peace before War, and heartily deſire loving Neighbourhood, rather than daily Conteſt; but this is our Satisfaction, we did not begin with them, but were begun with by them: And ſuch great and general *Accuſations* call for the like *Defences*;

1674. ſince where *Charges* go unanſwer'd, *Guilt* is moſt uſually reflected, eſpecially where WE are concerned; there being a Sort of Men *devoted to miſconſtrue* whatever we ſay or do, with whom it is become Criminal to defend our ſelves; and deſerving to be chid for ſaying, *They wrong us:* Such continu'd unchriſtian Proceedings againſt us will, I hope, induce all Impartial People to hold me excuſed for publiſhing this *ſecond Vindication*, which I intreat them in the Love of God to conſider, that they may the better find out where the **SHIFT** lieth, whether in us, or this *Nameleſs Author* and his Abettors.

The Intent of my Paper was, to meet with the *Vox populi*, or common Fame, that as we might be defended, ſo the People diſabuſed, by declaring, that *notwithſtanding thoſe Defamatory Reports City and Country had credited againſt us, we had not receiv'd their Information of the Meeting, much leſs* deſignedly *avoided it; That it was unfair to concern us in a Meeting without our Conſent; and that we made them a ſolemn Offer of a Publick Meeting*, &c.

Now let us ſee how well he hath made good his *Title-Page*, in which he calls his Paper an *Anſwer* to mine.

He tells us, that *we made an Appeal to the* Baptiſts *againſt* T. Hicks, *and that upon this Appeal the Teachers and Elders among them deſired* T. H. *that he would in a publick Meeting bring forth his Evidences and Witneſſes: That Mr.* Kiffin *and Mr.* Knowls *wrot Letters the* 15th *of* Aug. *to* W. P. *and* G. W. *informing them of Time and Place.*

But what is all this, to prove that we receiv'd any *certain Account* from them of the Meeting; that we purpoſely avoided the Meeting; and that we were ſo far unconcern'd in it, as that our *Conſent* to meet was unneceſſary? The Ground of my Paper.

He ſays that G. *W. had Notice at the* Vizes, *having ſeen a Letter of* T. Hicks, *ſent to one in that Town:* Bnt ſuppoſe it to be true; what is that to me, the Perſon moſt of all concern'd in the Matter? Or, how doth this reach *P. Ford*'s Letter, writ to inform them of my Abſence, and to deſire *the Meeting might be ſuſpended, to prevent vain Boaſting?* Was it ſuſpended? *No.* And hath not vain Boaſting followed? *Yes.* A Surreptitious Meeting! A vain Triumph! Doth not this Proceeding rather give cauſe to ſuſpect a *Deſign* to meet in our Abſence, that made it of no Moment to the Meeting, *after they heard of it*, though before they wrote for, deſired and expected our Preſence.

But, ſaith he, *W. P. was at Home the Night before:* Grant it: Muſt I therefore hear or know of any ſuch Meeting, or my Concernment in it? *I received no Account*, I ſay again, of either the Meeting, or my Relation to it, directly or indirectly, 'till about Ten the Night after it was over. And for *G. W*'s Knowledge of the Meeting, it is expreſt with Injuſtice both to him and my ſelf; for he had not that Account which belonged to him to have; Therefore *not His* Account. What was a *Rumour* to him; or *T. Hicks*'s *Letter* to another Man, receiving no Account himſelf, much leſs any Account of his Concern in the Meeting, *'till the 29th of the laſt Month, which was the Day after the Meeting.* Beſides, Muſt we take it for granted that *G. W.* was juſt then at Leiſure to take Poſt for the Meeting; under both it had been well nigh impoſſible for him to reach it; for this *Author* tells us, that *T. H. writ* not 'till *the Tueſday before* the Friday (ſo called) on which the Meeting was appointed; which was to give him little above a Day to ride about Fourſcore Miles: Moreover, He was then pre-engaged for *Briſtol*; and ſo ignorant of his Concernment in the Meeting, that he writ afterwards to his Wife *to Know* if our Friends were concerned in it. This his Shift is too Thread-bare to palliate that unworthy Surprize.

But, *Others had Notice*, ſaith he. What then? ſay I. Were not we the Perſons chiefly concerned? Could any Body elſe have anſwer'd for *T. Hicks* beſides himſelf? Who then could fill up our Room, eſpecially in Matters of Fact? If *T. H.* was thought fit to be there to explain and vindicate his *Dialogues*, then ſhould we in Defence of our Anſwers: But, if our Abſence might ſo eaſily be diſpenſed with, why ſhould *T. H*'s Preſence have been ſo requiſite? For *T. H.* and his Books, againſt our Books only, were unreaſonable Odds. The Plea ſhould have lain between Books and Books, the Controverſy being written: And if it was needful that as well he as his *Dialogues* ſhould be there, then that as well we as our Anſwers; though I cannot ſee with what Liberty we could have defended our ſelves, ſince *Such as offered to ſay any Thing in our Behalf were interrupted*; which gives us Cauſe enough to believe, that this Perſon was beſide the Matter, when he tells us, that *the* Baptiſts *were glad to ſee any of us there.*

But he ſays, *That I Prevaricate*, in ſaying, *The* Baptiſts *concerned us in that Meeting, when we concern'd the* Baptiſts *in that Meeting:* A Shift to be ſure, though not his *Laſt.* I would fain know, if we were not concern'd in that Meeting, becauſe we concerned the *Baptiſts* in that Meeting; as I take it, we were reciprocally concerned in that Meeting, and therefore equally intereſted in the Appointment of Time and Place; for was there not the ſame Reaſon that we ſhould be there, *vivâ voce* to make good the Charge in our Book, as that *T. H.* ſhould be there, *vivâ voce* to endeavour to clear his Book from our Charge? Never can they defend themſelves from that Injuſtice. It is not the Part of a juſt Judge, to hear and determine for one Party in the Abſence of another. Beſides, For what End did they pretend to give us Notice, if not that we ſhould be there? It muſt not be forgot, that while *in their Letter to me they deſire and expect it*, in the Letter to *J. Oſgood they render it needleſs*; nay, it was aſſerted by one eminent among them in that Meeting, as I am credibly inform'd, *That neither* G. W. *nor* W. P. *were concerned to be preſent:* If ſo, Why was our undeſigned Abſence reputed and reported to be the Conſequence of our Fears?

But the Man thinks he hath a ſtronger Argument than all this, in my Book (intituled, *The Spirit of Truth Vindicated*, &c. p. 78, "That to which an Appeal is "made, muſt be capable of giving an Infallible Judgment, and ſo a true Judge, "or elſe the Appeal is Fooliſh. He is ſo wiſe as to leave the Application to his Reader, for which Way he could make it bear to his Purpoſe, I know not: But let it ſuffice, *Firſt*, That I made not the Appeal by him recited, as the *Poſtſcript* of my Book proveth: *Next*, Nor can any ſober Man think, we intended by our Appeal to the *Baptiſts*, our abiding by their Judgment, be it right or wrong; The very Words of it ſhew the Appeal to the *Baptiſts*, was not to try whether *T. H.* was guilty, but for Judgment againſt him, having proved him guilty; for that were to admit of their Judgment, to conclude us againſt our ſelves; they themſelves will not think us ſo kind to them: Take the Appeal as this Perſon recites it; *Now, if you the Teachers and Elders, among the Baptized People, do not publickly clear your ſelves of* T. Hicks, *and theſe his unjuſt Proceedings againſt us; we may take it for granted, that you own his Work, and may juſtly deal with him as the* Baptiſts *great Champion, peculiar Agent or Repreſentative*, &c. Now I would fain know which Way this binds us from all farther Meeting, upon the ſame Score? Nothing can be well clearer, than that this Appeal aim'd no farther, than to know *whether the* Baptiſts *did and would own or reject* T. H'*s Proceedings, that we might the better underſtand whom to addreſs our ſelves to next Time.* There is great Difference in the Nature of Appeals: And the Reaſon of my Writing, as he citeth me, was, to prove the *Light* capable of giving an infallible Judgment, from my Adverſary's acknowledging it to be the *Gift of God*, and appealing to it, as a right Diſcerner, for Judgment about what is right, and what is wrong, which this Perſon, *T. H. like*, left out: Howbeit, thus far, what he cites reacheth our preſent Caſe; for, *doubtleſs, they had Power to give Judgment againſt* T. H. *if they had been but as willing to uſe it, having ſuch clear Evidences in our Books before them.* Nevertheleſs, this doth not prove, *That we knew of the Meeting, that we were unconcerned in it, or that we deſignedly ſhunned it:* The Foundation of our Paper, no Ways ſhaken by this Libeller's Sheet. The Meeting was pretended for a *Church-Examination*; but almoſt every where, in and about *London*, noiſed by the *Baptiſts* themſelves to have been for a *Diſputation*, and our Abſence accordingly interpreted: A manifeſt Injury to our Books, Perſons and Profeſſions.

For my Offer to *J. Gladman*, he meanly ſhifts it, and ſeems to creep out at the Word Formal; ſo that we are to read it thus, '*William Penn* did offer, but *not* '*formally Challenge*, to meet *T. Hicks* with the *Bible* in one Hand, and with his '*Dialogue* in the other. Let it be ſo; I hope it is enough to ſatisfy the World, that *an Offer was made and rejected:* Nor is my printed one more Formal; for it was on Purpoſe made to remove all Obſtruction to a Meeting, upon Terms formally propoſed; for which I ſhall produce a Witneſs in convenient Time and Place. In the mean while it is to be conſidered, that the Perſon miſtakes, when he makes T. H. *to have offered* W. P. *any ſuch Meeting*, whatever he might do to *G. W.* as the very Page he refers to in *T. H*'s Third *Dialogue* proves: Farther, That he never offered me any Meeting, *but in private*, and that too, not 'till after he had *twice*

publickly

1674: *publickly wrong'd me*, which was refuſed, not to decline a Meeting, but as reputing it too mean a Satisfaction.

For his reflective Commendation of my *Prudence*, becauſe I did not, after their Example, appoint a Meeting without their Notice; it ſpeaks ſo much the Juſtice of my Proceeding, that it reflects Folly upon the Mention of it, and not a little Falſeneſs too, ſince a Meeting to be agreed upon by two Parties, cannot be ſaid *to be lodged in any one of their Breaſts*, without telling a manifeſt Untruth.

His black Menace of us and our Religion, with ſome *Hydrean* Piece, ſuddenly to be publiſhed, we are very little ſolicitous about; our Conſciences are approv'd to God in this Matter, and we hope (through his Aſſiſtance (however miſ-repreſented to the World) before we have done, to approve our Cauſe Juſt in the Minds of impartial People.

To conclude, ſince he tells us, *That the* Baptiſts *have received Satisfaction in* T. H'*s Proceedings againſt us* (and great Cauſe we have to believe, that ſome of them were not ignorant of his Libel) I do hereby ſoberly renew my *ſolemn Offer* to them, and expect from them a *Publick Meeting*, wherein we may haveLeave too, *vivâ voce*, to repeat and defend our Charges, as *T. H.* manifeſtly had to read and vindicate his *Dialogues*. And be it known to all thoſe *Baptiſts*, that though the Controverſy fall in *T. Hicks*, by our Appeal to them, yet that it riſeth in them by their Juſtification of him: Therefore, as we can never acquieſce in their Proceedings, which he calls a *Satisfaction*, that have prov'd thus plainly injurious; ſo from them do we yet expect that *Satisfaction*, which we are bold to aſk, and in Honeſty they are bound to give us, *in the Face of a ſober Auditory*, at ſuch Time and Place, as they and we, on Conference, ſhall mutually appoint.

The 11*th of the* 7*th*
Month, 1674.

William Penn.

POSTSCRIPT.

OUR Inducement to the Publication of theſe two Papers was not *Vain Glory*, or *Worldly Reputation*, (which Chriſt Jeſus our Lord and Saviour, hath taught us to die to) but ſingly the Glory of *God*, the Honour of his Truth, and the Reſcuing of the Minds of *People*, from thoſe falſe Reports they have been lately enſnared into the Belief of, to the Hurt of their Immortal Souls.

LIBELS *No* PROOFS.

WHereas I lately Publiſhed *A Juſt Complaint*, againſt the Partial Proceedings of ſeveral of thoſe called *Anabaptiſts* againſt us, at their Meeting in *Barbican*, the 28th of the laſt Month, with a *Solemn Offer* for another, upon Juſt and Equal Terms, in Order to Debate ſuch Matters of Difference as are now depending between us, it hath pleaſed *Some-Body* (but we know not who) to attempt the Anſwering of it, in a Sheet, called, *The* Quaker's *Laſt Shift Found Out*. And becauſe I knew not but the *Baptiſts* might own it (a Defence of their Actions being thereby endeavoured) To the End the World might not be Abuſed, by *Shifts*, under the too common, but baſe, Diſguiſe of *Reprehending them*, I replyed, ſhewing, that *Not One of the ſeveral Reaſons inducing me to the Publication of my Firſt Paper was enervated*; with a Renewal of my former *Solemn Offer for a Publick Meeting*, and much more, requiſite to our Juſt Defence, and the People's farther Information.

Since when, I perceive a *Rejoynder* is abroad, made up of Folly, Falſhood, and thoſe mean Shifts his former would undeſervedly have faſtened upon us, and the Whole wrapt up in a Bungling Sort of Drollery. But I am to tell the Man and the World, *That I am not obliged to wait the Motion, or watch the Bark of every Libeller: Let Men ſhew their Faces, and tell their Names, or Fight with themſelves.* Common Charity ſhould protect every Man from the Attacks of a *Nameleſs Author*, eſpecially, when againſt a People that are Innocent. Nothing but Malice, or Money, or ſome Evil Thing, can encourage any to ſuch baſe Practices. *The Worthieſt of Men and Actions, have no Outward Fence againſt this Flail; but with the Worſt muſt walk unprotected from ſuch Aſſaſſinates.* A Juſt Diſdain is the Beſt

Anſwer; and that is what I now make him. *My Complaint is out, and my Solemn Offer abroad, and that with my Name at Length: It lyes at the* Baptiſt's *Door, and we wait for their Reſult.* And if this *Libeller* will dare to tell us *His Name,* who covereth his Untruths by concealing it, I do hereby offer, either in Print, or at that ſo much deſired Meeting, to prove him Guilty of Folly, Lyes and Slanders, which now it can be of little Service to attempt, ſince, when that is done, at this Rate *No Body will appear Guilty.* Theſe Unchriſtian and Unmanly Practices on all Hands againſt us, we patiently undergo, *having Full Confidence in* G O D, that He will yet give us an Opportunity, in which to prove our *Innocency,* and detect our many Adverſaries of foul Injuſtice towards us.

The 21ſt of the 7th
Month, 1674.

William Penn.

William Penn's RETURN TO *John Faldo*'s REPLY, CALLED *A Curb for* W. *Penn*'s *Confidence,* &c.

Writ in Defence of His Answer to *John Faldo*'s Printed Challenge.

MY Anſwer to *John Faldo*'s *Challenge,* was in Terms ſo Modeſt, that no Man not bent to be Abuſive, and reſolv'd againſt all Candor and Moderation, could have taken ſuch Pains as he hath done, to bedirt it. Would I ſo ill beſtow my Time, I could nigh fill as great a Compaſs with the Hard Names he flings upon it; *The Refuge and Practice of Petulant and Empty Adverſaries.* His Title charges it with *Falſe Inſinuations and Juglings:* I ſeriouſly profeſs, I never intended any Thing with more Truth, Plainneſs and Softneſs, than that ſhort Anſwer. And truly, that which renders this Uſage at any Time uneaſie, is the faſtning unjuſtly that *Character upon me and my Friends,* which is moſt deſervedly their own, thereby concealing and ſecuring the Offender, and ſubſtituting the *Innocent* in his Room, to the *Deceiving of the Simple, and expoſing us to the Bait of the Rude and Ignorant Multitude:* But it is our Lot, and mine at this Time more particularly; I was treated at another Rate, whilſt I could cry *Hoſanna* to *His Order.*

But let us hear what he ſays to prove that my Anſwer contains *Falſe Inſinuations and Juglings.* I told him, *That it was unfairly done of him to chuſe the* Barbican-Meeting, *to divulge his Challenge to me, which I had receiv'd no Notice of.* To this he replies, *That the Meeting was occaſion'd by the* Quaker's *Appeal:* Which, beſide that it is nothing to the Purpoſe, is a Great Untruth: Did we occaſion any Meeting, wherein we were concerned to be preſent without our Notice and Conſent, either as to Matter or Manner, Time or Place, taking the Word *Occaſion* in the common Acceptation of it? No Body ſurely, but *J. Faldo,* and ſuch Prejudgers can think ſo. For Shame be Juſt!

But he believes, *Such a Critical Seaſon ſeldom happens, wherein both* G. W. *and I were before ſo long a Seaſon out of the Reach of ſo Publick a Concern.* What then? Therefore were we not then out of Reach? What would he be at? Lamentable Weakneſs! Is this to juſtify *His Cowardly Braggs?* I will call them ſo now, ſince ſofter Terms far'd ſo ill at his Hands. But let *J. F.* know, *That for that Glorious Goſpel of* JESUS CHRIST *our Lord,* he with as much Envy as Untruth,

1674. truth, ſuggeſts us to deny, we are frequently engaged in remote Places, and that for Weeks, and ſometimes Months, where no Letters can be ſent to us with any previous Knowledge where to find us; inſomuch as that our Neareſt and Deareſt Relations may have taken their *Leave of this World, and exchanged their Houſes for Graves before our Return, or Knowledge of their Condition*, which might have been better conſidered by this *Stipendiary Reſident*, who, though he gets more Money by it, is not expoſed to that and many other Hardſhips.

But to palliate the Unjuſt Procedure of the *Baptiſts* againſt us, at their *Firſt Barbican-Meeting*, he tells us, *A Tale of* G. Whitehead's *ſurprizing him with a Diſpute upon Three Days Notice*, which he ſaith, *Was not according to the Agreement made betwixt him and ſome of our Friends*, to wit, *Mutual Conſent*; which granted to him, neither helps the *Baptiſts*, nor hurts us: For, *Firſt*, *G. Whitehead* went *principally to a Meeting of our Friends*, and if he might have Opportunity to allay the Heat of this Vapouring *Adverſary*. *Secondly*, It was ſo far left with *J. Faldo*, either to *accept or reject*, as that it was moſt remote from the Thoughts of *G. W.* upon his Refuſal, to aſſemble the Inhabitants of the Place, and in his Abſence exclaim both againſt his Faith and Practice; our manifeſt Suffering from *T. Hicks* and his Confederates. *Thirdly*, There can be nothing well Falſer, than his inſinuating, *the Iſſue of that Meeting to have been his Quiet from the* Quakers; if by *Quiet*, he underſtands any Fear upon them from his Force of Argument to encounter him; ſince he could neither recover our *Half-Proſelyte*, as he is pleaſed to call that Perſon, once an Hearer of him; nor did he reſt one Month without a fair Offer of another *Meeting from ſome of our Friends, near the Place of his Reſidence*, which, as I am informed, he declined: I blame him not for ſo doing. But ſuppoſe *G. W.* was as culpable as he repreſents, who ſo little deſerved his Reflection, how doth this excuſe *T. Hicks*, or extenuate his *own Injuſtice*, who, without any Notice given to *G. W.* or my ſelf, did ſo publickly at *Barbican*, in our Abſence, abuſe the one, and challenge forth the other, *in Defence of himſelf and Friends*, from a Charge then exhibited by him *againſt our Faith and Principles*, ſuggeſting to the Auditory, as if what were in Reality but his own crooked Conſequences (deteſted of us) had been the *Expreſs Articles of our Creed*. If yet he can preſume to believe himſelf Modeſt, Juſt, or Chriſtian, his Caſe is deſperate, and I heartily pity his Miſtake.

But he faults me for ſaying, *He could not but know of my being at a great Diſtance*, telling me, *That I either make him an Extraordinary* Gnoſtick, *or my ſelf ſuch an Over-Laſher, as needs to have my Words well meaſured after me*. Truly, if *J. Faldo* hath the Doing of it, I am ſure to be wronged, unleſs he hath changed his Wont. How near a-kin he is to the *Gnoſticks* in other Reſpects, I will not undertake to determine; only if what *Epiphanius* writes of their Self-Conceit, be true, *J. F.* has printed himſelf one of the *Extraordinarieſt Gnoſticks* of this Age: But I will ſtand to my Words, that he muſt needs know of my Abſence, for they that gave him Notice of the Meeting, being ſome of the Perſons concern'd, might alſo inform him, that I was at a great Diſtance, they receiving that Anſwer: But leſt he ſhould deny all this, as probable as it is, the *Prolocutor*'s Gloſs upon the Word *EAST*, doth the Buſineſs to an Hair's Breadth; for unleſs *J. Faldo*'s Ears happen like *J. Ives*'s, to be all of a ſudden thick of Hearing, or to have as great an Impediment as *T. Hicks*'s Tongue (that is, in Caſes unpleaſant to them) he could not but obſerve, that *W. K.* inſinuated, as if I had Voyag'd to the *Eaſt-Land*, or the *Eaſt-Indies*, too far for the Noiſe of *J. Faldo*'s Charge to be heard, as *Empty* as it was. But I muſt not forget, and yet take no Delight to remember, that Grave Perſon purpoſely left out *England*, joyn'd to *Eaſt*, in the Letter, that he might better break his Jeſt.

But be it as it will, I cannot but return *J. Faldo* an *Alluſion* in his firſt Book, it may be, not in the very Words, yet the ſame Senſe, *viz.* That he doth with me in this, as nicely and unjuſtly, as ſome Phyſicians, who ſtrictly prohibit that to their Patients, they Eat themſelves with *Great Guſto*.

I farther told him, as he obſerves, *That I had twice Defended our Faith in Print againſt him, and that a conſiderable Book lay at his Door unanſwer'd.* To this he gives me ſeveral Returns, worth noting, for ſomething or other: One is this, *That he perfectly knows the contrary*; To what? *That I have twice Defended our Belief.* The Quibble is here; *I have twice Writ, but not twice Defended*; Notable! But he goes of late for a *Critick.* However, *Who ſays ſo? John Faldo.* Doth he prove as well as ſay? *No ſuch Matter.* He would not be miſtaken, yet in aſſerting he tranſcends; for he farther tells us, *That I have not Overthrown One Line of* *his Books*; in which, as he explicitly proves his own Impudence and Oſtentation, ſo implicitly he calls many, far from *Quakeriſm*, as he terms it, *Fools or Knaves, for their contrary Judgment.*

But to the next Reaſon; *My Prints have Confirmed him*; which, though no Evidence to others of the Reaſonableneſs of his Belief, yet a great One to me, that *that* Scripture is fulfilling upon him, *Wicked Men ſhall wax worſe and worſe.* But this is not all:

He tells us, *That it is not a Conſiderable Book:* Who expected *J. Faldo* ſhould ſay any other? But doth he not hold himſelf obliged to help others to the ſame Creed, if his Heat be any better than Mercenary? Should he not endeavour to diſintangle thoſe that are otherwiſe Opinionated of the Matter? Doubtleſs he thinks it not leſs deſerving his Pains, than thoſe his firſt Book pretended to refute: If he doth, he would have done well to point in what; if he doth not, why doth he not anſwer me as well as them? Or why did he begin at all, if he intended not to make Good what he ſaid? *But I would not be thought to imitate* Pharaoh's *putting the People to make Brick without Straw, by urging him to Defend that which indeed is Indefenſible:* Only, it is worth our Notice, *That the Book is not Conſiderable*; But prithee, Why? *I think ſo.* Ergo, *What? It is not conſiderable.* This Way of arguing calls *J. Faldo* an Idle Meddler, for ever Writing an Half Crown or Three Shilling Book, to terminate here, *My Adverſary is not Conſiderable.* So much Wit, Folly, or Shuffle, call it what he will, would have ſaved him much *Brain-Work in the Beginning*; but it may do the Man ſome Good: *Folks ſay ſo of Experience Dear Bought*; and, *Better Repent Late than Never*; though it's commonly judg'd to be a Repentance *Per Force.*

Well, but there's more behind, *viz. Whatever Qualities my laſt Book had*, he tells me, *It is more than I knew, that ever he ſaw it*; *He is ſure, I never laid it at his Door, by ſending One of them to him.* If he had ſaid, *By receiving One of them, it had paſt him*; *for I might have ſent it, and it might have many Ways miſcarried:* But I will not preſs him with this, nor talk either of *Gnoſticks*, or *Over-Laſhers*, to Laſh him with. And that I may right my ſelf, and ſhew him how willing I was it ſhould lie at his Door, I did, *to the beſt of my Remembrance, order him One*, and if it came not to his Hand, it neither accuſeth me, nor excuſeth him. *John Faldo* ſent me none of his, and I think I never gave that for a Reaſon, why either of them lay not at my Door.

But it ſeems *J. Faldo* hath lately been at *Bedlam*, and one would think ſo by the *Story* he tells; *An Impertinent One it is*; *Some-Body ſaid ſomething of* W. P. *&c. But who he knows not*; here is the Upſhot. What I ſhould ſay I know not; for he neither directs me to the Perſon, nor Houſe: So I muſt be contented to leave it as I found it, with *J. Faldo* and *Bedlam*, a Place that ſuits the Relation.

He hath not yet done: *My Book is ſaid to be Printed in* 1673, *and it ſtuck in the Birth till many Months were paſt of the Year* 1674. This hits the Book in the Head, provided the *Title-Page* may ſtand for one. But how doth *J. Faldo* know it ſtuck ſo many Months in 1674? Which Way came he ſo well acquainted with the Secrets of the Preſs? But let us ſee what this *Objection* amounts to. The *Title* is either printed firſt or laſt: If *firſt*, ſay in 73, would he have the Printer foreſee all thoſe Difficulties that may obſtruct the coming forth of the Book till 74, in order to ſet down 73, 74? This were to make a *Gnoſtick* of him with a Witneſs; or if he doth not, his Book ſhall be charg'd with an *Untruth:* If the *Title* be printed *laſt* (which I ſuppoſe is common) ſay in 74, and he ſets down 74, he tells an *Untruth* of the *Book*, though not of the *Title:* Should the Printer then have ſet it down 73, 74, becauſe ſome of the *Book* was printed in 73, this had been an *Untruth*, reſpecting the *Title-Page*, for that was all, and only printed in 74.

That ever a Man that loves *Reputation* at the Rate they that know him ſay he doth, *Should be ſo Idle in Print!* Suppoſe his Obſervation True; Is the *Book* therefore not *Conſiderable*? Or doth it not lye at his Door? Or is *W. P.* to be blamed, which is the Buſineſs in Hand? What he would be at I know not; unleſs he deſign'd to ſhew that he is a *Critick*, and well ſkill'd in *Annals*. But I am of Opinion, *That* Baronius (after the Old Proverb) *may ſleep in a whole Skin for all* John Faldo's *Attempts:*

His next Reaſon for not giving my *Rejoynder* any Return, is, as he ſays elſewhere, *Magnipotent. I have Two Thouſand Pounds* per Annum *in Poſſeſſion, as reported: I only waſte Paper, but he* (Alas for him) *muſt write no more than is Deem'd Convenient and Satisfactory.*

I perceive that *John Faldo* is govern'd much by *Reports*, and that may be *One Reaſon why the Man reports ſo much Untruth*: But if he will make that Report Good, I will give him a Years Rent, and let him waſte Paper, or waſte it in Paper, and then call it *An Anſwer to W. P.* if he pleaſeth. I obſerve that his Want of it, is the Reaſon of his not being a better Friend to the Printer; for his Words, that *He muſt write no more than what is deemed Convenient*, imply, *That had he wherewithal, he might Write and Waſte, and Waſte and Write.* But what is the *True Engliſh* of this Apologetical Sentence? It is to be ſuſpected this, viz. *I muſt write no more than can be Sold: The Bookſellers do not deem more of my Writings Convenient and Satisfactory.* I cannot believe that *J. Faldo* could not write what he deems both Convenient and Satisfactory. *But what is become of that Greedy Appetite in Learned and Unlearned after his Books, not only Certified by the Bookſellers, but with a moſt Nauſeous Self-Glorying, proclaimed by himſelf in his Vindication?* For my Part, I know not what elſe to infer from all this, than that his Books are become a Drug; at leaſt, they ſo far ſtick undigeſted in the People's Stomachs, if not unſold in the Bookſellers Shops, as there is neither Appetite enough in the one, nor Room enough in the other, for more of the Labours of the Author of *Quakeriſm No Chriſtianity*.

But he thanks me that I have put one Argument into his Mouth, viz. *Wherefore hath* W. P. *made ſuch a Buſtle againſt Mr.* Hicks *and me, ſeeing he hath not toucht, or much leſs anſwer'd, the far greater Part of my firſt Book?*

O that John Faldo *would but learn to write* Truth, *and not cover great Weakneſs and Baſeneſs with ſo much* Untruth! *Have I not anſwered to every* Charge *in the firſt Book? Examin'd two, three, four or five of his* Witneſſes *at a Time to each Charge*; that is, *Teſtimonies out of our* Friend's Books, *he brought to juſtifie it?* It ſeems then, that my not fully Anſwering of his *firſt Book*, is one Reaſon why he hath hitherto declin'd Publiſhing ſomething againſt my *ſecond*; but had the Man been of this Mind before, doubtleſs he would never have writ a *Second*.

But what ſaith *J. Faldo* to my *ſecond Book*, wherein I charge him, *In Point of Fact, with ſo many horrid Abuſes of our Principles and Writings?* Not one Word; *unleſs that it is a Conſiderable Book for Railing, Confidence, abuſing Authors, Impertinencies, Falſhoods, and unfaithful Citing what I pretend to Confute.* What Fence can be had againſt ſuch a Flail? Is this through the Aboundings of the Mans Modeſty? Am I not like to be Cur'd of my *Confidence, by a Curb made up of ſuch Links?* Certainly, unleſs *J. Faldo* hath as little Brains as this Character of my Book ſhows him to have of *Honeſty*, he cannot think this *Entertainment* ſhould prevail with me to ſtep over the Kennel to meet ſuch *A* ——. If ever Man was wrong'd, I am in that Expreſſion, *though his Saying, and Not Proving, helps it a little.*

I will at preſent overlook all but the laſt ill Quality he faſtens upon my *Rejoynder*, and that is, *Not fairly citing his Reply*: I think I may ſay, *I have quoted the Better Half of his* Reply *into my* Rejoynder, *and that with ſuch Diſtinction, as any Capacity may diſcern his Matter from mine*: And where he hath quoted One Line of mine, I have quoted Three of his. But I cannot think this the Way to *Curb my Confidence*; *or to Act the Modeſt Man, To Charge and not Prove*; Nay, *to Overlook ſo much Charg'd and Prov'd againſt him in* My Rejoynder, That is, *Unfairly Citing us, groſly Perverting what is Cited, Adding, or Diminiſhing, as beſt anſwer'd his Ends*; *Overlooking my Matter and Arguments, and Evading the Strength of moſt of what he Cited*; *Charging Conſequences unfairly drawn upon us for our Principles, and abuſing our Writings to maintain that Abuſe*; which is not only prov'd in the Body of the Diſcourſe, but ſumm'd up at the End of *My Rejoynder*, to help the *Reader's Memory.* And ſo far hath the Man been from Defending himſelf Doctrinally, that he ſuffers himſelf to remain without all Defence againſt my Charges.

But he hath told us very ſeaſonably, *His farther Writing is not deem'd Convenient or Satisfactory*; A great deal of Wiſdom, believe me, in the *Deemers*; and a great Share of Submiſſion in this Adverſary. I confeſs it is no Argument to do Indiſcreetly a third Time, becauſe a Man hath done ſo twice before. Had I return'd him a *Scurrilous, Frothy, and Evaſive Pamphlet* (like his *Reply*) *to his Great Book, I ſhould have blam'd my ſelf, not him*; *but I did Conſcientiouſly conſider it, and beſtow'd a Large and Grave Diſcourſe upon it, faithfully Citing, and* (I hope) *as fully Enervating it.* But to this he objects, and that ſeems the *Strength of his Sheet*, if there be any in it, that is, *That he made Twelve Citations out of our own Books, and brought Thirteen Texts of Scripture to prove* (One Point of many) *and that I took but Two of each*; which granted, makes nothing againſt me, but *Proves himſelf Weak,*

1674. *Weak*, to ſay no worſe: For either each of them he brought was *Pertinent*, or not; If not, then his urging them, calls him *Impertinent*; If *Pertinent*, I anſwer'd the *Law*, that ſaith, *In the Mouth of Two Witneſſes*, &c. for I examin'd *Two*, *I thought of his Conſiderableſt, and found them nothing to his Purpoſe, but that he had aggravated his Evil, by groſly abuſing our Books, to prove his Infamous Charge:* Now I would fain know, if it became not *J. Faldo* rather to have ſhown how weakly I invalidated his Evidence, *and prov'd him an Abuſer of our Words*; than to tell the World, *I took but Two into Conſideration*; for if he be gone upon them, he is gone upon all; for they are not a Jot more to his Purpoſe, if ſo much, as thoſe examin'd: And I did not hold my ſelf obliged to anſwer every *Impertinent Line in his Book:* If I ſkipt the *Strength of his Evidence*, or that thoſe I left, had ſomething not expreſt, or implyed in the other, it had been proper for him to have particularly and expreſly excepted againſt me; all which he not doing, *His Objection is Frivolous*, and amounts to no more than a *Mean Shuffle*.

But he tells the World, *That alſo a whole Chapter of Apoſtolical Inſpirations lye at my Door untouch'd, and that they may judge at what Rate I have anſwered his Book.*

Poor Man! Is this all he can do, after he hath thought fit to give us a ſecond Book? Muſt his firſt be his *Aſylum* ſtill? Why did he not tell *T. H.* and *W. K.* ſo, to excuſe his coming to *Barbican*? Is he for *Diſputing* notwithſtanding, and yet not for *Writing*? It ſeems then that *it is not deemed Inconvenient to Diſpute, but Write.* Well! But why will *J. Faldo* drop Things againſt himſelf, and, as he terms it, *put Inſtances in my Mouth*, to prove him a moſt *Diſingenuous and Impudent Perſon*? For did I tell him, *That what concern'd us upon the Point of* Inſpiration, *I had treated on at large elſewhere, and there was no need of a Repetition*? Now hath he ſhewn or attempted an Enervation of that? *Nothing leſs.* Or that we were concerned in that more than in his 4th Chapter? *No ſuch Matter.* Or hath he given us one Reaſon, why I ought to have conſidered it? Or dare he ſay, the other contain'd not the Matter of it? What more can we ſay to a Man of this Fore-head? I told him of *Scores of Paſſages given by him under our Name, he had not ſo much as cited Perſon or Book for, as well as abundance wilfully abuſed by him, that he did cite:* To all which he is as mute as if I had never accuſed him, or he had nothing to ſay in his own Vindication. Is his *Recrimination* (ſuppoſe a Reaſon for it in it's Place) a valid *Anſwer*? Would he have thought this enough to his two Books? How eaſily could we have told J. F. *Thou haſt abuſed our Religion, Books, and Perſons*; but would he have accepted this as a ſufficient *Anſwer or Rejoynder*? He tells the World *of our denying the Man's Nature, or Man Chriſt Jeſus*, and brings a Company of wreſted and miſapply'd Sentences to vail his Abuſe from the Vulgar; when we moſt faithfully and honeſtly believe it, and never ſpeak or write undervaluingly of it: But becauſe we preſs and exalt his *Spiritual Appearance*, or *Chriſt*, as come in Spirit to the Soul for it's particular Redemption, the Work of our Day; the other being granted on all Hands; therefore Men of his Leaven infer, *That we make Void the outward Coming and Sufferings of Chriſt, and utterly deny and reject him, as he is the Man Chriſt Jeſus.* I wiſh for their Sakes that thus traduce us, they were as far from drawing ſuch *Conſequences*, as our *Faith* is from countenancing them. Of this I have ſpoke largely both in my *Anſwer* and *Rejoynder*, diſingenuouſly overlook'd by this Adverſary.

But he faults me for ſaying, *That* W. Smith's *Catechiſm* is ſcripturally written, *&c.* but never takes Notice of his unworthy *Aſſertion*, nor my *Anſwer*, as he ought to have done. The Matter was this: *J. Faldo* making uſe of this Inſtance to prove we preferred our own Writings before the Scriptures, viz. *That we called our own Sayings and Books, The Voice of the Son of God as uttered forth by him,* &c. *Truth's Principles*; *Shield of Truth*, &c. I anſwered, that thoſe Titles were given with Reſpect to that Divine Truth they declared of and teſtified unto; not in Compariſon with the Scriptures: That not one of thoſe Books were deſtitute of Scripture; but is either generally writ in a *Scriptural Style*, or particularly defended by expreſs *Scripture cited*; therefore of Neceſſity the Scripture muſt alſo partake with them in common of thoſe famous Titles: And thus far have they the *Preference*, that they are quoted on Purpoſe to give the Truth we write of greater Credit; What is that greater Credit than to be exactly agreeable with them?

This and more I gave for *Anſwer*; He replieth thus:

1674. *I leave it to my Reader to give a Name to this Paſſage, the like to which for a daring Untruth the World hath ſcarcely been acquainted with; yet the Man pretends, beſides all other Graces, to* * *Infallibility.*

Many a large Libel *I could produce, where there is not one Quotation of Scripture.* W. Smith, *in his Directory for Religious Principles, conſiſting of about two hundred* Pages, *hath not one Scripture quoted, nor one Exhortation to read the Scriptures; but, as his main Scope, denies and throws Dirt upon them.*

This was *J. Faldo*'s Reply, I ſhall now contract the Subſtance of my Rejoynder to it.

Firſt, I did not ſay that there was not one Book without Plenty of expreſs Scripture, but that thoſe Books (whoſe Titles he quoted) were either generally in a Scripture Style, or particularly defended by Plenty of expreſs Scriptures.

Secondly, To confute me, he produceth one of thoſe Books, wherein he ſaith, one Scripture was not quoted; as if that was ſufficient to prove, it was not written generally in a Scripture Style, one half of the Queſtion; Upon which I made him this Challenge, to give me one Book, out of a Scripture Style, that is not Controverſial, or any Controverſial Book without expreſs Scripture cited: If he could not, his vain Inſults ſhould fall upon his own Head. In this Particular, though he has overlook'd all the reſt of my Diſcourſe in Defence of our *Faith, Writings and Principles*, he undertakes me in his pretended *Curb* to my Confidence, in theſe Words, *To accept* W. P'*s Challenge is no bold thing; and to ſhew his unparallelled Falſehood and Confidence, I ſhall need to give you but a few Inſtances out of* W. Smith'*s* Catechiſm and Primmer.

But, *John Faldo*, Do Three Inſtances, few enough to be ſure, prove two hundred Pages *generally* unſcriptural, the Terms of the Queſtion? Methinks this ſhews more *Confidence* than a Man that undertakes to *Curb* another Man's *Confidence* ought to have; but all *J. Faldo*'s Sayings are to be conſtrued *cum grano ſalis.* But to the firſt Inſtance.

Child. I would know, Father, how it is concerning thoſe Things call'd Ordinances, as Baptiſm, Bread and Wine, which are much uſed in their Worſhip?

Father. *Why Child, as to thoſe Things, they roſe from the Pope's Invention—And then the Prieſt gives it to the People, and tells them that it is the Blood of Chriſt ſhed for them, when it is Wine, and not Blood,* Smith's Catech. p. 39.

I ſee nothing unſcriptural in either Queſtion or Anſwer; unleſs *J. Faldo* quibbles upon the *Pope.* 'Tis true, he roſe not 'till ſeveral hundred Years after the Scriptures were written; but if there be an Uſe of thoſe Things call'd Sacraments, invented by the Pope, after another Manner than they were ever practiſed by the ancient *Chriſtians*, which is undeniable with *J. Faldo*, and that ſuch an unſcriptural Uſe may be called an Invention, and that the Pope be a Man, yea, the Man of Sin, as alſo *J. Faldo*, I ſuppoſe, and many more do conceive, and all this Scripturally; then, I hope, it cannot with any ſober Pretence, be deny'd, but that *W. S*'s Anſwer is very Scriptural. But what makes this great *Pretender to Truth and Modeſty* decline taking any Notice of that Charge I publiſhed againſt him upon Occaſion of his moſt groſs *Abuſe* of *W. Smith* upon theſe Words? who would needs have it, that *W. Smith* calls the Lord's Supper the *Pope's Invention*, when I expreſly prov'd out of the ſame Place, that *W. Smith* intended it of the preſent Practice of them, and not of any Primitive Inſtitution? *W. Smith*'s Words are theſe: *The whole Practice of thoſe Things, as they uſe them, had their Inſtitution by the Pope, and were never ſo ordained of Chriſt; for he did not ordain Sprinkling of Water in a Child's Face, or to make a Sign of a Croſs in his Forehead, nor God-fathers and God-mothers to undertake for it; neither did he ordain Bread and Wine to be ſo* (or after that Manner) *uſed and received.* If this be to make *Baptiſm* and the *Supper Popiſh*, what becomes of his *Antipædobaptiſts* and all *Proteſtants*, that maintain the ſame reſpectively? But moſt evident it is, *W. Smith* intended not that *Baptiſm* and *Supper* uſed by the Ancient *Chriſtians*; but moſt true it is, that *J. Faldo* made *W. Smith* to intend ſo. I leave the Reader to give a Name to this

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* It is frequent with him, and that Sort of Adverſaries, to fling Infallibility in our Teeth; and here he doth it with manifeſt Deriſion, as if it was a greater Evil to be Infallible, than to Err; but let the Reader know, that we do not ſo much as pretend to any ſuch Thing, as meer Men; for as ſuch, *Humanum eſt errare*; but in our Judgment of the Things of God, ſo far as we receive it from the Grace of God. And if this be a Piece of *Quakeriſm* in Oppoſition to Chriſtianity, in *J. Faldo*'s Account, the Scripture muſt anſwer for it; only I cannot but take Notice how he beats the Air, who either defends or propoſes any Religion upon Fallible Grounds.

Carriage; the like to which, for a *Daring Perverſion*, I yet know no Body guilty of, *J. Faldo* and *T. Hicks* excepted. 1674.

Now for the next Inſtance brought to prove our Books unſcripturally written.

Child. 'Then the Scriptures are to be own'd and believed as a true Teſtimony 'of what the Saints were made Partakers of in that Day.

Father. *Yes, they are to be own'd and believ'd, and they that do not ſo, they are to be denied.*

An admirable Confeſſion to the Scriptures: Is this the Way to prove *W. Smith*'s Book unſcripturally written? That there is not an Exhortation to read the Scriptures, and that the whole Scope of it is, to throw Dirt upon them, yea, to deny them, though *J. Faldo* himſelf tells us, that *W. Smith* teacheth, *that thoſe ought to be deny'd that do not own them*; but the Truth is, *J. Faldo*'s Proofs againſt the *Quakers* are like *Hebrew*, to be read backwards; He hath a Faculty, beyond the common Rate of Men, to facilitate his own Confutation. But he makes *W. Smith* farther to anſwer.

Thou muſt take Heed, Child, of giving more unto the Scriptures, than unto them belongs, leſt in ſo doing thou diminiſheſt from the Glory of Chriſt.

What of all this? May not People Idolize, as well as undervalue *the Scriptures?* Ought they to be put in the *Room of Chriſt?* Or is it ill done, to exhort People *to prefer* Chriſt *before the Scriptures?* How can *J. Faldo* call this Part of *W. Smith*'s Anſwer Unſcriptural, and yet believe thoſe Words of Chriſt to be any Part of Scripture? *Search* (or rather, *ye* ſearch) *the Scriptures, for in them ye think ye have Eternal Life, and they are they which teſtify of me, and ye will not come unto me that ye might have Life*, John 5. 39, 40. *I am the Way, the Truth and the Life*, John 14. 6. Chriſt himſelf here teacheth us, to give him the *Preference*; and implicitly rebuketh the *Jews* from expecting Eternal Life in the *Scriptures* rather than in *Him*, who is the Way, the Truth and the Life.

His laſt Inſtance is this:

Child. 'I am ſenſible that there is ſomething in my Conſcience that lets me 'ſee my ſecret Thoughts, and the Intents of my Heart; but I have not known 'what it hath been, nor hitherto have much regarded it.

Father. *That is the True Light*, &c.

Child. 'But if I ſhould turn to it, and obey it when it reproveth me for Sin, 'is there Power in it to ſave me from Sin, and to deliver me from Iniquity?

Father. *Yes, Child; All Power in Heaven and Earth is in it*, &c.

Now judge, *Reader*, ſaith *J. F.* if all theſe Things are contain'd in the Scripture. But I will help the *Reader* to judge rightly in this Matter; and queſtion not if by *Containing* he means as he ought, *the Subſtance of ſuch Anſwers*, and not that they are ſo laid down, to prove them to be according to Scripture; and therefore Scriptural.

1. That it is *God*, who *ſearcheth the Heart, tryeth the Reins, and telleth unto Man his Thoughts*, the Prophet affirms; and I know no Body that pretends to *Chriſtianity*, denyeth it.

2. The Apoſtle aſſerts, *That which may be known of God is manifeſt in Men; for God hath ſhewn it unto them*, Rom. 1. 19.

3. That it was the Apoſtolical Meſſage, *That God is Light*, 1 John 1. 5.

4. *That whatſoever doth make manifeſt is Light*, Epheſ. 5. 13.

5. That *Chriſt*, who is God over all, bleſſed for ever, *is that True Light, which* (thus) *enlightneth every Man.*

6. *That all Power in Heaven and in Earth belongs to Chriſt, the true Light.*

Now unleſs he denies *Chriſt* to be *God*, or *Chriſt* to be *Light*, or, that *He*, the True Light, ſo ſearcheth, *&c.* or that all Power in Heaven and Earth belongs to *Him*, it will naturally follow, that to ſay, *All Power in Heaven and in Earth belongs to God, Chriſt* or the Light of the World, is *Equivalent*: For we do not aſſert, as ſome Ignorantly, and ſome Maliciouſly have printed and reported, *That all Power in Heaven and Earth is in the Manifeſtation*; but in him that gives the Manifeſtation. I have taken great Care, with ſeveral others, to explain our Belief in this Matter, if poſſible, to prevent ſuch Evil-minded Men as this *Adverſary*, from making ſo ill an Uſe of our Innocent Expreſſions, and giving their own Monſtrous Conſequences for our Scriptural Principles.

Thus much to evidence to my Reader, how groundleſly *J. F.* flung *Unparallel'd Falſhood and Confidence* upon me for aſſerting, that thoſe Books before-mention'd

1674. were generally written in a Scripture Style; and with what Weakneſs he hath endeavoured to diſprove me.

I ſhall, among a Multitude of Inſtances that might be given, produce Ten, to ſhew to my Reader with what Truth thoſe Imputations belong to *J. Faldo*, and how exactly he character'd himſelf when he beſtow'd that Reflection upon me.

1. *J. Faldo* affirms, that *W. Smith* not only quoted never a Scripture, and writ unſcripturally, but *that he had not one Exhortation to read the Scriptures, nay, that the main Deſign of the Book was to deny them, and throw Dirt upon them*; yet *J. F.* thus cites him concerning the Scriptures:

Child. ' Then the Scriptures are to be own'd and believ'd, *&c.*

Father. *Yes, they are to be own'd and believ'd, and they that do not ſo are to be denied.*

To this let me add another notable Paſſage in the ſame Diſcourſe, cited by me in that very Page of my *Rejoynder*, where my *Challenge* lay (which he thought no Boldneſs to accept) though he was ſo modeſt as not to be ſo bold with this Paſſage.

' *Queſt.* Of what Service are the Scriptures as they are given forth and record-
' ed without?

Anſw. Much every Way *unto thoſe that have receiv'd the ſame Spirit from whom they were given forth; for unto ſuch they are* Profitable, *and* make wiſe *unto Salvation; and are unto them of Service, for* Inſtruction, Edification *and* Comfort, Rejoynd. p. 61. Is there no *Exhortation* lodg'd in theſe Words? And is this to *Deny* or *throw Dirt* upon the Scriptures? If any ſhall object *W. Smith*'s making the *Spirit neceſſary to the profitable Reading of the Scriptures*, let them go to *W. Tindal*, *J. Bradford*, Bp. *Jewel*, *J. Philpot*, *Luther*, *Calvin*, *Peter Martyr* and others, they will preach them the ſame Doctrine; which I have obſerv'd in my *Rejoynder*, and may eaſily be found in my Catalogue of Authors.

2. My ſecond Inſtance ſhall be this, That he makes *W. Smith* call the Scriptures *Traditions of Men*, *Earthly Root*, *Darkneſs*, *Confuſion*, *Corruption*; *And out of the Light and Power of God*; which he only aſcrib'd to degenerated Men, their Worſhip, Imaginations and Traditions. See *Quakeriſm no Chriſtianity*, pag. 117, 119. *Vind.* p. 41, 45. My *Rejoynder* from pag. 141. to 157.

3. That the *Quakers* underſtand by Knowledge according to the Fleſh, *the Uſe of the Underſtanding, though ſanctified*, Qu. no Chr. p. 41. Vind. p. 24, 25. My Anſwer. p. 35. Rejoynd. p. 424.

4. That *I. Pennington* ſhould call *Viſible Worſhip as ſuch, the City of Abomination*, Vind. p. 50. Rejoynd. p. 194, 195.

5. That by *Traditions of Men*, we underſtand *the Scripture, or written Word*, Qu. no Chr. *Part* 3. p. 86. My Anſwer, p. 250.

6. That the *Quakers* mean by the Vail that is over People, *their Belief of the Man Chriſt Jeſus born of the Virgin Mary to be now exiſting in Heaven*, Ibid. p. 87. Vind. p. 93. My Anſwer, p. 251, 252. Rejoynd. p. 395, 396.

7. I take occaſion to cenſure Men's adding their *Comments* and *Gloſſes* fram'd from Study to any Part of the Scripture; and *J. Faldo* cites me, as complaining of ſuch as frame them from the Study of the *Scriptures*; as if Studying of the Scriptures, and Men's Adding their own Gloſſes to the Scriptures, were one and the ſame Thing, *Vind.* p. 42, 43. My *Rejoynd.* p. 159.

8. From *E. Burrough*'s making the Light of Chriſt within to be one in Nature with the Spirit of Chriſt; *J. Faldo* infers, *That the Quakers hold the Soul to be God*, as if that had been ſaid of the Soul which was ſaid of the Light of Chriſt ſhining in the Soul, or that they were Synonymous, *Vind.* from p. 75 to 87. *Rejoyn.* p. 348, 349, 350.

9. Becauſe *E. B.* rejected that Carnal Notion that confines the Infinite, Omnipreſent God, to a Reſidence only above the Stars, he makes no Difficulty of inferring *that we deny the Manhood of Chriſt Jeſus.* As moſt abſurd as baſe! *Q. no C.* p. 9, 10. My Anſwer, p. 14. *Vind.* p. 9. *Rejoynd.* p. 420.

10. From our affirming that ſuch a kind of Reading of Scripture as the *Phariſees* uſed, and to thoſe Ends, makes Men harder to be wrought upon to true Converſion than the Heathen, *J. Faldo* infers, *that reading the Scriptures, and getting Knowledge thence puts Men into a worſe Condition than the* Heathen; *and that there's ſcarcely any Thing more Dangerous than reading the Scriptures*: Yea, he accuſeth us of *Charging the Miſcarriages of Men's Souls on the Knowledge the Scripture by God's Bleſſing doth convey*, Vind. p. 21, 37. Rejoyn. p. 126, 127, 325.

Thus much, and I wiſh there had been no Occaſion for this, to evidence the falſe and unworthy Practice of *J. Faldo* againſt the Writings and Sayings of our Friends, in order to compaſs his Deſigns: I ſhall now give ſome touch upon his *Confidence*, ſince he hath entituled me to an unparallel'd Share, and counts himſelf the fit Perſon to *Curb* me for it.

J. Faldo began with us in a great Book called *Quakeriſm No Chriſtianity*; I anſwered him in a Book, entituled *Quakeriſm a New Nickname for Old Chriſtianity*; againſt this he put forth his *Vindication*, unto which I made my *Rejoynder*, conſiſting of Twenty Three Chapters, in which I vindicated our Principles, ſtripping them of thoſe frightful Vizards and hateful Diſguiſes he put upon them, confirm'd them *by many Scriptures and Reaſons*, and to compleat our Defence, produc'd in favour of the whole above *Two Hundred Teſtimonies* out of both ancient and modern Authors.

Beſides all this I faulted his Conduct and Behaviour in this Controverſy, in above *Four Hundred Particulars*; and that under diſtinct Sections, moſt of which were not leſs unworthy of a good *Chriſtian*, yea, an honeſt *Heathen*, I will ſay, of any *fair Controvertiſt*, than the *Ten* I juſt now mention'd. Notwithſtanding this great Obligation upon him, either to anſwer my Book, or enter Mute to any farther Proceed in this Debate; in my Abſence at the firſt *Barbican* Meeting, before a great Concourſe of People, after *T. Hicks* had won the Goal by running Alone, the Man, as one in Love with ſuch *Romance-Trophies*, ſtarts up like ſome *Herald at Arms*, bids Defiance to the *Quakers* and their Religion, gives forth his Challenge to *W. Penn*, to diſpute him, ay, that he would; and inſtead of his *Glove*, flung a Paper to bind it, which when all came to all, *was but ſome of the Contents of his firſt Book twice largely anſwered*; and becauſe no farther Notice was taken of this *Giant*, partly by not receiving his Paper ſo ſoon as he might expect, and partly by reaſon of theſe other Conteſts that claim Precedency; That he might not be thought *No-body*, when ſo many ſtrove to be *Some-body* againſt us, he prints it, without all Conſideration had to my *Rejoynder*, or ſo much as an *Apology* for his *Silence* to it, which, at leaſt, had become a *Modeſt Perſon* to give: After all this can any Man think *J. Faldo* Baſhful, or one that is ſo out of Love with *Confidence* in himſelf, as that he is fit to Curb it in others? Methinks he ſhould not believe that repetitious *Farthing* or *Half-penny-Paper* feat enough to excuſe him; or ſo ſufficient to acquit him of old Debts, as that without any *Breach of Modeſty* or *common Honeſty*, he might encreaſe his former Score by freſh Charges: It is but reaſonable that he ſhould make good what he hath done firſt; and not, that we ſhould gratifie every impertinent, tautological *Humour* of *J. F.*

But what ſaith *John Faldo*, to this Part of my Anſwer to his Challenge? viz. *But that I may acquit my ſelf of that Duty incumbent on me for the Truth, I do hereby ſignifie, That in as much as the Controverſy depending between* T. Hicks, *&c. and us, takes in the moſt of the Particulars of his Charge, we freely conſent, that he ſhould come in with them for a Share as Confederate in the ſame Work, and uſe his utmoſt Abilities to maintain his Accuſations; And if in any Thing his Charge is ſingular, we ſhall be ready to hear and fairly debate it at the ſame Meeting or Meetings, to avoid freſh and unneceſſary Conteſts as much as may be.* To this he thus replieth:

1. *I muſt fall into a Confederacy with the Antipædobaptiſts, in the ſame Work: Hold a little Mr.* Penn! *If I have my Option, I muſt deal with you ſingly; More confuſe rather than aſſiſt: But it ſeems I muſt be wholly at your Appointment; for, although you had conſented that in your Conteſt about Mr.* Hicks's *Dialogues there ſhould Four of each Party have Liberty to ſpeak; yet I no ſooner began to oppoſe you (being deſired to be one of the Four) but you told me, you were not to diſpute with me, but Mr.* Hicks, *and call'd to* T. Hicks, *and were follow'd by the* Quakers *Clamours of* Hicks, Hicks, *which anſwer'd your End, and forc'd my Silence.*

Contradiction and *Falſhood* make up his *Paragraph*. Was he not of the *Confederacy*, when he tells us himſelf, that he was not only a Party with them, but *One of the Four* pitcht upon to manage their Cauſe?

But if he have his *Option*, he muſt deal with me ſingly.

It is Time for him indeed, who hath been a double-dealing ſo long: But certainly, if the Man were not more than ordinarily fond of hearing himſelf talk, or extravagantly ambitious of a ſingle Crown, he would be contented with a *Partner*; but this *Option* holds no Concord with his *Adoption* into *Confederacy*: He hath begun already as one of the four, what hinders that he ſhould not continue ſo? But he thinks *that more than one confounds rather than aſſiſts*: If ſo, what

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1674. made *T. Hicks* have three to help him? And why did *J. Faldo* attempt it? Certainly he did not deſign to confound *T. Hicks.* To all this *Confuſion* of his let me add his *Untruth:* He chargeth me with telling him at the *Barbican*-Meeting when he began to ſpeak, *I was not there to diſpute with him*, which is falſe to a Tittle; Either his *Ears* were as infirm, as his *Voice* was low, or elſe he ſaith this to ſerve his preſent Occaſion: However, I ſaid no ſuch Thing; but underſtanding it to be him that ſpoke from ſome better acquainted with his * Perſon, I anſwered, *That the Noiſe of the Multitude was ſo great, We could not hear what he ſaid*; Though had I given that Anſwer he made for me, I think it had been very reaſonable, ſince he never told us, *That he was One of the four*; beſides, more than that fixt Number had ſpoken before him. *That the* Quakers *ſhould clamour*, Hicks, Hicks, *to anſwer my End, and force his Silence*, is as true as the reſt; It was the Multitude that frequently and importunately cryed, *Hicks, Hicks, Hicks*; as looking upon it unreaſonable that one who had ſhown himſelf ſo arch in abuſing us, ſhould pretend ſuch Inability to anſwer our Charge, as that other Folks muſt moſtly manage his Affair. But that to ſilence him was to anſwer my End, is both to tell *A*— and proclaim the good Opinion he has of himſelf, as if it ſtood our Cauſe ſo much upon, to have him ſilent, and *T. Hicks* ſpeak: Poor *T. Hicks!* This was not kindly done of *J. F.* but perhaps he meant it of his better Elocution and Skill in ſtating the Queſtion, recommended to us in his *Curb* to my *Confidence:* Modeſt Man that he would be thought!

But what ſaith he to this Part of my fair Offer, That *if in any Thing his Charge be ſingular, we ſhould be ready to debate it at the ſame Meeting or Meetings with the* Baptiſts, *to avoid Unneceſſary Conteſts*; ſince moſt of the Particulars of his Charge are taken in by the Controverſy depending between us and the *Baptiſts: It is not only an Untruth* (ſays *J. F.) but a meer Shift; for in the One and Twenty Propoſals to be debated by them, there is not one of the Particulars of my Charge: Beſides, in the Poſition to be diſputed on, not only the Matter, but the Form, and each Term, is of great Conſideration.* Which is as much as to ſay, if I underſtand *J. Faldo*'s Meaning, that after we have diſputed the Matter of the ſame Queſtions with *T. H.* and his Three Aſſiſtants, they muſt be diſputed over again upon *J. Faldo*'s new Model, which one Nice and Humourſom Impertinency ſhall make Diſputes both Endleſs and Uſeleſs: Let him beſtow his Skill upon *T. Hicks*, his Cauſe wants it, and do their utmoſt together. But he would faſten an Untruth upon me, for ſaying, that moſt of the Particulars of his Charge are taken into that Controverſy, affirming, *That in our One and Twenty Propoſals there was not one of the Particulars of his Charge:* To which I need ſay no more but this, The Charge we exhibited againſt *T. Hicks* contain'd ſo many particular Charges: I grant they related to Matter of Fact, and in that ſenſe the Particulars of *J. Faldo*'s Charge againſt us, were not explicitly there; yet they that pleaſe to read what follows the One and Twenty Particulars, as given into the *Baptiſts*, exhibited and read at *Barbican*, and ſince printed in our *firſt Account*, will find that we offer, after a full Conſideration and Determination upon the foreſaid Particulars, *to come to Doctrinal Points, which are chiefly in Controverſy between us and them upon* T. Hicks*'s Three Dialogues*; and I hope *J. Faldo* is not grown quite ſo deſperate as to deny, that moſt, if not all the Particulars of his Charge, fall in with *T. Hicks*'s Attempts againſt us, and that materially too. I have heard as if ſuch a Confeſſion was one Part of his Speech at the firſt *Barbican*-Meeting: However, if he denies their Endeavours to have been ſo harmonious, I offer to prove them ſo; but could I not do it, yet I made Proviſion for him, wherein his Caſe is ſingular. Beſides, I deſire the *Reader* to take Notice, I did not ſay, the Particulars of *J. Faldo*'s Charge were expreſt in the Catalogue of our Charge of Matter of Fact againſt *T. Hicks*, but that *they ſell in with the Controverſy*, which Word *Controverſy* takes in both *Fact* and *Doctrine:* And ſince he could fall in with *T. Hicks* upon Matter of *Fact* at *Barbican*, wherein he was not concerned, there can be no juſt Pretence for him to refuſe falling in with *T. H.* in Matter of Doctrine, wherein he is concerned: So that, in ſhort, I am neither guilty of *Untruth*, who never ſaid, that moſt of the Particulars of his Charge were concerned in the One and Twenty Particulars of Fact exhibited againſt *T. H.* but in the *Controverſy*, which is moſt true; nor yet of *Shifting*, in referring him to our Meeting with *T. Hicks*, ſince I therein only offer what his own Words and Practice countenance me in, eſpecially, ſince I farther add (as before ſaid) That *if in any Thing his Charge was ſingular* from that Controverſy, *we ſhould be ready to hear and fairly debate at the ſame Meeting*, to avoid freſh and unneceſſary Conteſts. One would think this were pretty fair to a Man under *J. Faldo*'s Circumſtances with us. I leave the *Reader* to ſay where the *Shift* and the *Untruth* lieth. Only let me add Two Paſſages more, that will not a little help him to make a true Judgment of the Man. 1674.

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* I never ſaw him before; and he aſſerts in his printed Paper, that he never ſaw me till the *Barbican*-Meeting; yet ſeveral Months before in his printed *Vindication*, he ſaith, he had ſpoken with me.

The one is his telling the World, *That by my Manuſcript Letter to him, I do in effect unſay all again, that I ſaid of accepting his Challenge in my Printed Anſwer*, and yet neither prints the Letter, though but ſhort, nor that Paſſage he faſtens his Conſequence upon. It's true, I told him, that it was our preſent Reſolution to ſtick to the Matter of Fact againſt *T. H.* and ſo much he prints; but what is that to the Purpoſe? Will any ſuch Paſſage bear an *Ergo*, W. Penn *unſaith all he ſaid of Accepting the Challenge, &c?* Or, *therefore* W. Penn *will never proceed to Matter of Doctrine, becauſe he firſt reſolves to ſtick to Matter of Fact*, the Method agreed upon?

The other Paſſage is this: *For my Part, though I ſhall not refuſe any Opportunity offered to defend the Chriſtian Religion from it's Adverſaries; yet I expect that Mr.* Penn *ſhall undertake to defend the* Quakers *(and himſelf eſpecially) from my Charge intire as it is exhibited, and until then I ſhall look on him as declining it.*

At what rate I decline a Meeting, and how well *J. Faldo* proves it, impartial Men may judge: But one would think by what he ſaith, as if he were another *Tertullian*, and the *Quakers* a pack of obſtinate *Heathens*. He is unfit to defend *Chriſtianity*, whoſe Works prove he doth not underſtand it, unleſs the *Jew* outward, with all his Envy, be the *Jew* inward; or a froward *Phariſee*, a good *Chriſtian*: No, No. *J. Faldo*, we affirm, hath firſt charged impious Errors upon us, and then abuſed our Writings to countenance them with; And though this be largely and effectually diſcovered not only in my *Anſwer* (at which he let fly a *ſquibbing Reply*) but in my *Rejoynder* too (being a more particular Reſumption of the whole Controverſy, and unto which he never yet made any Return) we ſee he hath Forehead enough to inſinuate as if the *Quakers* ſtill remained undefended. This is the Man that undertakes to *Curb my Confidence*, who begs ſo unreaſonably and importunately, and doth as good as threaten, if I refuſe his Terms; and which aggravates the Matter, he would have People believe, that I ſhift defending the *Quakers*, whilſt he is yet ſo manifeſt a Debtor to our Defences.

Well, but for all this, that it may ſufficiently appear we neither did nor do decline a Meeting with him; Let it be obſerved, 1*ſt*, That I gave him timely Notice of our *Wheeler-ſtreet-Meeting*, with an Invitation to be there, and went more in Expectation of him than *T. Hicks*, from a Report that *T. H.* would not, but that *John Faldo* intended to be preſent, though both thought fit to be abſent. 2*dly*, If he yet thinks it convenient to embrace that Offer already made, *viz. To be one of the four*, a Place he confeſſeth to have accepted at the *Barbican*-Meeting, even about another Man's Fact. Or *Laſtly*, If through the Apprehenſion he hath of T. H's *ill Elocution*, and great Conceit he hath of his own Oratory, with his better Skill at *Forming* and *Terming* the Queſtion, he can prevail with the *Baptiſts*, to be their Mouth in the preſent Controverſy, we ſhall through God's Aſſiſtance be ready to embrace any convenient Time and Place for a free and publick Meeting.

And that he may not think himſelf unconcerned in this Propoſal, nor want any Encouragement we can well give him to accept it, I do hereby offer at ſuch a Meeting or Meetings, firſt, *To prove him, as well as* T: Hicks, *an Abuſer of us and our Writings by Forgery and Perverſion*; And next, *to maintain thoſe Doctrines which are indeed believed and aſſerted by us, to be Scriptural, and therefore* Chriſtian. And if this will not pleaſe him I ſhall not think my ſelf obliged to gratify every nice and critical Humour he is troubled with; but leave him to tire himſelf with the Pain of his own manifeſt and merited Diſquiet: Though my Soul beſeecheth Almighty God, if it pleaſe him, to turn him and the Hearts of our Enemies, that they may ſee how much they wound *Chriſtianity*, in pretending to defend it, and grieve that Holy *Spirit* which would lead them into *Holineſs*, *Meekneſs*, *Patience* and *Love*, by theſe Tempeſtuous Aſſaults upon the *Faith*, *Practice* and *Perſons* of their Harmleſs Neighbours.

I am a Real Friend in the Univerſal Principle of God to all Men, and therein ſeek Peace with all Men,

12th of the 9th
Month, 1674.

William Penn.

THE SKIRMISHER Defeated, AND TRUTH Defended.

BEING An Answer to a Pamphlet, Entituled, *A Skirmiſh made upon* Quakeriſm.

By William Penn.

Jam iii. 13, 14, 16. *Who is a Wiſe Man, and endued with Knowledge among you? Let him ſhew out of a Good Converſation his Works with Meekneſs of Wiſdom: But if ye have bitter Envying and Strife in your Hearts, Glory not, and Lye not againſt the* Truth: *For, where Envying and Strife is, there is Confuſion, and every Evil Work.*

OF all the Evils that attend *Controverſie about Religion*, there is none more Odious and Provoking, than that of *Miſ-ſtating Principles, and giving* That *under Men's Names, to the World, for their Doctrine and Judgment, which they abhor to believe, much more to aſſert and divulge to others.* And this I hope, I may without Offence add, *That to be* Miſrepreſented *hath moſtly been the* Lot of TRUTH in all Ages, *and Her peculiar Difficulty and Suffering from the World: For, no ſooner has* Almighty God *Bleſt Mankind with farther Diſcoveries of His Heavenly Will, and Divine Helps to perform it, than ſome or other, and thoſe not a* Few, *have immediately oppoſed themſelves to that Work, and the Lovers and Abettors of it: Nor have thoſe Adverſaries been of the* Rabble, *Men of no Letters, Education, or Pretence to Religion,* by no Means, *much the contrary, the* Learned Crew, *the* Clergy, *that* Great Corporation of Religion; *it hath been generally ſuch, the* Chemarims, Men of the Black Robe, *that from a Pretence to Greater Knowledge than others, an Education in the Studies of Divinity, a Peculiar Warrant and Miſſion, with the Countenance of Worldly Authority, have uſed their Skill, and employed their Abilities to traduce* TRUTH, *and ſtigmatize* Her Followers; *expoſing Both to the Fury or Mockery of the World:* Tell me when this fell out otherwiſe, and allow me Scripture-Story but to be True and Sacred.

I pretend not now to write an *Hiſtory*, no nor to Epitomize that which is already writ, nor need I, for the Caſe is evident; but becauſe Examples are ſo ready, I will inſtance in Him that ſaid, *I am the Way, the Truth, and the Life:* One While the *Scribes and Phariſees took hold of his Nonconformity to their Cuſtoms, and then He was a Deſpiſer of* Moſes, *a Breaker of the Law, One that made Void the Traditions of the Fathers:* Another While, *He was a Mean Fellow, but a Carpenter's Son; And what Man of Quality would follow Him? Or who would make a* Meſſiah *of a Mechanick? Or a* Saviour *of ſo Servile an Offspring?* But when this would not do, *Then He was a* Samaritan, *and had a Devil, and Caſt out Devils by* Beelzebub *the Prince of Devils;* thereby rendring His Perſon hateful to the *Jews*, that refuſ'd all Commerce with the *Samaritans*, and his Wonderful Works ſuſpected of a Diabolical Power, leſt the People ſhould believe in Him. But this Trick failing, and the People believing, leſt any of Note ſhould be taken with him, they fling out, *That he was a very Idiot, one that knew not Letters; and that none followed him but*

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thoſe that were Curſed, and knew not the Law, the Rabble, the Vulgar, and Illiterate People. But when this Stratagem ſucceeded not to leſſen his Reputation, and queſtion his Pretences, they bruited up and down, that for all his pretended Perfection, *He was a Looſe Perſon, a Wine-Bibber, a Companion of Publicans and Sinners, not fit to be the Leader of a Strict Sect, nor qualified for ſo Glorious a Work as that of the* Meſſiah's. God ſtill blaſting their Deſigns, and the People flocking after Him, admiring His Doctrine, His Authority, His Wiſdom, and His Miracles, the *Jewiſh* Council of Doctors and Rabbies roundly accuſe Him of *Blaſphemy*, and have the Confidence and Cruelty to ſeek his Life, telling *Pilate*, that *They have a Law, and by their Law he ought to Dye*; but *Pilate* ſcrupling the Matter, and finding their Proofs ſhort, faints in their Buſineſs, which they perceiving, with one loud Cry, as it were Daring *Pilate* to deny them their *Murderous Ends*, tell him, *He is an Enemy to Cæſar*, hoping, though *Pilate* would not concern himſelf with their Laws and Cuſtoms, yet that being *Cæſar*'s Deputy and Officer, he would not ſuffer any Man to live that was a Declared Enemy to *Cæſar*'s Government; and they had their End.

Nor did his *Diſciples* fare better, *who were accounted Enemies to the Law and Scriptures, Seducers, Deceivers of the People, Peſtilent Fellows, Sowers of Sedition, Turners of the World upſide down*, &c. But who were they that made this Lamentable Oppoſition? Were they *Literally Heathens*, or *Profeſſedly Infidels?* No ſuch Matter; for that might have in ſome Senſe extenuated the Crime, at leaſt have ſpoil'd our Parallel; *but they were the Offspring of* Abraham, *Great Scripturians, to whom pertain'd the Covenants, Promiſes, Adoption*, and if we will take their Word for it, *Children of God, in Bondage to None*; though it's not to be doubted but that they were by *Nature Heathens*, and for all their Great Profeſſion, *Infidels in Spirit, and Great Slaves to Sin, and Children of the Evil One, all this While.* Now this has been our Caſe, who are in Reproach called *Quakers*.

In the Firſt Place, we muſt honeſtly and plainly confeſs, before *Almighty God*, and all Men, that we have been of the Common Maſs of Mankind, and had our Converſation in the Times paſt, in the Vanities, Pleaſures, Sports and Luſts of this World, Living in ſome Reſpect, *Without God and Chriſt in the World* (though under a Profeſſion both of God and Chriſt, as the moſt Part of *Chriſtendom* (ſo called) do at this Day;) and in this dead Eſtate to the Living Senſe and Enjoyment of God and Chriſt in our Souls, the Lord Viſited us, and by *His own Convincing and Reproving Light, Power and Spirit, hath he awakened us, and brought us to behold Him, whom we, under all our Profeſſion of Religion, had more or leſs grieved and pierced with our Vain Thoughts, Idle Words, and Unholy Actions*; and to Sorrow with True Godly Sorrow, and be in unfeigned Bitterneſs, as for our Firſt-Born, or our Only Child; *the Lord thus Redeeming us through his Holy Rebukes and Judgments, from an Evil Converſation, and Converting us to Himſelf by His own Righteous Law in our Hearts.* And when it had pleaſed God thus to rouſe us out of our Carnal Security, and Fire our Houſe of Empty Profeſſion about our Ears, and open the *Book of Conſcience*, and call us to Judgment, kindling his Holy Terrors in our Hearts, becauſe of our paſt Converſation, that had been in the Vain and Sinful Faſhions and Cuſtoms of the World, calling *God our Father, and not Born of Him*, and *Chriſt Lord*, and not by *His Holy Spirit*, neither had taken up *His Daily Croſs*, to the ſlaying of our own Wills and Carnal Affections, notwithſtanding the great Profeſſion that we in Words made of *Him*, and the *Chriſtian Religion*, we came to ſee that *True Chriſtianity* was another Thing than the World apprehended, and that *as he was no more a* Jew *that was one One outward, ſo neither was he a* Chriſtian *that was one outward; but he was a* True Jew *and* Chriſtian *that was one inward, whoſe Praiſe is not of Men, but of God*; in this Zeal that God had begotten in us for his Living Way, the Spiritual Circumciſion, the *Right Chriſtianity*, namely, *To be Chriſt-like, to do the Will of God in Earth as it is done in Heaven, to Live Unſpotted from the World, and no more we to Live, Rule and Order, but Chriſt that Liveth in us, which is to have Eternal Life abiding in us.* In this Godly Zeal, I ſay, for this Pure and Living Way, we frequently teſtified to all People, *What* GOD *had done for us*, where *He* found us, what *He* Diſcovered to us, what *He* Condemned us for, what *He* Redeemed us from, and what *He* had brought us to, earneſtly recommending the *Light of Chriſt Within, that manifeſts the Mind of Chriſt unto them*, vehemently decrying the Lifeleſs Profeſſion they *Worſhipped* GOD *the Eternal Spirit, in*; and ſhewing to them a more Excellent Way, becauſe a *more Pure and Spiritual Way*; *manifeſting to them how that they called* Chriſt their

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For this Teſtimony Sake hath the Devil raged, and plotted our Ruin ever ſince we have been a People, now like a Lion, then like a Lamb; one While in the Appearance of a Serpent, another While in the Shape of a Dove; but the *Lord God Jehovah* hath kept us hitherto, none of his Weapons have yet proſpered, and 'tis our Faith none ever ſhall; for our Confidence is in him whom the Winds and Seas obey.

Sometimes they tell us of our Novelty, as the *Jews* did Chriſt; Abraham *was before thee,* ſay the *Jews*; *Before* Abraham *was, I am,* ſays *Chriſt*; the *Chriſtians* were counted *Upſtarts* both by *Jews and Gentiles*; yet their Way, and ſo ours, the Pure, Plain, Spiritual Religion and Worſhip, was before *Jew or Gentile* were; anon we are *Ignorant, Illiterate, Mechanical*; by and by we are *Subtil Jeſuits, Crafty Deceivers*; then *Familiſts,* as quickly *Papiſts*; by ſome counted Enemies to *Cæſar*; by others *Temporizers*: Our Viſage is continually marr'd in the Eyes of the *Outſide Chriſtians,* as was our Bleſſed Lord's and Maſter's in the Eyes of the *Outſide Jews*; for what can eſcape their Cenſure; there is a Sort of Men nothing pleaſes; one ſays we are *Socinians,* owning Chriſt to be but *Meerly a Man*; another, that we are *Sabellians* and *Valentinians,* and *deny the Manhood of Chriſt*; ſtarts up a Third, and ſays, *The* Quakers *expect to be Juſtified by their own Works*; a Fourth preſently crys out, *They will do nothing unleſs the Spirit moves them* (how are the Works ours then?) *Some Impriſon us, becauſe for Conſcience-Sake we cannot take up Arms*; Others, *For Fear we ſhould.* Again, *our Plainneſs in Apparel* is concluded *Singularity*; Our *Proper Speech, Rudeneſs*; Our *Scripture-Dialect, Canting*; If we conſcientiouſly refuſe them our *Hat, 'tis Pride*; If out of Pure Tenderneſs we cannot *Swear, 'tis Contempt of Authority*; and if we deny to *Pay the Parſon Tythes, 'tis reputed Robbery,* though we have nothing for our Money of him: In fine, our *Silence* goes for *Sullenneſs*; our *Sobriety* for *Moroſity*; our *Frugality* for *Covetouſneſs*; and *for our Doctrines,* they are *only Antipodes to Truth*; for we are made to *Deny God, Chriſt, Spirit, the Immortality of the Soul* (yet that we hold our Souls to be God, Chriſt, and Holy Spirit too) *that we deny the Scriptures, Miniſtry, Church-Ordinances, Juſtification and Salvation by Chriſt, the Reſurrection, Rewards and Puniſhments*; and which is yet farther obſervable, as it fared with our Deareſt Maſter and His Followers then, The *Scribes, Phariſees, Sadducees, Galileans,* &c. ready before to devour one another, immediately united, and combined to oppoſe, traduce, trap, and enſnare them; ſo has it fallen out with us; for the Hand of every Party hath been lifted up againſt us; I ſcarcely know one that is under any *Conſiderable Notice in Chriſtendom,* (however Violent and Irreconcileable among themſelves) that hath refuſed that Common League and Confederacy, or that hath not by ſome or other of it's principal Agents, Vigorouſly, if not Scornfully and Perſecutingly, decry'd and oppos'd us; yet we are Alive, and a *People,* Bleſſed be the Name of the LORD. This leads me to aſk the Queſtion, *Why did they ſo uſe our Bleſſed Lord and His Diſciples?* The Anſwer is eaſie, *Becauſe they ſaw Him not, they knew Him not, nor His Followers as they were; they had loſt their Divine Savour, and profeſſed the Words and Sayings of* Moſes *and the Prophets, not in their Life and Spirit*; and I can give no other Reaſon why we are ſo little known to the World of *Chriſtians* in our Age, than that they hold generally the *Chriſtian Profeſſion out of the Chriſtian Nature, Life and Spirit*; for we are the moſt miſ-underſtood and miſtaken of any People, whence it follows, that our *Antagoniſts* of every Party, have charged us with Doctrines and Principles not of our owning, but their own Miſtaking, if not Inventing, which is worſe. 'Twere too tedious to enumerate all their Attempts, there are not leſs, I believe, than One Hundred Books extant, Two Thirds of the moſt of them are Imagination, Romance,

mance, Fiction, and no Judgment, or Doctrine of ours. This is Notorious by our Anſwers; and I hope every Man's Word is to be taken about what his own Faith is, though not in the Proof of his Faith, to be a True Faith.

Of later Times, Two Perſons have excelled in this Way of oppoſing us, *Thomas Hicks* and *John Faldo*; they are both Anſwered, according to their reſpective Tracts; and their farther Defence remaineth hitherto unattempted by any.

'Tis with a Paſſage in my Anſwer to *J. Faldo's* firſt Book, that this ſame *I. C.* ſtiled, *A Miniſter of the Goſpel*, and a *Skirmiſher* too, offers at an Encounter: I queſtion not his Courage ſo much as his Skill; he ſhows Will enough, but his Abilities fail him: I am willing enough to perſwade my ſelf, *That he is more Novice than Soldier in this War*, and that this is rather a Spurt of Heat, then a Deliberate Action; for Wiſe Men count their Coſt, Fools only invade without Force. I hope he will not be angry with me for this Opinion of him; I am ſure he ought not, if he be *A Miniſter of the Goſpel*; I know not how he will take it as a *Skirmiſher*, an Employment of ſo different a Nature; but certain it is, that Miſtake is more pardonable than Malice, and Ignorance excuſable than Fiction: I would not willingly fall upon him with thoſe ſevere Terms, and put him upon that Difficulty I have been conſtrained to treat others with, and reduce them to; I would chuſe rather to inform, than chide him; only I muſt tell him, that he is fallen into the Road of as great and arch a Perverter of our Writings and Sayings, as any Enemy that ever appear'd againſt us, and improved his Miſtake upon us, by as many Foul, Impious, and Deteſtable Conſequences *(even to a Tautology)* as any other Adverſary hath done, which would make one think, that there was more of Deſign than Accident, and Premeditation than Inadvertency in the Buſineſs. Be it as it will, the Man pretends to be offended at me, and endeavours to make others offended too. 'Tis highly fit as a *Chriſtian-Man*, that I do my Beſt to remove the Reaſon of it, and that I ſhall, by the Help of Almighty God.

Firſt then, I will ſet down that Paſſage of mine, which he makes the Reaſon of writing his Pamphlet, and annex ſome of the Conſequences he draws from my Words, by which he would render them and me *Odious to his Reader*, and then fall to my Defence, which will not be difficult, and, I hope, not tedious to my ingenuous and inquiring Reader.

No Command in the Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conſcience — It is Conviction that can only oblige to Obedience — When any Man is Convinced, that what was commanded another, it required of him, then, and not till then, he is rightly Authorized to perform it.

Theſe Parcels has he cull'd out of a Book of mine, called, *Quakeriſm a New Nick-Name for Old Chriſtianity*, I writ in Anſwer to *John Faldo*'s Book, Entituled, *Quakeriſm No Chriſtianity*.

Quakeriſm a New Nick-Name for Old Chriſtianity, pag. 71, 72.

Let's now ſee the Uſe he makes of them, and what Language he makes them to ſpeak.

That this Poſition opens the Flood-Gate to all Error, Atheiſm, Impiety, and Wickedneſs; and that it is the Overthrow of all Law and Government, pag. 2. *That Sins of Ignorance are no Sins; for all Conviction is by Knowledge. — That this juſtifies* Paul's *Blaſphemy and Perſecution, and groſs Sins againſt the Goſpel, becauſe he did it ignorantly*, pag. 3. *It juſtifies all Erroneous Doctrines, and Practical Miſapprehenſions, and whatever Vices lie in the Underſtandings of Men.* —— Penn's *Poſition doth juſtifie the* Iriſh Rebellion, *the* French Maſſacre, *the* Marian Perſecution, *the* Ten Perſecutions of the Primitive Churches, *the* Gun-Powder Treaſon, Judaiſm, Mahometaniſm, Paganiſm, Popery, *and* all Erroneous Sects and Parties in the World, with all their Falſe Principles and Practices. *Chriſt ſaith*, It is Life Eternal to know God and Jeſus Chriſt, *Joh.* 17. 3. Penn's *Poſition ſaith, If you are Ignorant and Unconvinced, no Law can lay hold on you; if you be deluded, and practiſe according to the Conviction of your deluded Mind, you are warranted by the Commands of God, which do all center in Conviction*, pag. 4. Again, *If this Poſition be true, then* Conſcience *and* Conviction is God; *and whatever* Conſcience *ſays, muſt be done, be it Right or Wrong; and it lies* in the Power of Conſcience, *to make void all the Laws of God, and do what it pleaſeth.* —— *It will alſo follow*, That he is the moſt free from Sin who hath the moſt Seared Conſcience, *and that the ready Way to* Obedience and Salvation, *is to Debauch and Sear the* Conſcience. —— *If* Conviction *be the* Ground of Obedience, *and the* Authority of Scripture *depend upon*

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Prepare to anſwer the Righteous Judge, if your Conſcience be blinded and ſeared now, it will be open and awaken then.

This, Reader, concludes his two Sheets of *Skirmiſh* upon me: But, by the Way, it ought to ſound very ſtrangely to my Reader, *that a Man ſhould profeſs Conſcience and Conviction for this long Anathema againſt Conſcience and Conviction:* But by that Time he is as well acquainted with theſe Sort of Men as I am, he will leave off wondering that ſuch Men contradict themſelves; indeed they live by it.

But what ſhall I do or ſay to this *Goliah?* Behold the *Spoil* of his *Skirmiſh!* He has invaded my Body and Soul, Religion and Life; theſe he thinks he leads away in Triumph after him; for I am (if he may be believed) by my Doctrine, an *Heretick, a Blaſphemer,* an *Atheiſt,* a *Traytor,* a *Regicide,* a *Parricide,* a *Murderer* of my *Kindred* and *Neighbours,* a *Deſtroyer of all Government, Divine and Human,* and a *common Enemy to Mankind, unfit for this World, and for Heaven in the next,* unleſs I repent, which ought to be very queſtionable to ſo diſſolute and impious a Wretch, as this pretended Miniſter of the Goſpel in his *Skirmiſh* hath been pleaſed to render me; what remains, but that the Dogs or the Lyons devour me, the Rabble or Government ſacrifice me? I am only fit for *Prey,* if this be true; what now ſhall I do, revile him? *by no Means*; revenge my ſelf by a bitter and invective Anſwer? *No ſuch Matter*; but may not I be angry with him? *Not a Jot*; What then? *Pity and Inform him, though a Parſon*; I think ſo too; wherefore overlooking all ſuch Provocations, I begin and proceed in this Method.

Firſt, I cannot but take it very ill, in Caſe I were unſound in any one Doctrine, not through Inadvertency, but knowingly and premeditately, that he, without any farther Search or unqueſtionable Proof, ſhould fault and impeach the Way I profeſs, and upbraid an entire People with my Miſtake; I aſk if this be the Way to perſwade me that he is a true Miniſter of the Goſpel, one that is zealous to promote the Commandments of God, that in doing this hath broke *that* of loving his Neighbour as himſelf, and doing unto others as he would have them do unto him; *William Penn* holds a groſs Error, *therefore the People called* Quakers, *and the Way they profeſs, muſt be ſkirmiſh'd upon with the foul Names of Murderers, Rebels, Traytors, Atheiſts, Hereſy, Blaſphemy, &c.* What Part of *Logick* or *Philoſophy* is this? None, I think; I am ſure there is neither Law nor Goſpel for it;

but 'tis too frequent with many to live in the Tranſgreſſion of thoſe Commandments they verbally admire, even then when they are pleading for them.

In the next Place, I muſt needs obſerve to him his Diſingenuity in telling me, *He would be glad to make the beſt of my Poſition*, after he had manifeſtly made the worſt he could, his two Sheets being ſtuffed with the moſt abominable Conſequences it had been poſſible for any Man to invent or aggravate againſt me; this ſeems to be a Degree beyond Ignorance, and looks very ſcurvily for a Man of his Function and Pretences, Skirmiſhing laid aſide.

But that which weighs the moſt with me to ſuſpect my preſent Adverſary of unfair Dealing, (to let ſuch Words as Forgery ſlip for this Time) is his taking my Matter to Pieces, clipping Sentences, and dropping that by the Way, which read with the reſt, would, in my Apprehenſion, have defended the Paſſage from the Poſſibility of any reaſonable Exception. Shall four Lines and an Half of a Book of above 250 Pages, and thoſe cull'd too out of three ſeveral Places, reprobate the Book, the Author, his Religion, and the Body of People he relates to? I hope he has ſo much Conſcience and Conviction left, upon ſecond Thoughts, (if for my ſake he is not out of Charity with both) as to condemn this Sort of Proceeding with us; but perhaps he will tell me, I make too much of it, and that it was but a Skirmiſh; if ſo, then no Battle or ſolid Encounter of both Armies, and if not, How came we and our Religion to be defeated, and taken, in his Apprehenſion; doubtleſs this muſt go but for a Vapour, and proves the Parſon more a Man of his Words than of his Deeds.

Nor is this all the Ground of my Jealouſy, for unleſs he had met with my Book by Accident, and had caſt his Eye only on thoſe three Places, not reading what went before, came between, or followed after, (a Thing ſcarcely poſſible) and upon that tranſient Notice had ſally'd forth, and ſkirmiſh'd upon me, (a Raſhneſs no Man in his Wits would be guilty of) or that when he had fallen ſo patly on thoſe three Places, he reſolv'd to ſee no more for fear of being better inform'd, a Diſingenuity greatly unbecoming a Man of his Pretenſions, it muſt and will follow, that he did knowingly and on Purpoſe omit both giving his Reader the Reaſon of this Part of the Controverſy between me and *John Faldo*, and my Senſe at large in Defence of our firſt Poſition; which done, would have ſav'd him the Trouble and Danger of a *Skirmiſh*, and me the preſent Pains of giving him this *Repulſe*. And here I intreat the *Reader's* Patience for a little Digreſſion, if yet it be one.

John Faldo writes a Book, called, *Quakeriſm no Chriſtianity*; in it he charges the People called *Quakers* with ſeveral erroneous Principles, whereof one is in general Terms, *That we deny the Scriptures*, upon this he beſtows Nine Chapters; One of them is taken up with this Title, *That the* Quakers *affirm the Doctrines, Commands, Promiſes, and Holy Examples expreſſed in Scripture, as ſuch, not to be at all Binding upon them.* To this Book I return'd my Anſwer, entituled, *Quakeriſm a New Nick-Name for Old Chriſtianity*; I follow him Chapter by Chapter in my Courſe, I undertake him upon this Head. To prove his Charge, he produces a Paſſage out of *Edward Burroughs's* Writings, much at the ſame Rate that this *Adverſary* quotes me, and ſuch Harmony they hold, that they fall both upon the ſame Conſtruction of us, as if they had compared Notes, or had abuſed us by Inſtinct. This I complain of in my Anſwer to *J. C.* how comes *J. C.* to make the ſame falſe Step, and yet have read that Anſwer; *E. Burroughs's* Words were theſe, as cited by *J. F. That is no Command of God to me, what he commanded to another; did any of the Saints which we read of act by the Command which was to another, not having the Command to themſelves*——This *J. F.* improves at the ſame Rate that *J. C.* doth mine, to wit, *That it opens a Way to all Lewdneſs and Impiety, and hath all Iniquity in the Womb of it,* extending theſe Words to all Laws, which (as I make appear in my Anſwer, however overlook'd by this Man) were limited by *E. B.* and me, to *Temporary and extraordinary Caſes.*

Had *J. F.* been quiet here, I could have hoped that he had both ſeen and ſorrowed for his Miſtake; but he perſiſts in his horrid Abuſe of *E. B.* and begins at the ſame Rate with me for defending him: This is in his *Vindication* of his former Book, to which I *Rejoyn* at large in Defence of my Anſwer, reſume the Controverſy entirely, diſtinguiſh of his Fallacies and Miſrepreſentations, and aſſert and maintain our own Principles, confirming them with ſome Hundreds of reputed Authorities, as well of former as more modern Ages. In this Diſcourſe (hitherto unattempted by any) I make a farther Defence of *E. B's* and my own Senſe from

J. F's

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That this Injury done me may more diſtinctly appear, I ſhall here ſet down once more (I hope without Offence to the Reader) the preſent Parſon's Text, not his Sermon, that's too tedious.

——*No Command in the Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conſcience——It is Conviction that can only oblige to Obedience——When any Man is convinced that what was commanded another is required of him, then, and not 'till then, he is rightly authoriz'd to perform it.*

I omit to mention his Comment; but every Thing that is vicious, prophane and diabolical he makes to follow upon theſe Premiſes.

That my Reader may the better ſee whether my Matter and Deſign, at large, merits any ſuch Conſtructions, I chuſe to inſert, and that as the beſt and brieſeſt Way, the 5th Chapter of my *Rejoynder* to *J. Faldo*, which contains his *Charge* and *Proof*, my *Anſwer* (thus pared and patched by *J. C.*) his *Reply*, and my *Rejoynder*, as a more compleat Defence of *E. B's* and my Aſſertion againſt the vile Interpretations of *J. Faldo*, ſo dextrouſly followed by *J. C.* and therefore equally fit for him.

Here follows the 5th Chapter of my *Rejoynder* to *J. F.* containing a Vindication of my Doctrine from any ſuch Evil Conſequences as are by *I. C.* charged upon it, with this farther Advertiſement, that the Reader obſerve, that thoſe Lines of Capital Letters are the Paſſages quoted by *I. C.* and all the reſt of my Anſwer in the Common Letter, with Comma's on the Sides, herein recited, and much more, is wilfully omitted by my Adverſary; alſo the Reader is deſired to conſider of the Notes at the Bottom, by which he will be helped to underſtand the Diſingenuity of *I. C.* againſt me, my Friends, and our holy Profeſſion.

Of Scripture-Commands, what are binding, and what not. Our Adverſary's Diſingenuity obſerved.

p. 34. BUT however, he has fail'd in his laſt Chapter, doubtleſs he thinks he has done my Buſineſs in this; he begins like himſelf.

Rep. *My Charge and Argument in this Chapter is, The* Quakers *affirm the Doctrines, Commands, Promiſes, holy Examples expreſſed in Scripture, as ſuch, not to be at all binding to us; ſuch an Argument, and ſo prov'd by me* (mark Reader) *as a Thouſand* Penns *can never invalid it.*

Rejoyn. What can there be more conceited than this? He muſt live very lonely, and far from Neighbours, that proclaims ſo much Praiſe to himſelf, and have wonderful Confidence to bid Defiance ſo vainly to others.

Reader, I beſeech thee for the Truth's Sake, on whoſe Side ſoever thou ſhalt find it to be, to examine with all Impartiality his *Charge*, our *Anſwer*; his *Reply*, and our *Rejoynder*: If his Honeſty, Reaſon and Juſtice hold any Proportion to his great Confidence, we yield: But if upon an impartial Conſideration he ſhall be found to clip and pervert our Matter, and to ſhuffle with us in his own, once do a poor People Right, in giving Judgment againſt this horrible Injuſtice.

The *Charge* thou haſt heard, the *Proof* was this, *That is no Command of God to me, what he commanded to another: Did any of the Saints, which we read of, act by that Command which was to another, not having the Command to themſelves,* &c.

Now, before I give my Anſwer, as it was ſet down in my Book, I ſhall inſert his Quotation of my Anſwer.

Rep. (p. 34, 35.) *To this, ſaith* P. *I anſwer briefly and plainly, and he is as good as his Word. No Commands, ſaith he, in the Scripture, are any farther obliging upon any Man, than as he finds a Conviction upon his Conſcience, otherwiſe Men ſhould be engaged without, if not againſt Conviction; a Thing unreaſonable in a Man.*

Rejoyn. He has a notable Way of Contracting his Adverſary's Anſwer; I will ſet down what I writ, faithfully, plainly, and briefly.

Page 71,72,73. “ *Edward Burroughs*'s Expreſſions may be taken two Ways, and “ both ſafe enough to the Honour and Credit of the Scripture, though not to the “ Charity or Honeſty of *J. Faldo*. Now follows that Part he cited. NO COMMAND IN THE SCRIPTURE IS ANY FARTHER OBLIGING UPON ANY “ MAN, THAN AS HE FINDS A CONVICTION UPON HIS CONSCIENCE, (*a*) other-

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“ (*a*) otherwiſe Men ſhould be engaged without, if not againſt Conviction, a
“ Thing unreaſonable in a Man; Therefore the *Apoſtle*, when he wrote to the
“ Church, exhorted them not to do thoſe Things whereof they were (*b*) aſhamed,
“ to ſhun what was manifeſted to be Evil; and affirms, *that whatever might be*
“ *known of God was manifeſted within, for God had ſhewn it unto them.* (c) SO
“ THAT CONVICTION CAN ONLY OBLIGE TO OBEDIENCE; and ſince
“ what works that Conviction is the *manifeſting Light, univerſal Grace, or quickning*
“ *Spirit in the Heart of Mankind*, it follows, that *the principal Ground for*
“ *our Faith in the Scriptures, and Reaſon of our Obedience to the holy Precepts therein*
“ *contained, is the Manifeſtation, Conviction and ſecret Drawings of the Light*
“ *or Spirit of God in the Conſcience:* And thus E. B's Words are ſound and ſcriptural,
“ for the Scriptures are chiefly believ'd to be true upon Conviction, therefore
“ every Practice therein; AND WHEN ANY MAN IS CONVINCED,
“ THAT WHAT WAS COMMANDED ANOTHER, IS REQUIRED OF
“ HIM, THEN, AND NOT TILL THEN, HE IS RIGHTLY AUTHORIZED
“ TO PERFORM IT. Again, Such Commands either relate to *Ordinary* or *Extraordinary*
“ *Caſes*; (*d*) By *Ordinary Caſes*, I mean ſuch as chiefly concern *Faith*
“ and *Holy Life*, which are general, permanent and indiſpenſible, and then I deny
“ his Conſequence. By *Extraordinary Caſes*, I underſtand Moſes's *going to* Pharaoh,
“ *the Prophets ſeveral Manners of Appearance to the Kings, Prieſts and People*
“ *of* Iſrael, *with other Temporary Commands, relating to outward Services*; &c.
“ (*e*) And ſo we ſay, that what is commanded *One* Man, *is not binding, as ſuch,*
“ *upon another:* But when the Lord ſhall ſay, *If thou ſinneſt, thou ſhalt die*; *If*
“ *thou keepeſt my Commands, thou ſhalt live*; *Be ye holy, for I the Lord your God*
“ *am holy*; —— *For your ſelves KNOW YE NOT how ye ought to follow us?* &c.
“ I ſay, theſe Precepts and Examples are obliging upon all; Why? Becauſe they
“ more or leſs meet with a Conviction in the Conſciences of all: For I am perſwaded,
“ none that has a reaſonable Soul, who has not (*f*) out-lived his Day, but
“ would readily ſay, Theſe are true and weighty Sayings; *For Faith in God, and*
“ *an holy ſelf-denying Life, are neceſſary both to Temporal and Eternal Happineſs.*

It was, *Reader*, to this ſober Anſwer he flung out his foregoing *Rant*, and makes this following Comment and *Reply*, viz. ſays *J. Faldo.*

Rep. *They are no Commands unleſs we think ſo. 'Tis no Sin to break all the Commands in the Bible, if our Conſciences can be ſo blind, dead or hardened, as not to tell us 'tis a Sin. They who thought they did God good Service in killing his Servants did not ſin in the leaſt, becauſe they were not convinced of a Command to the contrary. To vindicate my whole Chapter concerning the Scriptures. 'Tis a Principle that hath all* (*g*) *Iniquity in the Womb of it. Who can find Names for ſuch Impious Principles?* Penn *hath oppoſed, ſcorned the Truth, vilified it's Teachers and Defenders, ſo as ſcarce ever Man did; vented the moſt pernicious Errors, told abundance of thoſe Things that are known to himſelf to be falſe.*

Rejoyn. Reader, This is all the Juſtice and Reaſon I can have from this pretended *meek and ſuffering Non-conforming Parſon.* What would ſuch Men do, had they as much Power as Anger? But I ſhall leave him with his Pride and Paſſion.

(*a*) Ought any Man to obey what he does not know? and is not Knowledge *Conviction*? I provoke him or any to give me a Scripture for that. But more of this anon; obſerve what follows.

(*b*) The Apoſtle here does plainly exhort them to make their Conviction their Rule, for there was ſomething in them that brought Shame over them for their Evil Deeds, the true Light and Spirit, that makes known what of God is to be known in Man.

(*c*) True ſtill; for Man can't ſee without Eyes, nor act without Knowledge: But the Queſtion is What Conviction this is; the Words prove that it is by the Light and Spirit of God; then the ſeared Conſcience and debaucht Mind *I. C.* ſpeaketh of are plainly excluded; here I mention the *Conviction* and that which works it; What Countenance doth either give *I. C.* to heap theſe foul and Impious Conſequences upon me?

(*d*) This plain Diſtinction I made is left out by him, that he might the better have his Ends and conceal the Injuſtice of his Work.

(*e*) This is a direct *Contradiction* to his Inference and Allegation, who would have me to hold, that what is in any Caſe commanded one Man, is not binding upon another, when I limit it to Extraordinary Caſes, and juſt after ſay, that the Moral Commands of God are obliging upon all. How is it then that I deny the Ten Commandments to belong to all Men, or that I hold, Men may kill, ſteal, &c. and not be culpable? O diſingenuous Man!

(*f*) This Out-living their Day plainly ſhews, that I excluded ſeared Conſciences; how then do I make a ſeared Conſcience my Rule of Obedience, or the readieſt Way to Salvation?

(*g*) Is not this the Language of *I. C*? Are they not Brethren in Abuſe?

ſion. Is there any Thing more clear, than that he extends the Words of *E. Burroughs* to *Ordinary Caſes*, which were wholly writ about *Extraordinary*; and that he takes no more Notice of my *Diſtinction*, than if there had been none made? As if it had been formerly an equal Sin for any *not to be Circumciſed*, and *to* (h) *Murder his Father or Prince*; or that there was the ſame Conviction univerſally upon the Conſciences of all Men, *not to wear Linſey-Woolſey, as to do by others as they would have others do to them.* Levit. 19. 18, 19.

That what we ſay was *E. Burrough*'s Meaning his own Words undeniably prove: ‘ One, ſays he, was ſent to (*i.*) baptize, and another to preach the Goſpel: which were particular and extraordinary Commands. He clearly ſhuffles and evades the dint of my Anſwer, and would run us within the Borders of *Ranteriſm.* The (*k*) Queſtion is not, *Are God's Commands no Commands, unleſs we think ſo, and therefore no Sin to break all the Commands in the Bible*, which is the Comment he beſtows) upon us) but whether this or that ſpecial Injunction to any Particular Perſon or Perſons, to this or that peculiar End, be warrantably imitable, without ſufficient Conviction and Commiſſion: Muſt *J. F.* Baptize becauſe *John* Baptized? or turn Preacher becauſe *Peter* was one? *E. B.* only denyed Imitation of Ancient Times in Temporary and Shadowy Services, and all thoſe Preachings, Prayings, Ordinances and Churches, that have not (as *Peter Martyr* well expreſſes it) *the Holy Spirit for their Root.* So that inſtead of his holding a Principle that hath all Iniquity in the Womb of it, *John Faldo* firſt perverts his Words, and then to confute them both implies a Denial of the Holy Spirit to be the only right Leader to the Performance of Goſpel Prayer, Preaching and Ordinances, and of gathering of Evangelical Churches, and does as good as tell us, that God's Commandments are ſuch to him, not becauſe of any Conviction in himſelf of the Juſtneſs of them, but from the Teſtimony of the Scriptures, which for all his high *Boaſts* of *Chriſtianity*, is a State far beneath thoſe *noble Gentiles*, who *not having an outward Law, were a Law unto themſelves, having the Effects of it written in their Hearts, their Conſcience bearing witneſs, &c.*

And this we may boldly ſay, That *ſuch as ever acted from that inward Senſe, never thought they did God good Service in Killing his Servants*, whilſt great Admirers of the Letter of the Scriptures, and who, as concerning this Commandment, *Thou ſhalt not Murder*, thought themſelves moſt unblameable, believed, *They did God good Service in killing his Servants.*

Nor can I think it ſo great a *Diſgrace* to our Cauſe, that we ingenuouſly profeſs the *Reaſon* why we deſire to fear God, and keep his Commandments, doing unto others as we would have them do unto us, *not ſo much to be from the Letter of the Scripture, as the Convictions of the Eternal Light and Spirit of God in our Conſciences*; as it ought to be unto *John Faldo* and his Adherents, who ground their Obedience upon the Letter of the Scripture, and not upon ſuch internal Convictions. What is it but to ſay, They could *Lye, Swear, Steal, Kill, &c.* (l) *without any Remorſe*, did they not find ſuch Injunctions and Prohibitions upon record? A Conſequence ſo deteſtable, yet ſo natural to their Principles, that if this render them not able Guides to the very Confines of *Ranteriſm* and *Atheiſm*, I ſhall gladly ask an Excuſe for my Ignorance. But that I may Leave nothing undone that may compleat the Satisfaction of every moderate Inquirer, I ſhall farther weigh and rejoyn to theſe Words of his.

They who thought they did God good Service in killing his Servants, did not ſin in the leaſt, becauſe they were not convinced of a Command to the contrary; nor the Idolaters in the Caſe of Baal, *becauſe they thought* Baal *to be a God indeed.*

Now, *Reader*, obſerve the Evaſion: (*m*) This Paſſage relates not to Men's practi-

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(*h*) Is not this a plain Diſtinction? What could be plainer againſt any ſuch Conſequences as *J. C.* draws, and to prove that I underſtood not what he renders me to have intended?

(*i*) How plentiful are the Evidences of our Innocency; and how diſtinctly may the Reader ſee that *E. B.* writ of Particular and Extraordinary Commands?

(*k*) Let me pray the Reader, and prevail with him to dwell a while upon this Paſſage, and do an Innocent Man, yea, an Abuſed People, Juſtice. Does this plead for *Ranteriſm, Atheiſm, Blaſphemy, Murder*, &c. as *J. C.* tells us?

(*l*) This is the Tendency of his Doctrine, who flies out upon Conſcience and inward Conviction, as if they were the only great Enemies of his Salvation.

(*m*) This notable Clauſe clears our Senſe more particularly, and gives a very plain Diſcovery of our Enemy's Diſingenuity. We ſpeak of Poſitive, J. F. and J. C. conclude our Argument againſt all moral Commands: Theſe are Miniſters of the Goſpel all this while, if they may be believed.

practiſing *what God commands*, or our Tenderneſs in imitating other Saints without Commiſſion, for fear we ſhould offer ſtrange Fire, which is our Queſtion; but their doing that which *God never commanded*, yea, *which Mankind in all Ages hath adjudged impious*, and which to be ſure, his Holy Spirit, that, *E. B.* ſaid, All Men ſhould wait to be convinced, aſſiſted and led by, in fulfilling God's Commandments, never moved any to. He unworthily draws a general Concluſion againſt us from meer particular Premiſes. It ſeems Men are to act without, if not againſt Conviction, upon his Principle; and that it is the ſame Thing with him, to commit moral Enormities from an Hardned Heart, and to be tender of taking up an external Practice, or performing ſome Religious Duty, without the Convictions and Leadings of the Holy Spirit. The Apoſtle ſaid to ſuch as had not as yet ſo full clearneſs as others, That *if any were otherwiſe-minded, God would reveal it*. Phil. 3. 15. He did not injoyn them, during that Scruple, to believe or practiſe the Thing doubted; but therefore did Perſecutors act inexcuſably in their fiery Zeal, becauſe their blind Conſciences checkt them not: Again, If *Blindneſs* came from Education, it is, though Blindneſs ſtill (and therefore it was baſely done of *J. Faldo* to ſay in our Names, that it is not Sin in the leaſt, *&c.*) more excuſable: for in the Days of ſuch Ignorance God winks: But if it be a (*n*) *Blindneſs, proceeding from long Diſobedience and Rebellion againſt the Convictions and Strivings of the good Spirit of God*, as his word *Hardned* implies, then, I ſay, it is not only very heinous in God's Sight, but thoſe Perſons can never be excus'd either from great Guilt, or the Senſe of it in themſelves, let them or *J. F.* talk never ſo much of Conſcience.

Beſides, the moſt Eſſential, and Univerſally Neceſſary Commands of God were through all Ages confeſt; both before there was any of thoſe Writings, we rightly call the *Scriptures of Truth*, from the *Law of Nature*, as many ſtile it, or rather the *Law of God placed in Man's Nature*, and ſince, where they have never been; Therefore, whatever *particular hardned and ſeared Conſciences* may ſay, we have the Conſent of Mankind, and their own Rebellion and Lewdneſs againſt them. But the Words of *J. Faldo* in plain Terms import, as if, 1*ſt*, Men were not generally convinced of the Righteouſneſs of the Moral Commands of God; but that Men keep them becauſe they are in the Bible only; which runs againſt the Teſtimony of Scripture, the Conſent of Ages, and the Writings and Judgment of the moſt honeſt and learned *Proteſtants*. 2*ly*, As if it were a like Evil, Conſcientiouſly to forbear Running, Willing and Striving in Matters of Worſhip without the Spirit's Conduct, and *ſearedly to plead for the Commiſſion of Murder and Idolatry*, becauſe Men of ſuch Conſciences boggle not at it (though that is more than *J. F.* can prove, I mean that they have no Stroke or Remorſe) 3*ly*, As if we could Worſhip, Preach, gather Churches, and adminiſter Goſpel-Ordinances aright without the Spirit. 4*ly*, That he is not convinced by any other Teſtimony than the Scripture without, of any Tranſgreſſion againſt God's Law. 5*ly*, It ſuppoſes, that if Men ſtay'd till the Spirit mov'd, they ſhould ſtay long enough (who vainly prate of Praying by the Spirit notwithſtanding) never conſidering that the Spirit ſtandeth ready to *Reveal* it ſelf to their Aſſiſtance and Aſſurance, who wait for it, and that all the *Children of God are led by the Spirit of God*, which being our Poſition, had it but been weighed by this Adverſary, he could not (methinks) have been ſo unjuſt in his Aggravations.

'Tis true, ſhould we believe as he doth, *that the Spirit is not to be waited for now adays to lead us*, or that *it is not ready to our Information, when we wait for it's Diſcoveries and Leadings*, our Aſſertion would look very abſurd and looſe; for it were to let fall all Worſhip, but not upon our own Principle, as I ſaid before; for *firſt*, all Worſhip to God ought to be performed by the Aſſiſtance of his Holy Spirit; for of our ſelves we can do nothing that is good! And *ſecondly*, God's Spirit is ready to aſſiſt, inſtruct and comfort thoſe that wait diligently and patiently for it; yea, God hath given it to the Rebellious, that it may judge them, if it do not lead them. It is ſuch *Proteſtant* Doctrine, that I wonder Men ſhould not know their admired Anceſtors Faith when they meet it: O great Degeneration into Hardneſs and Ignorance! *Laſtly*, There is the ſame to be ſaid againſt him that pretends

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(*n*) What ſays my Reader to this Paſſage and plain Proviſion made by me, againſt blinded, deluded and hardened, Minds and Conſciences? Does this agree well with my preſent Adverſary's ſwaggering Conſequences, eſpecially that which makes me to deny Sins of wilful Ignorance? What Goſpel can a Man ſo qualified be Miniſter of?

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to ground all upon the Scripture, that he objects againſt us, who plead for the Conviction of Conſcience, which the Inſtance of the *Jews Murder of our Lord Jeſus Chriſt* unanſwerably proves. There was a Law, that *Blaſphemers ſhould be put to Death*; by this Law they apprehended Jeſus, adjudged and got him to be executed: Theſe Men above any Age exalted the Scriptures as the Only Rule. Where lies the Miſtake? Not in the Scripture, but in their blind and envious Application of it. Now I aſk, if the only Way for them to have come to the true Senſe and Knowledge of him, and eſcaped that Wicked Murder and the deplorable Conſequences of it had not been *to have waited upon God for the* (o) *Conviction, Diſcoveries and Guidance of his Holy Spirit*, ſince Fleſh and Blood and the utmoſt Wit of Man, with the Exactneſs of the *meer* Letter of the Scriptures, could never give unto that Generation, the certain Diſcerning, Knowledge and Savour, of him, whoſe very Words themſelves were Spirit and Life? It was by a Divine Touch, Senſe and Knowledge given from above, that he was truly diſcern'd, own'd and follow'd of thoſe that believ'd in him, and cleaved to him; *(p)* therefore ſaid Chriſt, *No Man cometh to me but whom my Father draweth*: Where was that Drawing but within. Again, *Simon Peter, Fleſh and Blood hath not revealed* (what? who I am) *but my Father that is in Heaven.* So that at laſt, *Men muſt come to this Spiritual Senſe in themſelves, to underſtand and apply the very Commands of Scripture*; otherwiſe, not Juſtice, but deteſtable Murder, may under the Name of it be confidently perpetrated; Whererefore we Exhort all, *To have Recourſe unto God's Spirit*, that illuminates certainly, and gives to act unblameably, *by which the Scriptures are only underſtood as they ſhould be, and People brought into the Poſſeſſion of that Life of Righteouſneſs, they plentifully declare of.* Had it not been for this *inward Diſcerning*, there had been no *Ground for the Aboliſhment of the whole* Jewiſh *Service*, which followed ſome Years after Chriſt's Aſcenſion. And it is the ſame Eternal *Spirit* that is the great *Rule* and *Judge* now, which *God promiſed* more particularly *to ſhed abroad in the latter Days*, and is the great inſeparable Priviledge from the New and Everlaſting Covenant.

But to conclude, Why ſhould it ſeem ſo *Heterodox* in *J. Faldo*'s Judgment, ſince if Men believe the Scripture upon the Teſtimony of the Spirit, they practiſe it by the Knowledge and Power of the ſame; How elſe could *Paul* have decry'd *Jewiſh* Ceremonies; or we know, what to take, and what to leave? Or why do we omit any Command therein mentioned? *They Circumciſed, therefore muſt I Circumciſe? They Baptized, muſt I therefore Baptize?* With forty more particular Caſes, wherein nothing can ſecure any from the Imitation of them, *ſet Conviction or Spiritual Diſcerning aſide.* I will offer two or three *Teſtimonies* from approved Men in our Defence.

W. Tindal's Works, pag. 319. ibid. p. 80.

William Tindal, that ancient faithful *Proteſtant Martyr*, whom *J. Fox*, that writ the Books of Martyrs, calls, the *Engliſh Apoſtle*, ſpeaks thus, That '*it is impoſſible to underſtand in the Scripture more than a* Turk, *for whoſoever* (or any that) '*hath not the Law of God writ in his Heart to fulfil it.* Again, '*Without the Spirit it is impoſſible to underſtand them.*'

Biſhop Jewel, cont. Harding, p. 532, 534.

John Jewel, Biſhop of Saliſbury, in his excellent Book againſt the *Papiſts*, writ above One Hundred Years ago, ſays thus to our Purpoſe 'The Spirit of God 'is bound neither to Sharpneſs of Wit, nor to abundance of Learning: Oftentimes the Unlearned ſee that Thing, that the Learned cannot ſee. Chriſt ſaith, '*I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe Things* '*from the Wiſe and the Politick, and haſt revealed them unto the Little Ones.* Therefore *Epiphanius* ſaith, '*Only to the Children of the Holy Ghoſt all the Holy Scriptures* '*are plain and clear.* Again, 'Fleſh and Blood is not able to underſtand the Holy 'Will of God without *Special Revelation.* 'Therefore Chriſt gave Thanks unto 'his Father, and likewiſe opened the Hearts of his Diſciples, that they might 'underſtand the Scriptures, *Without this ſpecial Help and* Promoting *of God's Holy* '*Spirit*, the Word of God is unto the Reader, be he never ſo wiſe or well learned, '*as the Viſion of a ſealed Book.*

(o) This farther proves what Conviction as well as what Commands I underſtood; and ought to ſhame my Adverſary, if he has any Ingenuity in him, for that ill Uſe he has made of my Words about *Conſcience* and *Conviction.*

(p) What ſays *I. C.* to this? Is the Conſcience and Conviction I make ſo neceſſary, a blind, dark, ſeared Conſcience? Do I leave it there? Is that the Language of my Doctrine? Is it not a *Conſcience* convinced and taught by God's Holy Spirit? Let what follows, and the Three Teſtimonies be weighed.

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Now unleſs Men are bound to do what they do not underſtand how to do, then only are they to do them when they are *Revealed* or Diſcovered to them, which being by the Spirit only, according to their Doctrine, the Teſtimony and Diſcoveries of the Spirit are requiſite to our underſtanding of the *Scriptures*, which implies, and comprehends a Diſcriminating Knowledge, or certain Diſcerning of what we ſhould practiſe from what is not obliging upon us to practiſe, and conſequently, that we ought not to run Head-long without ſuch Knowledge.

T. Collier's Works, pag. 247.

T. Collier, an Ancient and Eminent Man among the *Weſtern Separatiſts* of our Nation, writeth thus: " *For me to ſpeak of God, becauſe another ſpeaks of Him*; " *and to be able to talk much of God, as I read of Him in Scripture*, Not Being " Made One In the Same Truth, *I ſee and ſpeak* But What Another Hath " Spoken; *and ſo may ſpeak truly ſometimes of God, but it is by Hear-ſay*, " Another Man's Truth, But Not Mine; *ſo, I doubt, many a Soul*, Boaſts In " Another Man's Light.—— Again, *I ſee that External Actings according to a* " *Rule without, is nothing, if not flowing from a Principle of Life and Love within.* Which is more than *E. B.* ſaid, of whom *J. Faldo* (with unworthy Reflection, and baſe Wreſtings) hath ſaid ſo much.

Thus far goes my *Rejoynder*, and, I hope, far enough to defeat our *Skirmiſher*, and rout all his Falſe Conſequences in the plain Field; I will not abound in my own Senſe, but ſhall leave every *Impartial Reader* to determine, whether *E. Burrough*, or *W. Penn* for him, underſtood, and intended, thoſe Paſſages to all the Commandments of God, or thoſe only that are of a peculiar and extraordinary Nature, which are both by *J. F.* and *J. C.* ſo odiouſly reſented and improved, even to all *Atheiſm and Impiety*.

But for farther Satisfaction to my *Reader*, and to compleat this *Adverſary's Defeat*, I will ſuppoſe him making this Acknowledgment and Objection, *viz.*

I grant that both J. F. *and my ſelf, have unworthily wrong'd* E. B's *Words and Senſe, and* W. Penn's *too, as to the Main Scope of the Controverſie, believing they intended what they ſaid, not of all the Commands of God, and I am willing to let go the Laſt of the Three Paſſages I cite in my Pamphlet*, viz. " When any Man is Convinced that what is Commanded another, is required of him, then, and not " till then, he is rightly Authorized to perform it, *believing this related to Extraordinary Caſes*; *but I am yet diſſatisfied with the other Two Paſſages ſtill*, viz. " No " Command in the Scripture is any farther obliging upon any Man, than as he " finds a Conviction upon his Conſcience. —— " It is Conviction that can only " oblige to Obedience. *I ſtill believe that all thoſe Horrid Conſequences I Skirmiſht him with, are due to that Doctrine.* What more can *J. C.* ſay for himſelf than this Objection imports? I ſhall now defend my Words, as he hath laid them down, from any ſuch Inferences as he has given in their Name.

To make my *Anſwer* clear, it is to be conſider'd; Firſt, *What is that Conſcience I mean*; next, *What the Conviction, and by whom given*; which underſtood, corrects his Folly (to ſay no worſe) and ends the Debate with his Defeat.

To ſay nothing here of the *Various Definitions* that are of Conſcience, nor is it ſo proper, for the Queſtion is, *About what Conſcience*, I ſhall keep to the Diſtinction in Scripture; the Scripture mentions Two Sorts of Conſcience, a *Good and an Evil Conſcience*; the Queſtion will be, *Which I meant*; if the laſt, as ſays *J. C.* I am gone; if the former, he is routed; not the latter, ſay I, for Two Reaſons, the One, *Becauſe a Wicked Seared Conſcience*, as ſuch, rejects all *Conviction*; the other, becauſe I have particularly declared againſt *J. F.* that I ſpoke not of any ſuch *Conſcience*; nay, I have excepted, and made Proviſion againſt any ſuch Conſtruction in my very *Anſwer*; ſo to take and render me then is Injurious. But if I meant it of a *Corrected, Rightly Qualified Conſcience*, ſuch as the Apoſtle ſpeaks of, *Rom.* 2. 14, 15. *That bears Witneſs in the* Gentiles *to the Work of the Law of God writ in their Hearts*, then it will follow, that this *Skirmiſher* is beſide the Saddle, and hath Shoulder'd himſelf out of the Point.

But next, What is Conviction that obligeth? Is it Imagination only? Or, *A Diabolical Suggeſtion to Kill, Rob, Lye*, &c. as ſays *I. C.* No ſuch Matter, but a Clear Underſtanding and Sound Judgment, and upon Right Concluſions, from the *Manifeſtation of the Light, Grace, or Spirit of God, that attends all People whoſe Day is not over for their* Conviction *and* Converſion *to God*: This I do Verbally provide for, in my *Anſwer* and *Rejoynder* to *J. Faldo*, yet hath *I. C.* ſo ſtrangely render'd both me and my Aſſertions therein: Certainly this Man is the *Greateſt of Novices* in our Controverſie and Religion, or incomparably baſe; for either he ſuppoſeth

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Again, *Where there is no Law, there is no Tranſgreſſion,* and where the Law is not known, there is no Law: Now *I. C.* would have us believe, p. 8. and 9. that the very Ten Commandments, as well as the Sayings of CHRIST, and Writings of *His Apoſtles,* are ſo Spiritual and Myſterious, that Carnal Men, as ſuch, cannot know them, no, not ſo much as to underſtand what God means, when he ſays, *Thou ſhalt Not Kill :* Now, if this Tale be True, *What's become of* J. C. for if the Scripture ſays, *Where there is no Law, there is no Tranſgreſſion,* and Reaſon aſſures us, *That where a Law is not known, there is no Law* , and that J. C. tells us, *That no Man that is not Spiritual, can know God's Laws and Commands, even when they are publiſh'd, and that the Spirit of God only gives the Spiritual Knowledge of them ;* will it not unavoidably follow, *That no Command obligeth without Conviction,* ſince no Command tyes without Knowledge, *which is Conviction,* ſays J. C. p. 3. Yet again, the whole *Bible* J. C receives for Truth, *either by Authority or Revelation,* both which Ways require Conviction ; for if he goes upon the *Foot of Authority,* he muſt be ſatisfied in his Conſcience, that thoſe who Writ, divulged, preſerved, and recommended it, have not put any *Trick or Abuſe upon him,* which is Credit upon a Sort of Conviction ; if he embraceth the *Bible* upon the Revelation and Teſtimony of the Spirit in himſelf *(the Old Proteſtant Plea)* that is not poſſible without Conviction, for Evidence is Knowledge, and Knowledge Conviction ; and if I muſt have the Conviction of *God's Spirit for the Whole,* I muſt have it for the Parts ; *and therefore no Command in Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conſcience ;* the contrary makes God a very Hard Maſter ; for 'tis to ſay, *That He Reaps where He hath not Sown ; that His Laws are Binding where they are not known, and that He requires an Obedience, without giving Men the Underſtanding of their Duty.* Again, they are Chriſt's own
Joh 16. 7, 8. Words, *I will ſend the Comforter,* or rather *Advocate unto you, and when He is*
come, he will convince the World of Sin. I demand if the Conviction of the Spirit
Chap. 15. 24. is here made the Rule of Judgment and Practice. Again, *If I had not done among*
them the Works that none other Man did, they had not had Sin : Here Conviction goes
Rom. 18. 19. before Sin, and that makes Death follow Sin : *For the Wrath of God is Revealed*
from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth
in Unrighteouſneſs, becauſe that which may be known of God, is Manifeſt in them,
Mic. 6. 8. *for God hath* Shewed *it unto them.* So the Prophet, *He hath ſhewed unto thee, O*
John 1. 5. 9. *Man, what is Good. And upon whom doth not His Light ariſe ? In Him was Life,*
and the Life the Light of Men, that was the True Light which Lighteth Every Man
Eph. 5. 12,13. *that cometh into the World. For it is a Shame to ſpeak of thoſe Things which are done*
of them in Secret ; but All Things that are Reproved, *are made* Manifeſt by the
Light. *For the Grace of God that brings Salvation, hath* Appeared unto All Men,
teaching us, that denying Ungodlineſs, and Worldly Luſts, we ſhould live Soberly,
John 3. 20,21. *Righteouſly, and Godly in this preſent World. For if our* Heart *condemn us, God is*
greater, and knoweth all Things ; Beloved, if our Heart *condemn us not, then have*
we Confidence towards God : Which Paſſages prove an Univerſal Principle, not
Condemning without Requiring, nor Requiring without Manifeſting and Convincing ;
therefore it is no *God-Blaſpheming,* nor *Soul-Damning Error,* (as ſays J. C.
pag. 14.) to affirm that there is no Obligation without Conviction, nor Duty without
Rom. 10. 2. Knowledge ; What would this *Skirmiſher* make *Jews* of us, to act upon Zeal
Acts 18. 22, 23. without Knowledge ? Or, *Athenians,* to Worſhip and Dedicate Temples to an Unknown
God ? And lay it down for an Axiom of Divinity, *That Men ſtand oblig'd,*
not only without, but againſt Conviction : Is he not like to give a rare Account of his
Onſet, that manages it at this Rate ? The poor Man has miſt his Blow, and is fallen
down with ſtriking at me ; this appears by his manifeſt Miſtakes, and groſs
Contradictions too, his Miſtakes I have already ſhown : I ſhall now touch briefly
upon his Contradictions, wherein he is as Kind as he was Cruel, and gives but all
that he plundered from us, and ſo ends the *Skirmiſh.* His Firſt Contradiction
is this.

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I grant you, that no Man ſtands bound to obey any Command, which it is utterly impoſſible for him to know and be convinced of: But doth this aſſoil and clear him from yielding the Cauſe? — *But where nothing hinders a Man from knowing his Duty, but his own Neglect and Wilful Careleſneſs, and where a Man ſhall by Sin debauch and ſear his Conſcience, will you excuſe this Man.* — *If indeed the Caſe were ſo, that no Conviction could be, or none that I could any Way compaſs, then I were in no Fault, but where it is my Fault if I be unconvinced — in ſuch Caſe God may juſtly charge me with the Omiſſion of Duty, and the Commiſſion of Evil — and by granting this, I aſſoyl and clear the Juſtice of God.*

No doubt, in the leaſt, and a Seaſonable *Peccavi* for what he has done, for, how wide is this off what I have ſaid, of which J. C. has ſaid ſo very ill? I ſay, *No Command is obliging without Conviction*; J. C. ſaith, *No Command is obliging without Conviction, provided he doth not hinder his own Convincement.* As if I ſtated it, that *Let Men ſhut their Eyes, ſtop their E.rs, rebel, blaſpheme, give themſelves up to all Superfluity of Naughtineſs, till Conſcience is Seared as with an hot Iron, yet without the Conſcience be convinced, or that God by Force make it to ſee, hear, and be ſenſible whether it will or no, Men are not obliged by any of his Commands*; for this is the very Way he ſtates the Caſe for me, though I do ſo particularly provide againſt any ſuch diſſolute and infamous Pretences. This is ſo plain, that when I ſay, that Conviction only obliges to Obedience, I add, that what works the Conviction, is the Manifeſting *Light*, Univerſal *Grace*, or Quickning *Spirit* in the Heart of Mankind; ſo that let us now ſee the real Difference betwixt this *Skirmiſher*'s Grant at the End of the Day, and what he ſo furiouſly flew upon in the Beginning. Saith he, *I am bound to obey no Command, but what I am convinced of, provided I do not neglect or reject the Means of my Convincement*, p. 11. Say I, *No Command is farther obliging upon me, than as I find a Conviction in my Conſcience by the Light, Grace, or Spirit of God*, unto which all Men ſhould have regard; for that follows in my ſame Anſwer as an Explanation and Guard to that Aſſertion, moſt unworthily neglected by my *Adverſary*, only to make Room for this vain and fruitleſs *Skirmiſh*. Now, unleſs my Conviction, by the Grace of God, be neglecting the Means of Conviction, as moſt undoubtedly it is not (it being the only Way of True Conviction) What *Iota* of Difference is there between my Aſſertion, and his Conceſſion? For Inſtance, no Man is bound to anſwer a Queſtion he doth not hear, ſay I; No Man is bound to anſwer a Queſtion he does hear, *if he did not ſtop his Ears, or refuſe to hear*, ſaith he, as if I admitted, *that Men might ſtop their Ears, and yet be excuſable*, which is to read my Aſſertion thus, *No Man is bound to anſwer a Queſtion that he will not hear; and no Command is obliging upon a Man that will not be convinced.* The moſt contradictory to my Aſſertion that can well be, eſpecially when I neither lay the Obligation upon every Conviction, but that only which comes from the Holy Spirit of Truth, that is always preſent to convince all of their Duty; nor ſubject that Conviction to the corrupt Wills of Men.

I ſhall here ſum up all my Authorities into one, and that is *W. Perkins*, a Famous Man in his Time, whoſe Judgment may, perhaps, ſway a little to correct the Extravagancy of this *Young Skirmiſher*.

W. Perkins's Works of Conſcience, pag. 512.

——— " Such Perſons as have not ſo much as heard of Chriſt, though they are
" apt and fit to be bound in Conſcience by the Goſpel, in as much as they are the
" Creatures of God, yet are they not indeed actually bound, till ſuch Time as the
" Goſpel be *Revealed*, or, at the leaſt, Means of Revelation offered. *Reaſon* I.
" Whatſoever Doctrine or Law doth bind Conſcience, muſt in ſome Part *Be Known*
" by Nature or by Grace, or by both; the Underſtanding muſt *Firſt of all conceive*,
" or, at the leaſt, have Means of conceiving, before Conſcience can conſtrain, becauſe
" it *Bindeth by Virtue of known Concluſions* in the Mind, therefore Things that are
" *Altogether Unknown, and unconceived of the Underſtanding*, do not bind in Con-
" ſcience. Now that the Goſpel is unknown of many, I have already proved,
" therefore it binds them not in Conſcience. II. *Paul* ſaith, *Rom.* ii. 12. *They which ſin without Law, ſhall be condemned without Law.* To this he brings *Auguſtine*, *Tract* 89, on John 15. 22. ſaying, *That the* Gentiles *may have an Excuſe for not believing in Chriſt.* Biſhop *Sanderſon* is of the ſame Judgment in his *Oxford* Lectures on Conſcience.

Now for his next Contradiction, which is in ample Manner thus.

God and Conſcience will never ſmite for meer (p. 11.) *and total Impoſſibilities*; what are they J. C? *To obey a Command, which it is utterly impoſſible to know or be convinced of:* Very well, enough of this before; but what's the Matter with Conſci-

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ence? How comes this ſtrange Advance of a ſudden from the Bar to the Bench? What, a *Regicide*, a *Parricide*, a *Murderer*, an *Adulterer*, a *Drunkard*, a *Thief*, a *Traytor*, a *Tyrant*, a *Blaſphemer*, an *Atheiſt*, and now a *Judge*, and ſuch a Judge too as takes Place next God himſelf in Judgment; *God and Conſcience will never ſmite and condemn*, &c. O Powerful Conſcience! And O Righteous Conſcience too! What, a juſt Judge at laſt! Both able and equal? Certainly then it can be no Error to follow thy Dictates, nor make thy Convictions the Meaſures of our Obedience; but tell me, O Conſcience, if Princes and Rulers make never ſo good Laws, wilt thou come and ſay, *I deny all theſe Laws, and the Makers of them; Children may murder their Parents; Subjects, their Princes; Servants, their Maſters; one Man another?* pag. 5, 6.

Doſt thou require Men to do all theſe Impieties *under Pain of Damnation?* If not, go to *I. C.* for Satisfaction, for he has grievouſly abuſed thee.

In ſhort, *Reader*, ſo perplext is the Man in his *Skirmiſh*, that he ſeems to have ſcar'd no Body ſo much as himſelf; he has frightned himſelf with his own *Bulbeggar*, and, as it happens, with young *Hotſpurs*, Conceit carries them on, but leaves them in the Fray, to get off as they can: So it has fallen out with *I. C.* he is in, and he knows not how to get out again.

One While he appeals to God and Conſcience; *If God and Conſcience approve me*, p. 2. Here he makes Conſcience the Rule of his Writings, as well as God; another While, *We may do the moſt horrid Crimes, and yet Conſcience ſtand to them, and not only not ſmite us, but approve us, and praiſe us*, p. 5. By and by, *God and Conſcience will never ſmite and condemn for meer Impoſſibilities*; here again it is joyned with God in Righteous Judgment, *p.* 11.

Again, *If Conviction be the Ground of Obedience, and the Authority of Scripture depend upon the Rectitude and Purity of Conſcience, then all Rational Law, Order and Government, Divine and Human, is overturned, and a Stop put to all Religion and Piety towards God, to all Conſcience, Honeſty and Charity toward Men. Let God command what he will, Conſcience may come and ſay, I deny this Command, and him that commanded it*, p. 5.

I deſire to know of this Man, by what Trope or Figure it is that he makes adhering to Conſcience the Way *to overturn and ſtop Conſcience:* That's the firſt Caſe of Conſcience I have to aſk of him.

The Second is this, How Conſcience can be coupled with Honeſty and Charity, nay, with God Himſelf, and yet have the Impudence to tell God, *I deny Thy Command, and Thee too*; Is not this ſtrange Divinity? Surely this Man is but a Parſon by the by, for he violates the common Rules of Theology, as their own Schools teach.

But once more in Honour of Conſcience, and to make her Amends, as he began with the Leave of Conſcience, he Ends, if we will believe him, with the Judgment of Conſcience, hear him.

I would be glad to make the Beſt I can of your Poſition, but I muſt proteſt my Conſcience and Conviction: Thus doth he make that his Guide his whole Pamphlet reprobates.

The next Contradiction is this, that Conſcience is made by him to be *killed* with Sin, as if it were a Juſt Principle; and by and by he renders it the Seared Active Sinner, *p.* 5. Once more:

Laſtly, he tells us, That *he grants that without the Light Within, we could not at all come to the Knowledge of the Scriptures*, p. 12. yet, *That the Light Within, gives the Drunkard Leave to be Drunk.*

Again, *The Light Within, which ſhould be his* GUIDE, *like a Negligent, Drunken Coach-Man, ſleeps, and the Horſes run away, or he drives into Pits and Bogs; ſo doth the Light Within take Part with the Fleſh and Satan againſt you*, p. 13.

Theſe Contradictions ſpeak for themſelves, though againſt him; the *Reader* may eaſily judge at what a Paſs this *Parſon Skirmiſher* hath reduced himſelf, that writes at this Random-Rate.

But what farther of his Elaborate Studies in Divinity? Why this, *If Scripture go* (ſays he) *farewel God, and Chriſt, and Heaven, and all Law, and Rule*, p. 13.

Now God forbid that the Scriptures ſhould go; but ſince in telling a *Fib* of us (as if we ſlighted them) he has adventured ſuch an *Axiom* abroad in the World, I think fit thus to animadvert: Doth God, Chriſt, Heaven, all Law and Rule depend upon Scripture? Strange Change! *The Creator depends upon the Creature; the Saviour upon his Meſſage; Heaven upon the Hiſtory of it?* Ridiculous, as well

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as Blaſphemous. Well, but this is the worſt Senſe; let us ſee if we can find the Beſt, and that is this, *Farewel to our Knowledge and Enjoyment of God, Chriſt, Heaven,* &c. *if the Scriptures were loſt*; but this is alſo Extravagant, ſince God hath not ſo tyed up himſelf to Scripture; the Scripture it ſelf tells us, *Of a Law writ in the Heart*, and that this is not an Inferior State neither, but that of the *New and Everlaſting Covenant*, Heb. 8. Again, Was there no God, Chriſt, or Heaven, Law or Rule before Scripture? The contrary is notorious, the World had enjoy'd many Ages before the Scriptures were in Being; Paradiſe needed them not; and *Abraham*, *Iſaac* and *Jacob* had them not; and can this Parſon think there was no Knowledge of God, Chriſt, Heaven, Law, or Rule in thoſe Ages? Wonderful! What croſs Proſpects doth this Man take of Religion! But what becomes of his ſpiritual Laws writ in Man's Nature? Pag. 8, 9. if all would be loſt with the Scriptures, (which God preſerve) how croſs is this to the Apoſtle's Sentence in this very Place, *Rom.* 2. *For the* Gentiles, *which have not the Law, do by Nature the Things contained in the Law, and are a Law unto themſelves:* It ſeems here was God, Heaven, Law and Rule without Scripture.

Laſtly, He would needs have it, *That Men may commit all Sorts of Impiety upon Conviction*; ſee p. 4, 5, 10, 11. Whereas all theſe Evils are committed againſt Conviction, ſays every Orthodox Man, be they Sins of *Wilfulneſs*, *Searedneſs* or *Ignorance*; for Wilfulneſs reſiſts Conviction; Searedneſs overlays, ſmothers or kills it, if it be poſſible; and Ignorance is Darkneſs or Blindneſs, which is juſt oppoſite to Conviction.

Perhaps he thought any Thing would do againſt the *Quakers*, eſpecially if *Skirmiſh* and *Imprimatur* began it; but can he in his Conſcience think (for he now tells us he hath one, and he can appeal to it too) *that the Light within helps to the Underſtanding of Scripture, and ought to be our Guide*; and yet that it ſhould be a *lewd, drunken, fleſhly, ſatanical Principle, and a Rebel againſt* God that gave it for thoſe excellent Ends *of knowing Scripture, and regulating our Converſation accordingly?* Shall I return him his own Saying? *Quis talia fando temperet a lachrymis?* Though we had all gone Aſtray, I ever thought our Guide had kept the Way, and that ſhould be our Condemnation: but this Man teacheth other Doctrine, namely, that the *Guide God hath given us leads to be drunk, and takes Part with the Fleſh and Satan againſt God.* What follows, but that every Man is diſcharged from adhering to ſuch a Guide, eſpecially ſince the People in the Coach are not to be blamed, if the Coach-man drive them into Pits or Bogs; but ſeriouſly, Parſon, is there no *Soul-damning* or *God-blaſpheming Error* in this Doctrine, that chargeth him with making ſo ill Proviſion for the Rule of Man's Life; *wouldſt not thou take a better Coach-man, leſt thy Horſes, with thy Wits, ſhould run away?* And hath the Almighty ſo ill helped us with a Guide, and yet denounced ſo many heavy and eternal Puniſhments, in caſe I miſs my Way? This falſe Step in Divinity drives me to obſerve three or four more, and ſo conclude.

Page 8, 9, 11. The next is this, *That the* Indians *have no Knowledge of Good or Evil*; which not only contradicts the Teſtimony of Travellers, and the Judgment of all Learned Men; and, which is more, the Scripture too, that demanded of old, *Upon whom does not his Light ariſe?* And tells us, *That every Man has a Meaſure of* Light, and *that the Grace of God appeareth to all Men*; but the Parſon alſo contradicts himſelf; for he tells us of *Laws of God writ in Man's Nature*; which includes *Indians*, if *Indians* be Men.

His next Error expreſſed or implied by ſeveral Places of his Pamphlet is, *That all Men are not convinced, reproved or condemned, though they may have the Means of it.* (p. 9, 10.) I affirm that all Men are Convinced, though they lay it not to Heart; for Men ſee their Sin, unleſs they have ſinned their Sight away, in caſe that can entirely be. *God hath ſhewed unto thee O Man what is good:* Mic. 6. 8. What Man is this? the *Jew*? yes, and the *Gentile* too: *O Man!* that is, *Mankind*; and can Man ſee the Good and not the Evil, or can he ſee either and not be convinced? *Monſtrum Horrendum Ingens:* Pray how is Man left without Excuſe, if God ſhows him not Good and Evil? and can he ſee, and not be convinced? Sight is Conviction.

But when all is done, granting the Man his black Opinion of Conſcience and Conviction; what can he ſay of a *Quaker's* Conſcience that I cannot ſay of a *Proteſtant's*? Will he bewray his own Neſt, or mark his own Noſe? What other Argument uſed *Luther*, *Melancthon*, *Zuinglius*, *Calvin* and *Beza*, &c. abroad; *B. Hooper*, *J. Bradford*, *I. Philpot*, *B. Jewel*, &c. at home? for their Separation from the Church of *Rome*.

1676. *Rome*. Does not this Man know, that all thoſe horrid Conſequences he has heapt upon my Aſſertion, may be (and ſome of them have been) urged againſt the Men named and their Followers by the *Popiſh* Church, yea, and by one another too? Is this Man a *Proteſtant?* Why not a *Papiſt?* *Anſw.* Becauſe of Conſcience and Conviction to the contrary; *Hold there*, ſays the Papiſt, *the Church is above a private Conſcience; and what know I but your Conſcience will lie, ſteal, rebel againſt the Government, and at laſt cut Throats.* O by no Means, I. C. may ſay, I am no ſuch Man, my Conſcience teaches me better Things: *Never tell me of that*, ſays the Papiſt, *whilſt you make Conſcience and Conviction the Rule of your Actions towards the Church, I have Cauſe to fear that will one Time or other pretend a Conviction to follow all Manner of Luſts, to overturn Law and Government, and to ſtop all Religion and Piety towards God, all Conſcience, Honeſty and Charity towards Men*, p. 15. But God and Conſcience approve me, ſays *I. C.* p. 2. I cannot believe more than I can believe; nor do God and Conſcience ever ſmite for meer Impoſſibilities, p. 11. and I muſt proteſt Conſcience and Conviction for what I do, p. 13. And thus *I. C.* comes off with his *Papiſt*. Would one think then that this Man ſhould fall ſo ſeverely upon me for having any Regard to Conſcience and Conviction? One would think he were beſide himſelf, as well as the Truth: But I am not without Hopes of his Information and Repentance; till then I could adviſe the *Imprimatur-Man*, not to be ſo *Licentious*; and in the mean while, it can do him no harm to meditate well upon this Paſſage of Scripture, *And he cauſes all, both great and ſmall, rich and poor, bond and free, to receive a Mark in their Right Hands or in their Foreheads; and that no Man might* Buy *or* Sell, *ſave he that had the* Mark *or the* Name *of the* Beaſt, Rev. 13. 16, 17.

I ſhall conclude with the Judgment of B. *Andrews*, *W. Perkins*, and B. *Wilkins*, upon Conſcience, and that ſhall be my Contribution to the Parſon's better Proficiency in Divinity; for I hear he is but lately and by Accident of the Trade.

Lanc. Andrews, Bp. of *Winton*, *on the Commandments*, chap. 6, ſaith, 'In the 'WORST of Men, when God puts the Bit in their Mouths, thoſe *Sparks (viz.)* 'that he hath placed in Man, will fly out. N. 5. He calls Conſcience, *God's Deputy or Vice-gerent.*

W. Perkins, *Treatiſe of Conſcience*, in his Works *Theological*, vol. 1, pag. 17: *London* 1636. '*Conſcience* is a Part of the Underſtanding in all reaſonable 'Creatures, determining of their particular Actions, either with them or againſt 'them.—— Underſtanding hath two Parts, *Theoretical* and *Practical*; under the 'latter is Conſcience, becauſe it's Property is to judge of the Goodneſs or Badneſs 'of Things, or Actions done —— Reaſon of the Name of Conſcience, *ſcire* to 'know, is of one Man alone by himſelf; and *conſcire* is when two at the leaſt 'know ſome one ſecret thing, either of them knowing it together with the other: 'Therefore the Name συνείδησις, or *conſcientia*, Conſcience, is that Thing that 'combines two together, and makes them Partners in the Knowledge of one and 'the ſame Secret. ——Man, by a Gift given him of God, knows, *together with* '*God*, the ſame Things of himſelf: And this Gift is named *Conſcience.* ——It is '(as it were) *a little God, ſitting in the middle of Men's Hearts, arraigning them* '*in this Life, as they ſhall be at the Tribunal of God in the laſt Judgment.* '—— Power in the Soul, the Property whereof is to take the Principles and Concluſions of the Mind, and apply them, and by applying, either to *Accuſe* or *Excuſe*————If Conſcience be loſt, it is only in Reſpect of the Uſe thereof, as 'Reaſon in a Drunkard, and not otherwiſe————Conſcience is a Thing of a *divine Nature*, and is a Thing placed of God in the midſt, between him and Man, 'as an *Arbitrator, to give Sentence, and to pronounce either with Man or againſt* '*Man unto God.*

Biſhop *Wilkins*'s *Real Character*, Definition of Conſcience, 'It's a Faculty whereby we apply general Principles to particular Caſes, being a practical Judgment or 'Memory, relating to Matters of Duty. The Oppoſite to it, *Unconſcionableneſs*, '*Searedneſs*, *Profligateneſs*, &c.

Theſe Teſtimonies give great Honour to *Conſcience*, as the generality of Profeſſions give to Men. By them it appears, that *Inſenſibility* is not *Conſcience* or *Conviction*; and the Truth is, *unconſcionable* implies that *conſcionable* is *reaſonable*, *juſt* and *good*.

For our Parts, we believe that God has placed his *Witneſs* in every Soul, Heart and Conſcience; and that all Mankind ſhall be accuſed or excuſed by it; they that rebel againſt it, to them ſhall it be a Never-dying Worm; to them that love and obey it, an Everlaſting Comforter.

By this hath God awakened and redeemed us from a vain Converſation: 'Tis his ancient Light and Spirit that ſtrove with the old World, and ſtrives with this. To no other Spirit is our Teſtimony, neither Conſcience or Conviction, than that which is according to the Nature of it. And as I can make my Appeal to the Neighbours of *I. C.* and all other People elſe-where, if ever our Conſciences or Convictions have led us to any ſuch deteſtable Enormities, as he charges upon our Doctrines and Principle; and if we have not rather had our Converſation among them in *all Gentleneſs, Sobriety,* and *Honeſty*; ſo do I warn all, to whom this comes, that they judge us not with unrighteous Judgment, nor readily receive the Reports and Suggeſtions of prejudiced Men againſt us and our Holy Way. It's no eaſy Thing to Fleſh and Blood, for us to live uprightly in the Profeſſion of it; meer Outſide, Hiſtorical Faith, large Shews, much Talk for Religion, will not do the Matter, if the Heart remains unſubjected, the Affections unmortified, and no Peace with God ſealed to the Soul; *Depart from me,* will be the laſt diſmal Sentence.

Therefore my dear Countrymen, Grieve not God's Holy Spirit; encline your Hearts to his pure Word; 'tis nigh you, (*Rom.* 10.) that you ſhould obey it and do it; it will reform and regenerate you; it will create all Things new, from an Hard to a Broken Heart, from a vain to a contrite Spirit; new Affections, new Deſires, new Love, new Friendſhip, new Words, new Works, new Cuſtoms and Faſhions, (not like the World's, that ſhall paſs away, and Vexation of Spirit only remain in lieu of them for ever) Then ſhall the Peace of God flow into your Souls as a River, and nothing ſhall ever harm or make you afraid.

Truly, Friends, a Vain, Worldly, Unwatchful Converſation unrepented of, be your Profeſſion and Church what they will, will one Day harm and make you afraid; for God will reward all People according to their Works: At that ſolemn Day it will not be, well talkt, or well profeſt, but *Well done good and faithful Servants*; Why? Becauſe they have kept his Holy Sayings; Remember what Chriſt ſaid, (by whom God will judge the Secrets of all Hearts in the Day of Account) that *for every idle Word which Man ſpeaketh, ſhall he give an Account in the Day of Judgment.*

As one that knows the Terrors of the Lord, I would perſwade all Men to turn to the living God; *For if the Righteous ſcarcely be ſaved, where ſhall the Ungodly and Sinner appear? For the Kingdom of God ſtands in Righteouſneſs, Peace and Joy in the Holy Ghoſt*; and Sinners have nothing to do there: Neither think, that you are ſav'd by Chriſt from Wrath, and not ſaved from Sin; or that he has ſaved you from the Guilt, though the Nature and Acts of Sin remain; no ſuch can walk with God here; for they muſt be tranſlated, changed, renewed; much leſs can they enjoy the Lord hereafter. Wherefore caſt about, and ſee how it is with you; hearken while it is to Day; your faithful Monitor is in your own Boſom, and waits and knocks to be let into your moſt inward Affection, that he may be your Delight, the prime Object of your Love; and bleſſed are they that are not offended in him, but believe in him, and confeſs him before all Men; the *Outſide Jew* deſpiſed him then, the *Outſide Chriſtian* ſlights him now; but bleſſed be God, this ſpiritual Appearance of Chriſt in the Soul, to the *Jews* (the Profeſſors) a Stumbling-block, to the *Greeks* (the wiſe Men) Fooliſhneſs, is unto us, who have believed therein, the mighty Power of God to our Salvation; and the worſt Deſire I have for you is, That you alſo may ſincerely believe, and when Time with you ſhall be no more, receive, with all thoſe that in the Self-denying Life of Holy Jeſus walk, and faint not, to the End of their Days, Glory, Honour and Eternal Life, *Amen.*

A BRIEF
ANSWER
TO A
Falſe and Fooliſh LIBEL,
CALLED
The *QUAKERS* OPINIONS.

For their Sakes that *Writ* it and *Read* it.

By WILLIAM PENN.

Being Defamed, *we Entreat*, 1 Cor. 4. 13.

The PREFACE.

Sober Reader,

THE End of Controverſy with good Men, is the Advancement of Truth; with ill Men, of themſelves and their baſe Intereſts; in all which God is Judge, who judgeth righteouſly, and will reward every one according to their Works, nor doth his Judgment ſlumber.

Moſt Parties in Europe *boaſt themſelves of being* Chriſtians, *an excellent Character indeed; but the worſt is, there is little more than a Boaſt in it. I am not uncharitable; I have firſt judged my ſelf. Let none deceive themſelves. To be like Chriſt, is to be a* Chriſtian, *and not elſe; and* Chriſtians *are in Concord; for Chriſt is not divided, neither is that Body, of which he is truly Head, at Variance; how much Diſcord, ſo much Degeneracy from God; for he is one, and ſo are thoſe that are born of him; the Children of God are not divided, becauſe one and the ſame Holy Spirit leads them.*

That which is the Guide of one, is the Guide of all; and by this ſhall it be known who are God's Children, if they bring forth the Fruits of his Divine Spirit, which, ſaith the Apoſtle, are theſe, Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, againſt ſuch there is no Law. And they, ſays he, that are Chriſt's, have crucified the Fleſh, with the Affections and Luſts; this only will avail in the great Judgment of the Lord. Therefore I beſeech all vain Contenders to conſider of their own Standing, what their Work is, who Employs them, and what their Wages will be.

Tell me, thou vain Diſputer and vitious Liver, what is Religion without Holy Love? what is Faith without Good Works? what is Worſhip without Godly Fear; and Chriſtianity, without true Self-denial? It is not he that cries, Lord, Lord, *but* he that does the Will of my Father, *ſaid Chriſt,* ſhall be accepted. *There is a great talk of Man's Lapſe in* Adam, *and Reſtoration in Chriſt, but they ſerve only for a ſound with too many: For did People ſincerely believe that they are fallen from true Love, Meekneſs, Patience, Humility, Mercy, Juſtice, Purity,* &c. *and did they but conſider, that they are not reſtored to thoſe Heavenly Qualifications, but that they live in fleſhly Luſts of one ſort or other, ſome in Voluptuouſneſs, others in Envy; and therefore not really reſtored or redeemed by Chriſt, nor truly in a State of Salvation, but in* *peril of Eternal Miſery, certainly they would not paſs away their little Span of precious Time in ſo much worldly Pleaſure, neglect of God, and Careleſneſs of the other World, if they have any the leaſt hope of it.*

Reader, *the Petulancy of ſome Adverſary or other has given occaſion for this little Treatiſe: The Deſign of which is both to reprove him, and to hinder others from being abuſed by him, that ſo the Innocency of a People, whom God hath raiſed by his own Power and Wiſdom to glorify him in their Bodies Souls and Spirits (which are his) may be delivered from the Miſtakes of his Ignorance, and the Reflections of his Malice.*

And truly, my fervent Prayers to Almighty God are, that he would yet more and more ſend forth his Light and his Truth to inform the Underſtandings, and overcome the Hearts of all People, that they may experimentally know the Redemption of their Souls from the Prevalency of Sin, and the Power of the God of this World's Luſts, by the Blood of Jeſus, who is the Lamb of God that takes away the Sin of the World; then ſhall Love, Faith and Holineſs increaſe and all Unrighteouſneſs come to an End, Amen.

W. Penn.

An ANSWER to a *Falſe* and *Fooliſh Libel*, &c.

OPINION I.

THE Quakers *deny the Authority of the Holy Scriptures, as the Rule of Faith and Practice unto* Chriſtians.

Anſwer, This we flatly deny, and charge our Adverſary to make it good *in terminis*, in ſo many Words, or retract his Charge. For the Authority of the Scriptures is the *Spirit* * *and Power of God*, which we ſay is our Rule and Guide, as it was the Rule of the Holy Men of God both before the Scriptures were written, and when they ſpoke and writ them. And to ſay we deny it to be our Rule, is to ſay we deny our own Principle, for owning of which you are angry with us. *Moſes* is taken on all Hands to have been the firſt Penman of Sacred Story, and that we cannot riſe higher than his Time for Scripture, conſequently then the Scripture muſt take date; but who will deny that *Abel* had a Rule to worſhip God by, *Enoch* to walk with God by, *Noah* to preach by, *Abraham*, *Iſaac* and *Jacob* to believe by? If they had none, ſay ſo; if they had, what was it, if not the *Spirit of Truth and Holineſs*, that ſtrove with the old World, but was reſiſted? And if the Spirit of God was the Rule of Faith, Worſhip and Practice, then, have we got another Rule in the room of it now? No ſuch Matter; thoſe that loved and feared God in all Ages were ruled and guided by the Spirit of God; and though many Helps have been afforded Men by the Father of Mercies and Lights, yet ſtill the Spirit of Truth is the great Rule in and through them all. This is the Rule of all Rules, as God is the Light of all Lights; yea, this is that Rule of the New Creature; for the walking of the true Chriſtian is in and after the Spirit; yea, 'tis the Mark of being a Child of God to be led and guided by the Spirit of God, this is the Scripture's Teſtimony. Gal. 6. 15. Rom. 1. 15, There is no Condemnation to thoſe that walk not after the Fleſh, but after the Spirit; and as many are led by the Spirit of God, are the Sons of God. The Argument is plain, and altogether as unanſwerable; *That which is to* lead *Chriſtians, is to* rule *Chriſtians*; but *the* Spirit of Truth *is to* lead Chriſtians, *conſequently the* Spirit of Truth *is to* Rule Chriſtians. So that to deny that the *Spirit of Truth* is the *Guide and Rule* of *Chriſtians*, is to gainſay the Teſtimony of Scripture, and the very Tenour and Nature of the *ſecond*, new and everlaſting, *Covenant of Life* and Salvation; for in that State the *Law is writ in the* Jer. 35. 33. 34.

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* This was the Doctrine of *Luther*, *Zuinglius*, *Calvin*, *Oecolampadius*, *Beza* and *Marlorat* abroad; and of *W. Tindal*, *D. Barns*, *John Frith*, *John Bradford*, *J. Woodman*, *Philpot*, *Fox*, *Jewel*, *Whitaker*, &c. at home, that the Scriptures Authority to us ſtood in the inward Teſtimony of the Spirit of God. See my Quakeriſm a New Nick-Name for Old Chriſtianity, and my *Rejoynder* in defence of the ſame, from pag. 24 to pag. 101. and from pag. 31 to pag. 186.

Heart, and the Fear and Spirit put in the inward Part; and what for, if not to rule and guide the Soul in the Path of Life?

Heb. 8. 13. To conclude, As the Spirit of Truth revealed to the Prophets Things to come, and was a Rule to them in diſcerning, receiving, declaring and writing thoſe Things, ſo is the ſame Spirit of Truth the Rule and guide to all God's People in their reading and underſtanding of them now written: and bleſſed are they that read with a good Underſtanding,

And that the Simplicity of none may be abuſed, we declare, as we have frequently done, that the *Scriptures of Truth* were *given forth by the Holy Men of God, as they were moved by the Spirit of God*; and that they are a *Rule*, yea, an
2 Tim. 3. 15, Excellent *Rule*, for *Inſtruction*, *Reproof* and *Doctrine*, and all true Chriſtians ought
16, 17. to embrace and practice the *Holy Mind* and *Will of God* thereby declared. And they
ch. 3. 1, 2, 3, 4, 5. are thoſe that truly and ſubſtantially *deny the Scriptures*, who in Words own them,
Gal. 5. 19, but in Works deny them, and in their Converſations walk not according to the god-
20, 21. ly *Rules* therein contained; ſuch are *Whoremongers*, *Fornicators*, *Drunkards*, *Lyars*, *Back-biters*, *Slanderers*, ſuch as the Author or Authors of this Impious *Libel*, *Envious Perſons*, *Rioters*, *Sporters*, *Vain Perſons*, *Lovers of Pleaſures more than Lovers of God:* Theſe and ſuch like are they that deny the Authority of holy Scripture; yet as the Devil uſed Scripture againſt Chriſt, ſo do his Children uſe *Scripture* at this Day againſt the Diſciples of Chriſt.

OPINION. II. *The* Quakers *deny the Reſurrection of the Body.*

Luke 20. 35, *Anſw.* The *Quakers* deny no Reſurrection, that is according to Scripture; we
36, 37, 38. own the Reſurrection both of the Juſt and Unjuſt; and that our Adverſaries ſhall
John 11. 25. know one Day to their Confuſion, if they repent not. And as the Charge is laid
1 Cor. 15. down, we literally deny it, and require our Adverſaries to prove it: For we de-
34. 35, 36, 37, 38. clare to all People, we own the Reſurrection of the Body according to the Pleaſure
Rev. 20. 5. of God: and every Seed ſhall have it's own Body; and Wo to the Wicked in that Day.

OPINION III. *The* Quakers *deny the Perſon of Jeſus Chriſt.*

Acts 4. 12. *Anſw.* If by Perſon of Chriſt is meant the Man Chriſt Jeſus, we deny the
2 Tim. 1. 10. Charge; for there is no other Name given under Heaven, by which Salvation can
Rom. 3. 25. be obtained. 'Tis Chriſt alone that hath brought Life and Immortality to light:
1 John 2. 2. He is the Propitiation, the Mediator and Interceſſor; and by him only can Man
1 Tim. 2. 5, 6 come to God: and no Man can come to him but ſuch as come to his Spirit in their
Heb. 8. 6. own Hearts. And ſuch as have not the Spirit of Chriſt dwelling in them, are
ch. 12. 24. none of his. And theſe are they that deny Chriſt, that deny his Croſs, break his Law, and live not according to his Example, who is meek and lowly, pure and
Rom. 8. 34. undefiled, and ſeparated from all Sinners. So that the Antichriſts of our Days are
Heb. 7. 25. thoſe that live according to the Luſts of the Eye, the Luſts of the Fleſh, and Pride
1 John 2. 16. of Life, without God in the World, that is, without a Senſe of God upon their
Mat. 7. 23. Hearts: but their Minds run after the Things that are ſeen, which are temporal, neglecting the Things that are eternal. And though ſuch may profeſs Chriſt in Words, yet it ſhall be ſaid unto them in the great Day of Account, *Depart from me ye that work Iniquity.*

I would have our fooliſh and envious Adverſaries look at home, and prepare for the Day of their Account to God, and leave off their Envy and Bitterneſs, and
James 1. 27. mind God's Fear, which will teach them to be meek and loving, ſober and vertu-
John 8. 23. ous, that they may provide for their Latter End: For pure Religion ſtands not in
ch. 15. 18, 19. accuſing and ſlandering, reviling and perſecuting, but in keeping unſpotted of the
ch. 18. 36. World; for they who are of the World, are not of Chriſt; they who love the
Mat. 5. 11. Pride, Pleaſures, Honours and Luſts of this World *deny Chriſt*, they are the *Antichriſts* indeed; for Chriſt ſaith, I am not of this World, neither is my Kingdom of this World, nor are his Followers of this World, therefore it is the World hates them; but not under the Name of Chriſt's Diſciples, Chriſtians or Children of
1 Cor. 4. 10, God, by no Means; for ſuch the World nominally owns; but as Hereticks, Blaſ-
13. phemers, and the like, which hath always been the Devil's Policy: For the Wolf with the Sheeps-skin on him, has in every Age been worrying the Sheep that hath been covered with the Wolf's-skin; ſuch have called Light Darkneſs, and Darkneſs Light.

O P I-

OPINION IV. *The* Quakers *hold, that the Light in every Man is a ſufficient Guide unto Salvation.*

Anſw. This is unfairly laid down; but we ſay, that the Light of Chriſt in every
Man is a ſufficient Guide to Salvation; and who dares deny it? *I am the Light of* John 8. 12.
the World, ſaith Chriſt, *they that follow me ſhall not walk in Darkneſs, but have the*
Light of Life. And ſaith *John, If we walk in the Light, the Blood of Jeſus Chriſt* 1 John 1. 7.
ſhall cleanſe us from all Unrighteouſneſs. And it was the Doctrine in old Time,
The Path of the Juſt is as the ſhining Light, that ſhines more and more unto the Prov. 4. 18.
perfect Day. And the Prophet *Iſaiah* prophetically writes of the latter Days thus, Iſa. 2. 5.
Come, let us walk in the Light of the Lord, and by the ſame Prophet ſaith the
Lord, *I will give thee* (Chriſt) *for a Light to the* Gentiles, *that thou may'ſt be my* ch. 49. 6.
Salvation to the Ends of the Earth. And the Apoſtle *Paul* had that good Opinion of
the Light, that he adviſed the Saints of old, *to put on the Armour of Light, that* Rom. 13. 12,
they might walk honeſtly as in the Day, not in Rioting and Drunkenneſs, not in 13, 14.
Chambering and Wantonneſs, not in Strife and Envy; but put ye on the Lord Jeſus
Chriſt, and make not Proviſion for the Fleſh, to fulfil the Luſts thereof. And it is nothing John 9, 14, 16
elſe, but the old *Jewiſh* Darkneſs, that ſpurns againſt the Light of Chriſt
in our Day: for the ſame Spirit that rejected that Light, Grace and Truth, with 1 Cor. 12. 7.
which he was filled in the Day of his bodily Appearance, is the ſame that reſiſts
and ſlights that Light, Truth and Grace, which from his Fulneſs is diſtributed to
the Children of Men; but as it was then, ſo it is now the Condemnation of the John 3. 19.
World, that Light is come into the World, and that Men love Darkneſs rather
than Light, and the Reaſon is plain, becauſe their Deeds are Evil. Every Thing
loves it's like.

OPINION V. *They hold that* Perfection *is attainable in this Life.*

Anſw. This alſo is not fairly laid down, being without diſtinction; and did not
Compaſſion to the well-minded incline me to deliver our Judgment in theſe Matters,
I would have put our Adverſary upon the Proof of his Aſſertions, without
giving him the leaſt help by a Sight of our true Principles, till he had firſt ſeen and
acknowledged his own Ignorance and Inadvertency. We own Perfection according
to the Scriptures; *Walk thou before me,* ſaid God to Abraham, *and be thou* Gen. 17. 1.
perfect: Who dare quibble this into an Imperfection? or who dare charge God with
commanding what was impoſſible to be done? Noah *was a juſt Man, and perfect* in Gen. 5. 22.
his Generation, and *Noah* walked with God; ſo did *Enoch. Job* alſo *was a perfect* and 6. 9.
Man, and upright, one that feared God and eſchewed Evil. This Chriſt exhorted Job 1. 1.
his Diſciples to, *Be ye therefore* Perfect *even as your Father which is in Heaven is* Matt. 5. 48.
perfect. This alſo the Apoſtle *Paul* prays for, *That they might be ſanctified* throughout, 1 Theſ. 5. 23.
in Body, Soul and Spirit. Again thus, *And the very God of Peace ſanctifie you* Epheſ. 4. 13.
Wholely; *and I pray God your Spirit, and Soul, and Body be preſerved* Blameleſs
unto the Coming of our Lord Jeſus Chriſt. Yet farther, *Till we all come in the Unity* 1 Tim. 3. 17.
of the Faith, and of the Knowledge of the Son of God unto a Perfect *Man.* Again,
That the Man of God may be Perfect. And to the *Hebrews* ſaith the Author of Heb. 6. 1.
that Epiſtle, *Let us go on to* Perfection; and once more in the ſame Epiſtle he ſaith, and 13. 21.
The God of Peace make you Perfect *in every good Work to do his Will.* This alſo was
the Apoſtle *Peter*'s Prayer for the Holy Strangers ſcattered throughout *Pontus,*
Galatia, Cappadocia, Aſia and *Bythinia, The God of all Grace, who hath called us into*
his Eternal Glory by Chriſt Jeſus, make you Perfect. I will conclude with the Doctrine 2 Pet. 5. 10.
of the Beloved Diſciple, that lay in the Lord's Boſom, and can give a better
Account of his Mind and Doctrine than any of our Adverſaries can do, thus, *If*
we walk in the Light as (God) *is in the Light, we have Fellowſhip one with another,* 1 John 1. 7.
and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin. Again, *I write unto* ch. 2. 13.
you Young Men, becauſe ye have overcome *the Wicked One.* Again, *Whoſoever* ch. 3. 9.
abideth in Chriſt, Sinneth *not; whoſoever is born of God, doth* Not commit Sin;
for his Seed remaineth in him, and he Cannot Sin, *becauſe he is born of God.* Again,
If we love one another, God dwelleth in us, and his Love is Perfected *in us; God is*
Love, and he that dwelleth in Love dwelleth in God, and God in him: Herein is
our Love made Perfect, *that we have Boldneſs in the Day of Judgment, becauſe as*
he is, ſo are we in this World. What ſay Rioters and Envious Perſons to this, ſuch
as revile, waſt and deſtroy their Neighbours for the Exerciſe of a peaceable Conſcience?

ſcience? Doth the Love of God abide in them? Are they like unto the God of Love in this World? Can they hope for his Mercies in that World which is to come, who are cruel and abuſive to their honeſt Neighbours in this? But more of Chap. 5. 4, 18. that another Time. Yet again, Whoſoever is born of God *overcometh the World, and ſinneth not*; but he that is begotten of God keepeth himſelf *that the Wicked One toucheth him not*. What think the Enemies of Perfection of this?

Chap. 3. ver. 4, 5, 8, 9. To conclude: They that deny Perfection from Sin, deny the End of Chriſt's Coming, if this Beloved Diſciple may be Judge; for ſaith he, Chriſt was manifeſted *to take away our Sins*; and whoſoever abideth in him, ſinneth not: For this Purpoſe, the Son of God was manifeſted, that he might deſtroy the Works of the Devil; and whoſoever is born of God, *doth not commit Sin*. And without Offence let me ſay, our Adverſaries may better employ themſelves, than to turn Advocates for the Devil and his Kingdom, as they ſeem to do, by charging the *Doctrine of Perfection* upon the *Quakers*, as an Evil Opinion; for no Man in his Wits, can believe they intend us any Reputation or Credit, when they ſet the *Mark of Perfection upon our Creed*. But is it not a Shame that Men, who profeſs themſelves to be *Chriſtians*, the Diſciples of that Self-denying JESUS, ſhould make their Lord's Office our Reproach, and the End of His Bleſſed Coming a *Mark of Hereſy*? Why? Was He ſent but to Save? And how does He Save, if People muſt neceſſarily live in Sin, that eternally loſeth them, and to Save them from which He is Mat. 1. 21. come? *And thou ſhalt call His Name JESUS*, ſaid the Angel, *becauſe He ſhall Save His People from their Sins*: Alas! What have Men to be Saved from, if not from Sin? For Sin ſet aſide, Man is Good, and All is Good; If then Sin loſes Men Heaven and Happineſs, Men muſt be Saved from it, or they will be eternally loſt; for in that State *Chriſt* will profit them nothing.

To the Quotations *I ſhall make a* Brief Return.

The Firſt Quotation: G. Whitehead *ſaith, That the Light Within muſt be God, becauſe to deny it ſo to be, is to deny the Omnipreſence of God.*

To what is here alledged, thus brought to diſrepute our Holy Religion, I anſwer, That this Adverſary has not told us whether they were Words ſpoken or written: If ſpoken, where be the Witneſſes? If written, where is the Book or Paper? 1 John 1. 5. However, the Words are not Indefenſible; *For God is Light, and in Him is no Darkneſs at all*; Acts 17. 27, 28. and He is Omnipreſent, therefore in Man; and in Him we live, move, and have our Being, yea, more eſpecially; Jer. 23. 23, 24. for it is He that ſearcheth the Heart, and tryeth the Reins, and that telleth unto Man his Thoughts. Job 25. 3. Upon whom, ſaid one of Old, *Doth not His Light ariſe?*

To the Second Quotation, viz. *It is Damnable Hereſie to deny the Worſhipping the Meaſure of Light in every Man. And that the Spirit which God breathed in* Adam, *was not Man's Spirit, but another; the Breath of our Noſtrils, the Anointed Lord; this is that True Light which lighteth every Man that comes into the World*: See *Robert Weſt*'s Book, called *Damnable Hereſies Diſcovered*, pag. 6.

I anſwer. *Firſt*, That I have not the Book cited, or cannot find it. *Secondly*, That the Man is not entirely in Society with us, but there has been ſome Diſſatisfaction in the Minds of our Friends about him in ſeveral Reſpects, and particularly this Book was not received or printed by us. Yet *Laſtly*, I know not but many Good Things may be in it; but if in any Thing it be unſound, it will not lie at our Door: Nor do I believe that the Paſſage it ſelf may not be Vindicated, and that by Authority of Reaſon, Scripture, and the Conſent of Ancient and Modern Authors: I will only ſay, that every Appearance of God, is God; the Light that comes from God, is God; for God is Light, and cannot be divided from himſelf; and the Word *Meaſure of Light*, relates to our Capacity, that receive and know only by Meaſure, and not to God, who, properly ſpeaking, *is Immeaſurable*. And true it is, that the Breath God breathed into *Adam* was Divine, if the *Learned Rabbies*, Commentators on that Scripture, be of any Credit, as may be ſeen in *My Rejoynder* to *John Faldo*; for a meer Human Soul could not make *Adam* live to God, much leſs make him the Image of His Creator. And if it was the Divine Life, I hope none will queſtion if that Life be Chriſt, who ſays expreſly of himſelf, *I am the Way, the Truth, and the Life*; who alſo ſays, *I am the Light of the World*; and this is *John*'s Teſtimony, *In the Word* (that made all Things) *was Life, and that Life is the Light of Men*; *And this* (ſays he) *is that True Light which enlightens every Man that comes into the World.* So much to that Paſſage,

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To the Third Quotation out of *G. Fox* and *R. Hubberthorn*'s Book, called, *Truth's Defence*, pag. 101, I anſwer,

Firſt, That the Quoter has wrong'd the Paſſage, and falſified the Book; for there is that quoted is not there. The Words are theſe, as given by our Adverſary in the Name of *G. F.* and *R. H. We do deny the Scriptures to be the Word of God, and alſo to be a Standing Rule; and that it is dangerous for ignorant People to read them.* See *Fox* and *Hubberthorn*, in *Truth's Defence*, pag. 101.

I anſwer, All theſe Words [*We do deny the Scriptures to be the Word of God, and alſo to be a Standing Rule*] are not to be found there, they are added; which is a great Piece of Injuſtice; for the laſt Part, which lies as if we would deny that *ignorant People ſhould read the Scriptures*, hear the Words themſelves.

“ Query. The Prieſt aſks, *Whether the Scriptures being Carnal, and the Letter killing, as you* (Quakers) *ſay, we may read them without Danger?*

To this *G. Fox* and *R. Hubberthorn* anſwer:

“ The Letter which killeth is dangerous; for thou takeſt it here to *War with*
“ *againſt the Saints, with thy Carnal Mind and Expoſitions.* —— Again thus, Here
“ you read with Danger, who ſpeak of them, *and ſpeak a Lye*; and it's Dange-
“ rous to read that, and make a *Trade* of that, which the Prophets, Chriſt, and
“ the Apoſtles ſpoke forth freely; and you wreſt the Scriptures to your Deſtructi-
“ on; *and to you 'tis Dangerous to read*, &c.

Now let all People of Candour, yea, common Senſe judge, if this Sort of reading and uſing the Scripture be not dangerous: Thus the *Phariſees* and *Jews* uſed the Scripture againſt Chriſt. But does this give Ground to our Adverſary to ſay, We hold it Dangerous for ignorant People to read the Scripture, becauſe we ſay that a Covetous, Perſecuting, or Malicious End, or Uſe of Scripture, is Dangerous? O the Perverſion that is made of the Words and Senſe of this Paſſage! The Lord forgive him, or them, that deal thus with us. Hear what the ſame Page ſays, But I ſay, *Bleſſed is he that doth read and doth underſtand.* This I have elſewhere obſerved more at large.

To the Fourth Paſſage, *viz.* That *J. N.* in *Anſwer* to the *Jews* ſays, *It is the the Devil that contends for the Scriptures to be the Word of God.*

I can ſay the leſs, becauſe I have not the Book out of which it is pretended to be quoted: But certain it is, that the Devil, that loves not the very *Form of Godlineſs*, but to exalt it againſt the Power, and ſhelter himſelf for a Saint, has more than once, on the ſame Score, pleaded for the *Scripture* againſt *Chriſt*, and the *Letter* againſt the *Spirit*; not that he loveth the Scripture, or that the Scripture oppoſeth either Chriſt or the Spirit, but that he hath ſubtilly uſed the very Scripture, as little as he loves it, both to tempt and oppoſe even Chriſt himſelf. This is plain in his tempting Chriſt in Scripture-Language, and in the Perſecutions of the *Jews* both againſt Chriſt and His Diſciples, for which they urged Scripture; they relied upon them for Life-Eternal, and not upon Chriſt; Him they ſet at Nought then, as much as the *Falſe Chriſtians* ſlight his Light now. And it was Chriſt's Complaint then, *In them you think* (ſaid he) *to have Eternal Life, but you will not come unto me that you may Life.* Thus the outward *Jew* ſet up the *Scripture* againſt Chriſt in the Fleſh, and thus the outward *Chriſtian* ſets up the *Scripture* againſt Chriſt in the Spirit, or, in *His Spiritual Appearance in the Soul*, inſomuch that a Man runs the Hazard of being proclaimed a Blaſphemer, that ſpeaks but of *Chriſt Within*, yet it is expreſs Scripture; and of being ſtigmatized for an *Heretick*, that calls Chriſt only that Word of God, to whom only that Name is given in the Evangelical Writings, though at the ſame Time a Man confeſs the Holy Scriptures to be given forth by *Divine Inſpiration*, and that they are the *Words of God.* That *The Word* is His Name, *John* will be our Warrant in the Beginning of his Hiſtory; and that His Name is called *The Word of God*, *John* alſo affirms in his *Revelation.* I will end with this, that *Luke* the Evangeliſt, in his Dedication of his Hiſtory to his Excellent *Theophilus*, now Part of the Sacred Scripture, calls it, *A Declaration of thoſe Things that were moſt ſurely believed among them*, and *not the Word of God.* We take him for our Pattern; when he is confuted, it will be Time enough for us to confeſs our Miſtake.

Mat. 4. 6. 12. John 5, 9. and 19. 7. & 5. 39, 40.

John 1. 1. Revel. 19. 13.

Luke ch. 1.

To the Fifth Quotation, *viz.* That G. *Fox* ſays, *The Soul is Part of God, of His Being, without Beginning, and Infinite.* Great Myſtery, pag. 68, 9, 29. I anſwer briefly:

That *G. F.* ſpeaks of the Divine Soul, or Life of Man, that comes from God, by which Man liveth to God, ſo *Auguſtine* calls it *Anima Animæ*, the Soul of the Soul,

or

1678. or Life of Man's Soul; ſo *Rabbi Nunchmanni* and *Hiſkuni*, in the Comment of *Paulus Fagius* take it, ſaying, *It's of the Being of God, His own Breath.* This is without Beginning, reſpecting God; and Infinite, or without End, reſpecting Man. Where is the Hereſie of this?

To the Sixth Quotation out of the Works of *G. F.* Junior, *viz. We own the Scriptures as a True Declaration of the Saints Conditions.*

I anſwer: The Allegation is frivolous on the Side of our Adverſary; for he doth not deny what *G. F.* aſſerts, nor does *G. F.* deny, but that there are many Scriptures which are *Promiſſory, Threatning, and Prophetick:* Does our owning the Scriptures to be an Account of the *Experiences of the Saints of Old Time,* exclude any farther Character? Or ſay that they are no more? What! Have People loſt their Senſes, or muſt any Thing ſerve to blemiſh *Quakers?* What Injuſtice is here! For Shame do as you would be done by.

To the Seventh Paſſage, alledged out of *George Whitehead's* Apology, p. 49. *viz. That what is ſpoken from the Spirit of Truth in any, is of as Great Authority as the Scriptures, yea, and greater.*

I anſwer in *G. W's* own Words, which are theſe, "That which was ſpoken from "the Spirit of Truth in any, is of as great Authority as the Scriptures or Chapters "are, and greater, as proceeding immediately from that Spirit, as Chriſt's Words "were of greater Authority, when he ſpoke, than the *Phariſees* reading the Letter; "and they and their Speaking we deny: This, *ſays he,* was my Anſwer.

Now I appeal to the Juſt Witneſs of God in every Conſcience, if this Adverſary was not very diſingenuous, to take no Notice of this Diſtinction: For, in ſhort, Two Things are in our *Friend's Words*; *Firſt,* That what comes from the ſame Spirit of Truth, is of the ſame Authority; and who denies that? No Body that is in his Senſes. *Next,* That what is ſpoken by the immediate Motion, Life and Power of the Spirit, is of more Authority, (that is, Force and Efficacy to move, quicken, enliven, or operate upon the Hearers) than the bare reading of a Chapter in the Scripture, eſpecially by ſuch as the *Phariſees* were, as a Letter cannot give that Impreſſion which we may juſtly ſuppoſe the Lively Preſence, Mind and Voice of the Perſon that writ it might. But the End of our Adverſary plainly is this, to make us undervalue the Truth of the Scripture, and to debaſe the Authority of the Scripture with Relation to it's Verity; as if what was ſaid now by the Spirit of Truth in any Godly Man, were more True than that which was ſpoken by the ſame Spirit in former Ages, which is a groſs Suggeſtion. The Difference lying in theſe Two Things, *Firſt,* Whether Chriſt's Words, ſpoken by his own Mouth, were not of greater Force, Vigour and Authority, to influence or quicken an Auditory, than the ſame Words written, and now read. *Secondly,* Whether the Words of Chriſt, when ſpoken by his own Mouth, were not of more Life and Authority than the Scriptures read by the *Phariſees.* The firſt is True, and much more the laſt; let this Adverſary then be aſhamed of his Injuſtice. Chriſt ſaid of the Words that he ſpoke, *The Words that I ſpeak, they are Spirit, and they are Life*; that is, as they proceeded from His Gracious Lips, and as they were uttered from that Divine Power, Glory and Authority, which dwelt in Him. John 6. 63.

To the Eighth Quotation, That *Richard Stubbs,* a *Quaker,* ſhould ſay, *That the Chriſt Born of the Virgin, and that dyed at* Jeruſalem, *was a Falſe Chriſt, and an Antichriſt.*

I anſwer, There was never any ſuch Man a *Quaker* that I know of, nor did ever any owned by us, utter ſo horrid a Blaſphemy; we deteſt all ſuch Impiety: Beſides, the Story I ſuppoſe, came out of an idle Pamphlet, printed about Seven Years ſince, by a fooliſh Perſon in *London,* to get Money; a Fiction like to that of the *Iſland of Pines,* &c. But if True, Where's the Witneſſes? *Shall the Say-ſo, or Authority of an Enemy prevail?* What muſt any Stuff ſerve to bedirt the *Quakers,* no Matter what, nor from whom? There is a Righteous God that will have the Judgment of theſe Things.

To the Ninth Paſſage, cited out of *G. F's Great Myſtery,* pag. 206. viz. *If there be any other Chriſt than He that is Crucified Within, He is a Falſe Chriſt.*

I anſwer, I have not the Book by me, but I will ſtand by the Paſſage; for either there is no ſuch Thing as a *Chriſt Within,* or if there be, there muſt be *Two Chriſts:* Or, *Laſtly,* it is the ſame *Chriſt* that ſuffered without, which is alſo crucified by Sin within. Now I leave our Adverſary to chuſe which of theſe Three he will accept of. Is there no Chriſt within? Or, Is there Two Chriſts, one within, and another without? Or, Is there but one Chriſt both without and within? Chuſe him

whether. But I would tell our *Adverſary*, that a Chriſt was Revealed in *Paul*,
and forming in the Hearts of the *Galatians*, and was in the Holy Ancients, the
Hope of Glory, and ſo he is in his People in this Day, Bleſſed be the Name of the Gal. 1. 16. &
Lord. Yea, 'twas the Apoſtolical Exhortation: *Examine your ſelves whether ye* 4. 19.
be in the Faith, prove your own ſelves: Know ye not your own ſelves, how that 2 Cor. 13. 4.
Jeſus Chriſt is in you, except ye be Reprobates. So that ſuch as deny Chriſt within,
are out of the Apoſtolical Faith, and Reprobates. It was both Chriſt's Promiſe
and Prayer, for ſays He to His Diſciples, *Let not your Hearts be troubled; ye Believe* John 14. 1.
in God, Believe alſo in me. I will not leave you Comfortleſs, I will come to you, 3, 18, 19, 20.
I will come again. Yet a little While, and the World ſeeth me no more, but ye ſee
me: Becauſe I live, ye ſhall live alſo: At that Day ye ſhall know that I am in my
Father, and you in me, and I in you. That Chriſt prayed for this Fellowſhip is as
clear: *Neither pray I for theſe alone, but for them alſo which ſhall believe on me* Chap. 17. 20,
through their Word; that they all may be one, as thou Father art in me, and I in 21,22,23,25,
thee, that they alſo may be one in us, that the World may believe that thou haſt ſent 26.
me; and the Glory which thou gaveſt me, I have given them, that they may be one
even as we are one. I in them, *and they in me, that they may be made Perfect in*
one: And that the World may know, that thou haſt ſent me, and haſt loved them, as
thou haſt loved me. O Righteous Father! The World hath not known thee, but I have
known thee, and theſe have known that thou haſt ſent me; and I have declared unto
them thy Name, and will declare it, that the Love wherewith thou haſt loved me, may
be in them, and I in them.

This is the Bleſſedneſs of the Righteous, even in this World, the True Diſciples
of JESUS, *that forſake All for His Name, that take up His Croſs Daily to their*
Vain Affections and Luſts, and boldly confeſs Him before all Men, by a Life of True Mat. 10. 38.
Self-Denial. O that all People would receive Him into their Hearts, that is, into Chap. 16. 24.
their Love and Affections: *Behold, He ſtands at the Door and knocks;* ſhut not thy Mark 8. 34. Luke 9. 23.
Door upon Him; let Him in, entertain Him in thy Soul, that He may waſh thee, Rev. 3. 20.
and cleanſe thee by *His Own Spirit*, and by *His Own Water*, and by *His Own Blood*,
that bear Witneſs for him on Earth, and theſe *Three are but One:* Then ſhall the 1 John 5. 8.
Love of God abound in thy Soul, towards God, and towards thy Neighbour; this
is *Chriſtianity Indeed:* And the Truth is, 'tis want of Chriſt being known more within
People, to purge their Hearts, and purifie their Conſciences, that ſo much Vanity
and Ungodlineſs are to be found among *Chriſtians:* People can let the Devil
be within them, but they will not allow Chriſt to be within them. But I would
aſk them and you, How the ſtrong Man of Sin muſt be bound, that keeps the Houſe Mat. 12. 29.
(the Heart) and his Works deſtroyed, if Chriſt, the ſtronger than he, have no Entrance
and Sway in the Conſcience? For this know, that *from within proceed Evil* Chap. 15. 19,
Thoughts, Murders, Adulteries, Fornication, Thefts, Falſe Witneſs, Blaſphemies; 20.
theſe, and ſuch like, are the Things which defile the Man. Now, Who ſhall purge
this Heart, and with what? Muſt not Chriſt do it, *He that Baptizes with Fire and* Chap. 3. 11,
with the Holy Ghoſt, whoſe Fan is in His Hand, and who will thorowly purge his 12.
Floor? This was *John*'s Record, that was ſent of God for that End. Now let
thoſe that call themſelves *Chriſtians*, conſider Seriouſly, and in the Fear of God,
if their Floors, *their Hearts*, be purged; if the Dirt and Chaff be ſwept away, if
Chriſt's Baptiſm of Fire, has burnt up their Vain Thoughts, Luſts and Affections, or
not; for by Fire will God plead with all Fleſh. And let ſuch conſider, if they have been
yet *Baptiz'd with the Holy Ghoſt*, that makes People Alive to God, and whether
they live to God, and meditate in His Pure Law, or rather if they be not *Carnally-Minded*,
which is Death, let them ſee if *Pride* don't profeſs *Chriſtianity*, and if
Wantonneſs, Vanity, Covetouſneſs, Faſhion, Envy, Wrath, Malice, and ſuch like,
don't make Profeſſion of Religion, Read, Pray, Preach, go to Church, and the like.
I ſay, in the Fear of Almighty God, let all that profeſs *Him*, and the *Chriſtian Religion*,
examine themſelves, and prove themſelves, *Whether Jeſus Chriſt Live in*
them, and Rule in them, or another Nature, Principle and Spirit; for God will not
be mocked, ſuch as Men Sow, ſuch muſt they Reap, in the Terrible Day of
Judgment.

To the Tenth Quotation out of G. F's *Way to the Kingdom*, viz. *That the Four*
Books of Matthew, Mark, Luke *and* John, *are not the Goſpel.*

I anſwer, If this be a Piece of Hereſie, we have Good Company; for *Paul*, *Ignatius*,
Juſtin Martyr, *Origen*, *Chryſoſtom*, and ſome of our *Engliſh Martyrs*, are of
this Mind. *Paul* ſays, *The Goſpel is the Power of God*; but it were Blaſphemy Rom. 1. 16.
with a Witneſs, to call theſe Four Narratives, or Declarations, the *Power of God*,

1678. in which there are the Sayings and Actions of the Devil, and *Wicked Jews* and Perſecutors recorded, as well as the Expreſſions and Deeds of Chriſt and His Diſciples.

Ignatius, in his Epiſtle to the *Philadelphians*, calleth it very near to *Paul*'s Expreſſion of the Goſpel, ἀπαρτισμὸς ἀφθαρσίας, *The Perfection of Incorruption*, which theſe Four Books are not, that are compoſed of Paper and Letters, containing meer Reports and Records, though never ſo True; or the Conſequence would be, that the Writings of the Prophets (becauſe *Ignatius* ſaith in the ſame Epiſtle, *that the Prophets have announced and declared the Goſpel)* are the Goſpel in our Adverſary's Account, if he believes *Ignatius*, that lived ſoon after. But it's clear that our Adverſaries refuſe the Prophets Writings that Title, and do not give it even to the Apoſtolical Epiſtles, yet are diſpleaſed with our Tenderneſs, in not Stiling theſe Four Books, or Hiſtories, *The Goſpel.*

When *Juſtin Martyr* ſpeaks of theſe Four Books, eſpecially when he citeth out of them *the Mocking of Chriſt*, propheſied of in the *Pſalms*, and of Chriſt's Silence to *Pilate*, he ſaith, γέγραπται & δεδήλωται, *it is written and expreſſed*, not in the *Four Evangeliſts*, or in the *Four Evangelia*, or in the Goſpel, or in the Writings of the *Four Evangeliſts*, as they do commonly now; But, ſaith he, ἐν τοῖς ἀπομνημονεύμασι τῶν Ἀποστόλων αὐτοῦ, in the *Records* or *Hiſtory* of his (Chriſt's) Apoſtles: Yea, he is ſo far from calling the Books of Scriptures either the Law or Goſpel, that he ſaith, Chriſt Jeſus is αἰώνιος νόμος καὶ καινὴ διαθήκη, *the Eternal Law and the New Teſtament, which according to the Propheſy ſhould come forth to the Univerſal World.*

Eph. 6. 19. & 3. 3. Col. 2. 26. 1 Tim. 1. 11. *Chryſoſtom* not only refuſed an Oath, but denied thoſe *Four Books to be Evangile or Goſpel*, though he refuſed not to call them, *The Writings of the Four Evangeliſts.* So ſaid *William Thorp*, as may be ſeen in the *Book of Martyrs.* Beſides, the Goſpel is called, *A Myſtery hid from Ages and Generations*, which Four Books were not; and it is ſtill hid from all Envious, Proud, Luſtful, Vain, and Evil-minded People.

To conclude: The Bible it ſelf declares of the Goſpel, but *is not that Goſpel*; it declares of the Spirit, bnt *is not that Spirit*; it declares of the Light, bnt *is not that Light*; and it declares of the Eternal Power and Word, but *it is not that Eternal Power and Word of God:* Neither is the Light, Power and Spirit, in the Scripture, though they were in thoſe that gave them forth, and live and abide for ever in Him, who is the Fulneſs of all Wiſdom, Life and Truth, who is Lord and Author of the Holy Scriptures, given forth by Divine Inſpiration.

To the laſt Citation and Exception, *viz.* that G. F. ſays, *That we ought not to Pray to God to give us a Sight of our Sins.*

I anſwer, That this Adverſary miſgives his Words, and ſuggeſts by thoſe he cites, another Thing than is plainly and honeſtly intended by G. F. in his own Words; they are theſe, *And to you that Tempt God, and ſay, The Lord give us a Sight of our Sins*; mark, he ſpeaks to thoſe that Tempt God, and let me add, *Mock God too*; for to ſuch he ſpeaks, as what follows declares, *viz. Prieſts and People* (ſays G. F.) *does not the Light which Chriſt hath Enlightned you with, let you ſee your Sin? That Lying and Swearing, Curſed Speaking, Theft, Murder, Whoredom, Covetouſneſs, Pride, Luſt and Pleaſures, all theſe Things to be the Works of the Fleſh, and Fruits of Darkneſs? Mark now, this Light Within you lets you ſee it, ſo you need not Tempt God to give you a Sight of your Sins; for ye know enough, and waiting in the Light, Power and Strength will be given to you.*

Now, let the Impartial judge if the Conſequence of theſe Words be, *That we muſt not Pray to God to give us a Sight of our Sins that we don't ſee*, which muſt be our Enemies Suggeſtion, or nothing, or not rather, *That we ſhould not Tempt and Mock God, by Praying for a Sight of our Sins, whilſt we ſee, and that there is not a forſaking of the Sins that we do already ſee.* I aſk, *Does it follow, that becauſe we ſhould not Tempt or Mock God, in Praying for a Sight of the Sins we have a Sight of, and yet don't forſake, that therefore we muſt not Pray to God for a Sight of thoſe Sins that we have no Sight of, having firſt renounced thoſe we have had a Sight of?* Well, the Lord keep our Lives out of the Power of a Jury, that would take this Latitude of Conſtruction.

The following Words of that good Man are theſe, and very ſavoury and Chriſtian they are; 'For they that wait upon the Lord, their Strength ſhall be renew-'ed (but for what, if not to forſake Sin, and ſerve the Lord God) 'and living in 'the Light, and walking up to God, it will bring you to true Hunger and Thirſt 'after Righteouſneſs, that you may receive the Bleſſing from God, and give over 'tempting of God to give you a Sight of your Sins. And why? Becauſe you ſee more than you forſake; forſake what you ſee, before you pray for more Sight; for all ſuch Prayer in ſuch Diſobedience is a meer Mockery, and God will not be mocked: and be it known to all, that God has determined not to hear the Prayers of the Wicked; for they are, ſays the Prophet, an Abomination unto Him. This yet appears to be his Senſe by the following Paragraph; ‘And to all you that ſay, ‘God give us Grace and we ſhall refrain from our Sin; there ye have got a tempting cuſtomary Word; for the free Grace of God has appeared to all Men, and ‘this is the Grace which ſhews you Ungodlineſs and Worldly Luſts: Now, thou ‘that liveſt in Ungodlineſs, Lying, and Swearing, and Theft, and Murder, and ‘Drunkenneſs, and Filthy Pleaſures, and luſting after the World, thou art he that ‘turns the free Grace of God into Wantonneſs, and caſts his Laws behind thy ‘Back, and walkeſt deſpightfully againſt the Spirit of Grace. O vain Man! yet ‘thou canſt ſay God is merciful, and live in thy Wickedneſs, paſſing on thy Time ‘without the Fear of God, ſporting thy ſelf in thy Wickedneſs.

What think you now? Does this Man ſay, that People ought not to pray for a Sight of their Sins, which they ſee not, in order to Repentance, or can he mean ſo? let Candour ſpeak. For that, as I ſaid before, muſt be the Meaning of this Adverſary, or he means nothing, becauſe in the other Senſe all muſt grant that Men ought not to tempt, provoke and mock God by praying for a Sight, when they have it and don't uſe it. What then is the Concluſion of this Matter? why plainly this, that from G. F. ſaying, that *thoſe who ſay the Lord give us a Sight of our Sins, that have a Sight of them already and forſake them not, do therein tempt God*: This Enemy of ours, makes no Scruple of Conſcience to infer and conclude that G. F. ſays, that *we ought not to pray to God to give us a Sight of our Sins at all*, without any regard to the Diſtinction of having the *Sight* already, be it that ſuch have forſaken what God has given them a Sight of, or that they have Sins they have yet no Sight of, yet G. F. ſays, we muſt not pray for a Sight of our Sins, if this Adverſary may be credited. Well, the Lord God Almighty, who is the Searcher of all Hearts, knows the End of this Perſon in writing and ſpreading theſe Calumnies and Perverſions, and with him I leave him and his Work, but ſo, as that I ſincerely deſire, that he may have a Sight of his Sin againſt God and an harmleſs People, if he acts ignorantly; and that he may ſincerely repent, and find Mercy with the Lord, if he acts maliciouſly, before he goes hence and be no more ſeen; for its not a ſlight Thing to miſcharge, and that ſo peremptorily too, an entire People, about Matters of the World that is without End.

I ſhall conclude this Defence with theſe three Things, the firſt is, that moſt of the Opinions he calls ours are not ſo evinced, or ſo much as attempted to be proved, by the Author of the Libel againſt us. *2dly*, Thoſe that are endeavoured to be faſtened on us, have not their due Proof, one Perſon it may be is produced to make good a Charge againſt a Body of People; would our Adverſaries be thus uſed? would they be concluded by the Word or Act of any one Member of their numerous Communion? Certainly no: Beſides, the Proofs that are brought, are ſome lame, others perverted, and ſome forged, which looks very diſhonourable on the Part of our Accuſer, firſt to miſ-charge, then miſ-cite, and laſtly rack Words, well intended, to extort, if poſſible, a Confeſſion of Guilt: But the Truth is, Error can only be maintained by Error, and therefore there is no wonder in the Caſe. This is the Uſage we have moſtly met with, but, Thanks be to God, we are neither ſurprized nor unprepared.

Laſtly, I do hereby offer a fair and free Conferrence with the Author or Authors of the Libel, or any other that can ſoberly pretend to a Conſcientious Diſatisfaction about our Faith or Practice, at ſuch Time as ſhall be mutually agreed upon to be convenient.

And this I offer, not out of Vanity or Oſtentation, but in Duty to God my great Lord and Maſter, and in good Will to all ſuch Perſons; and did not theſe Conſiderations prevail, to carry me to this Condeſcenſion, my manifold Affairs, and the many and large Books I have already writ on occaſion of theſe and the like Imputations, would have diſſwaded me from any freſh undertaking of this Nature, and ſufficiently guarded me againſt all Reflections upon my Silence.

I am a Friend to all Mankind,

WILLIAM PENN.

ENGLAND's

ENGLAND's *Great Intereſt, in the* CHOICE *of this* New PARLIAMENT: *Dedicated to All Her* Free-Holders *and* Electors.

SINCE it hath pleaſed *God* and the *King*, to begin to revive and reſtore to us our *Ancient Right of Frequent Parliaments*, it will greatly concern us, as to our preſent Intereſt, and therein the *Future Happineſs of our Poſterity*, to act at this Time with all the *Wiſdom, Caution and Integrity we can.* For beſides, that 'tis our own Buſineſs, and that if by a Neglect of this Singular Opportunity, we deſert our Selves, and forſake our own Mercies, *We muſt expect to be Left of God, and Good Men too.* It may be there has never happened, not only in the Memory of the Living, but in the Records of the Dead, *ſo odd and ſo ſtrange a Conjuncture as this we are under.* It is made up of ſo many unuſual and important Circumſtances (all affecting us to the very Heart) that whether we regard the Long Sitting of the *Late Parliament*, or it's abrupt and moſt unexpected *Diſſolution*, or the *Prorogation* of the laſt, and it's ſurpriſing *Diſſolution*, or the ſtrong *Jealouſies* of the People, and that *Univerſal Agitation* that is now upon the *Spirit of the Nation*, and the Reaſons and Motives thereof (ſo far as we can reach them) *there ſeems never to have been a Time, wherein this Kingdom ought to ſhow it ſelf more Serious and Diligent in the Buſineſs of it's own Safety.*

To be plain with you, *All is at Stake:* And therefore I muſt tell you, That the Work of this Parliament is,

Firſt, To purſue the Diſcovery and Puniſhment of the *Plot:* For that has been the *Old Snake in the Graſs*, the *Trojan Horſe*, with an Army in the Belly of it.

Secondly, To remove, and bring to Juſtice, thoſe *Evil Counſellors, and Corrupt and Arbitrary Miniſters of State*, that have been ſo Induſtrious to give the King Wrong Meaſures, to turn Things out of their Ancient and Legal Channel of Adminiſtration, and Alienate his Affections from his People.

Thirdly, To Detect and Pnniſh the *Penſioners* of the former *Parliament*, in the Face of the Kingdom: This Breach of Truſt, being Treaſon againſt the Fundamental Conſtitution of our Government.

Fourthly, To ſecure to us the Execution of our *Ancient Laws by New Ones*, and, among the reſt, ſuch as relate to *Frequent Parliaments*, the only True Check upon *Arbitrary Miniſters*, and therefore feared, hated, and oppoſed by them.

Fifthly, That we be ſecur'd from Popery and Slavery, and that *Proteſtant-Diſſenters* be eaſed.

Sixthly, That in Caſe this be done, the King be releaſed from his *Burdenſome Debts* to the Nation, and eas'd in the Buſineſs of his Revenue. And let me be free with you, if you intend to ſave *Poor England*, You muſt take this General Meaſure, viz. *To guide and fix your Choice upon Men, that you have Reaſon to believe are Well-Affected, Able and Bold, To Serve the Country in theſe Reſpects.*

The Words of the *Writ*, (at leaſt, the *Import* of them) are, *To Chuſe Wiſe Men, Fearing God, and Hating Covetouſneſs:* And what to do? ſays the ſame Writ, *To Adviſe the King of the Weighty Matters of the Kingdom.* Let us not then play the Fools or Knaves, to *Neglect or Betray the Common Intereſt of our Country by a baſe Election: Let neither Fear, Flattery, nor Gain Biaſs us.* We muſt not make our Publick Choice, the Recompence of *Private Favours* from our Neighbours; they muſt excuſe us for that: The Weight of the Matter will very well bear it. This is our Inheritance, *All* depends upon it: Men don't uſe to lend their Wives, or give their Children to ſatisfie *Perſonal Kindneſſes*; nor muſt we make a *Swop of our Birth-Right*, (and that of our Poſterity too) *for a Meſs of Pottage, a Feaſt, or a Drinking-Bout*; there can be no Proportion here: And therefore none muſt take it ill, that we uſe our Freedom about that, which in it's Conſtitution, is the *Great Bulwark of all our Ancient Engliſh Liberties.* Truly, our not conſidering what it is to *Chuſe a Parliament*, and how much *All* is upon the Hazard in it, may, at laſt, *Loſe us Fatally by our own Choice.* For I muſt needs tell you, if we miſcarry, it will be our *Own Fault*; we have no Body elſe to blame: For ſuch is the Happineſs of our Conſtitution, *That we cannot well be deſtroy'd, but by our ſelves: And what Man in his Wits, would Sacrifice his Throat to his own Hands?*

We, the *Commons of England*, are a great Part of the Fundamental Government of it; and *Three Rights* are ſo peculiar and inherent to us, that if we will not throw them away for *Fear* or *Favour*, for *Meat and Drink*, or thoſe other little preſent Profits, *that Ill Men offer to tempt us with*, they cannot be altered or abrogated. And this I was willing to give you a brief Hint of, that you may know, *What Sort of Creatures you are, and what your Power is*, leſt through Ignorance of your own Strength and Authority, you turn Slaves to the Humours of thoſe, that properly and truly are but your Servants, and ought to be uſed ſo.

The *Firſt of theſe Three Fundamentals is Property*, that is, *Right and Title to your own Lives, Liberties and Eſtates*: In this, every Man is a Sort of *Little Sovereign* to himſelf: No Man has Power over his *Perſon*, to Impriſon or hurt it, or over his Eſtate to Invade or Uſurp it: Only your own Tranſgreſſion of the Laws, (and thoſe of your own making too) lays you open to Loſs; *which is but the Puniſhment due to your Offences*, and this but in Proportion to the Fault committed. So that the *Power of England* is a *Legal Power*, which truly merits the *Name of Government*. That which is not Legal, *is a Tyranny*, and not properly a *Government*. Now the Law is Umpire between *King, Lords and Commons*, and the *Right and Property is One in Kind through all Degrees and Qualities in the Kingdom*: Mark that.

The *Second Fundamental*, that is, *your Birthright and Inheritance*, is *Legiſlation*, or the Power of making Laws; *No Law can be made or abrogated in* England *without you*. Before *Henry* the Third's Time, your *Anceſtors*, the *Freemen of England*, met in their own Perſons, but their Numbers much increaſing, the Vaſtneſs of them, and the Confuſion that muſt needs attend them, making ſuch Aſſemblies not practicable for Buſineſs, this Way of *Repreſentatives* was firſt pitch'd upon as an Expedient, both to Maintain the *Common Right*, and to avoid the Confuſion of thoſe mighty Numbers. So that now, as well as then, *No Law can be made, no Money Levied, nor a Penny Legally Demanded* (even to defray the Charges of the Government) *without your own Conſent*: Than which, tell me, what can be Freer, or what more Secure to any People?

Your *Third Great Fundamental Right and Priviledge is Executive*, and holds Proportion with the other Two, in Order to compleat both your *Freedom and Security*, and that is, *Your Share in the Judicatory Power, in the Execution and Application of thoſe Laws, that you agree to be made*. Inſomuch as *No Man, according to the Ancient Laws of this Realm, can be adjudg'd in Matter of* Life, Liberty, *or* Eſtate, *but it muſt be by the Judgment of* His Peers, *that is, Twelve Men of the Neighbourhood, commonly called a* JURY; though this hath been infringed by *Two Acts*, made in the late *Long Parliament*, One againſt the *Quakers* in Particular, and the Other againſt *Diſſenters* in General, called, *An Act againſt Seditious Conventicles*, where Perſons are adjudged Offenders, and Puniſhable without a *Jury*; which, 'tis hoped, this enſuing Parliament will think fit in their Wiſdom to Repeal, though with leſs Severity, than one of the ſame Nature *(as to puniſhing Men without Juries)* was by *Henry* the Eighth, who, for Executing of it, Hang'd *Empſon* and *Dudley*.

Conſider with your ſelves, that there is nothing more your Intereſt, than for you to underſtand your *Right in the Government*, and to be conſtantly Jealous over it; for your *Well-Being* depends upon it's Preſervation.

In all Ages there have been *Ill Men*, and we, to be ſure, are not without them now, ſuch as being conſcious to themſelves of ill Things, and dare not ſtand a *Parliament*, would put a *Final Diſſolution* upon the very Conſtitution it ſelf, to be ſafe, that ſo we might never ſee another.

But this being a Taſk too hard to compaſs, their next Expedient is, *To make them for their Turn*, by *Directing and Governing the Elections*; and herein they are very Artificial, and too often Succeſsful: Which indeed is worſe for us than if we had none. For thus the Conſtitution of *Parliaments* may be deſtroy'd by *Parliaments*, and we, who by Law are *Free*, may hereby come to be made *Slaves* by Law. If then you are *Free, and reſolve to be ſo*, if you have any Regard to GOD's Providence, in giving you a *Claim to ſo Excellent a Conſtitution*, if you would not void *Your own Rights*, nor lay a *Foundation of Vaſſallage to your Unborn Followers, the Poor Poſterity of your Loins*, for whom God and Nature, and the *Conſtitution of the Government*, have made you *Truſtees*, then ſeriouſly weigh theſe following **PARTICULARS**.

1679. I. In your preſent Election, *Receive no Man's Gift, or Bribe, to Chuſe him*; but be aſſured, *That he will be Falſe to you, that baſely Tempts you to be Falſe to your Country, your ſelf, and your Children.* How can you hope to ſee GOD with Peace, *That turn Mercenaries in a Matter, on which depends the Well-Being of an Whole Kingdom, for preſent and future Times?* Since at a Pinch, *One Good Man Gains a Vote, and Saves a Kingdom*; And what does any *County*, or *Burgeſs-Town* in *England* know, but all may depend upon their making a *Good Choice*? But then to Sell the Providence of GOD, and the Dear-bought Purchaſe of your Painful Anceſtors for a *Little Money*, (that after you have got it, *you know not how little a While you may be ſuffered to keep it*) is the *Mark of a Wretched Mind*. Truly, ſuch ought not to have the Power of a *Freeman*, that would ſo abuſe his own, and hazard other Men's Freedom by it: He deſerves to be caſt over Board, that would *Sink the Veſſel*, and thereby drown the Company embark't with him.

Honeſt Gentlemen will think they give enough for the Choice, that pay their *Electors* in a conſtant, painful, and chargeable Attendance; But *Such as give Money to be Choſen, would get Money by being Choſen; they deſign not to ſerve you, but themſelves of you; and then fare you well.* As you will anſwer it to Almighty GOD, I intreat you to ſhew your Abhorrence of this infamous Practice: It renders the very Conſtitution contemptible, that any ſhould ſay, *I can be Choſen, if I will ſpend Money, or give them Drink enough:* And this is ſaid not without Reaſon, *Elections*, that ought to be Serious Things, and Gravely and Reaſonably perform'd, being generally made the Occaſions of more Rudeneſs and Drunkenneſs, than any of the *Wild May-Games* in Uſe among us.

Thus by making *Men Law-Breakers*, they are it ſeems, made fit to *Chuſe Law-Makers*, their *Choice being the Purchaſe of Exceſs*. But muſt we always owe our *Parliaments to Rioting and Drunkenneſs*? And muſt Men be made Uncapable of all *Choice*, before they chuſe their *Legiſlators*? I would know of any of you all, if in a Difference about a Private Property, *an Horſe or a Cow*, or any other Thing, you would be as eaſie, indifferent, and careleſs in chuſing your *Arbitrators*? Certainly you would not: With what Reaſon then can you be unconcern'd in the Qualifications of Men, upon *whoſe Fitneſs and Integrity* depends all, you, and your Poſterity may enjoy? Which leads me to the other PARTICULARS.

II. Chuſe no Man that has been a *Reputed Penſioner*; 'tis not only againſt your *Intereſt*, but it is diſgraceful to you, and the *Parliament* you chuſe. The *Repreſentative* of a Nation ought to conſiſt of the Moſt Wiſe, Sober, and Valiant of the People; not Men of mean Spirits, or *Sordid Paſſions*, that would Sell the Intereſt of the People that chuſe them, to advance their own, or be at the Beck of ſome Great Man, in Hopes of a *Lift to a Good Employ*: Pray beware of theſe. You need not be ſtreightned, the Country is Wide, and the Gentry Numerous.

III. By no Means chuſe a Man that is an *Officer at Court*, or whoſe Employment is *Durante bene placito*, that is, *At Will and Pleaſure*; nor is this any Reflection upon the King, who being One Part of the Government, ſhould leave the other Free, and without the leaſt Awe or Influence, to bar, or hinder it's Proceedings. Beſides, an *Officer* is under a Temptation to be *Byaſt*, and to ſay True, *An Office in a Parliament-Man*, is but a ſofter and ſafer Word for a *Penſion*: The Pretence it has above the other, is the Danger of it.

IV. In the next Place, Chuſe no *Indigent Perſon*, for thoſe may be under a Temptation of abuſing their Truſt, to gain their own Ends: For ſuch do not *Prefer* you, which ſhould be the End of their *Choice*, but *Raiſe themſelves by you*.

V. Have a Care of *Ambitious Men* and *Non-Reſidents*, ſuch as live about Town, and not with their Eſtates, who ſeek Honours and Preferments *Above*, and little, or never, embetter the *Country* with their *Expences or Hoſpitality*, for they intend *themſelves*, and not the Advantage of the *Country*.

VI. Chuſe *No Prodigal or Voluptuous Perſons*, for beſides that they are not Regular enough to be *Law-Makers*, they are commonly *Idle*; and though they may wiſh well to *your Intereſt*, yet they will loſe it, rather than their Pleaſures; they will ſcarcely give their *Attendance*, they muſt not be relied on. So that ſuch Perſons are only to be preferred before thoſe, *That are Sober to do Miſchief:* Whoſe *Debauchery is of the Mind: Men of Unjuſt, Mercenary, and Siniſter Principles; who, the Soberer they be to themſelves, the Worſe they are to you.*

VII. Review *the Members of the Laſt Parliaments, and their Inclinations and Votes, as near as you can learn them*, and the Converſation of the Gentlemen of your own Country, that were not Members, and take your Meaſures by both, by that which is your *True and Juſt Intereſt*, at this Critical Time of the Day, and you need not be divided or diſtracted in your Choice.

VIII. Rather take a *Stranger*, if recommended by an *Unqueſtionable Hand*; than a Neighbour *Ill Affected to your Intereſt*. 'Tis not pleaſing a Neighbour, becauſe Rich and Powerful, but *Saving England*, that you are to Eye: Neither Pay, or Return Private Obligations at the Coſt of the Nation; let not ſuch Engagements put you upon *Dangerous Elections*, as you love your Country.

IX. Be ſure to have your Eye upon *Men of Induſtry and Improvement*. For thoſe that are Ingenious, and Laborious to Propagate the *Growth of the Country*, will be very tender of weakning or impoveriſhing it: *You may truſt ſuch*.

X. Let not your Choice be flung upon *Men of Fearful Diſpoſitions*, that will let *Good Senſe*, *Truth*, and your *Real Intereſt* in any Point ſink, rather than diſpleaſe ſome one or other Great Man. If you are but Senſible of your *Own Real Great Power*, you will wiſely chuſe thoſe, that will, by all Juſt and Legal Ways, firmly keep, and zealouſly promote it.

XI. Pray ſee, that you chuſe *Sincere Proteſtants*; Men that don't play the *Proteſtant in Deſign*, and are indeed *Diſguis'd Papiſts*, ready to pull off their Maſk, when Time ſerves: You will know ſuch by their *Laughing at the Plot*, *Diſgracing the Evidence*, *Admiring the Traytor's Conſtancy*, that were forc'd to it, or their Religion and Party were gone beyond an *Excuſe or an Equivocation*. The contrary, are Men that thank God for this Diſcovery, and in their Converſation Zealouſly direct themſelves in an Oppoſition to the *Papal Intereſt*, which indeed is a Combination againſt *Good Senſe*, *Reaſon and Conſcience*, and to introduce a blind Obedience without (if not againſt) Conviction. And that Principle which introduces Implicit Faith and Blind Obedience in Religion, will alſo introduce Implicit Faith and Blind Obedience in *Government*. So that it is no more the Law in the one than in the other, but *the Will and Power of the Superior, that ſhall be the Rule and Bond of our Subjection*. This is that *Fatal Miſchief Popery brings with it to Civil Society*, and for which ſuch Societies ought to beware of it, and all thoſe that are Friends to it.

XII. *Laſtly*, Among theſe, be ſure to find out, and caſt your *Favour*, *upon Men of Large Principles*, ſuch as will not Sacrifice *their Neighbour's Property* to the Frowardneſs of their own Party in Religion: *Pick out ſuch Men, as will Inviolably Maintain Civil Rights, for all that will Live Soberly and Civily under the Government.*

Chriſt *did not Revile thoſe that Reviled Him, much leſs did He Perſecute thoſe that did not Revile Him.* He rebuk'd His Diſciples, that would have deſtroyed thoſe that did not follow, and conform to them, ſaying, *Ye know not what Spirit ye are of*; *I came not to Deſtroy Men's Lives, but to Save them.* Which made the Apoſtle to ſay, *That the Weapons of their Warfare were not Carnal, but Spiritual.* This was the *Ancient Proteſtant Principle*, and where *Proteſtants* Perſecute for Religion, *they are Falſe to their own Profeſſion, and Turn* Papiſts *even in the worſt Senſe*, againſt whom their Anceſtors did ſo ſtoutly exclaim. Read the *Book of Martyrs* of all Countries in *Europe*, and you will find I ſay True: *Therefore beware alſo of that Popery.* Conſider, that ſuch Partial Men don't love *England*, but a *Sect*; and prefer *Impoſed Uniformity, before Virtuous and Neighbourly Unity.* This is that Diſturber of Kingdoms and States, and until the *Good Man*, and not the *Opinionative Man*, be the Chriſtian in the Eye of the Government, to be ſure, while Force is uſed to propagate or deſtroy *Faith*, and *the outward Comforts of the Widow and Fatherleſs, are made a Forfeit for the Peaceable Exerciſe of their Conſciences to God*, He that Sits in Heaven, and Judgeth Righteouſly, whoſe Eye pities the Oppreſſed and Poor of the Earth, will with-hold His Bleſſings from us.

O lay to Heart, the *Grievous Spoils and Ruins* that have been made upon your harmleſs Neighbours, for near theſe Twenty Years, who have only deſired to enjoy their Conſciences to God, according to the Beſt of their Underſtandings, and to Eat the Bread of Honeſt Labour, and to have but a *Penny for a Penny's-Worth* among you: *Whoſe Ox or Aſs have they taken? Whom have they wronged? Or when did any of them offer you Violence? Yet Sixty Pounds have been diſtrained for Twelve, Two Hundred Pounds for Sixty Pounds. The Flocks been taken out of the Fold, the Herd from the Stall; not a Cow left to give Milk to the Orphan, nor a Bed for the Widow to lie on; whole Barns of Corn ſwept away, and not a Penny return'd*; and thus bitterly proſecuted even by Laws made againſt *Papiſts*. And what is all this for? *Unleſs their Worſhipping of God according to their Conſcience; for they injure no Man, nor have they offered the leaſt Moleſtation to the Government.*

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Your Honeſt Monitor and Old England'*s True Friend,*

PHILANGLUS.

ONE
Project for the Good of *England*:
THAT IS,
Our CIVIL UNION is our CIVIL SAFETY.
Humbly Dedicated to the GREAT COUNCIL,
The Parliament of ENGLAND.

RELIGION, as it is the nobleſt End of Man's Life, ſo it were the beſt Bond of *Human Society*, provided Men did not err in the Meaning of that excellent Word. Scripture interprets it to be *Loving God above all, and our Neighbours as our ſelves*; but Practice teacheth us, that too many meerly reſolve it into *Opinion* and *Form*; in which, not the *Text*, but the *Comment* too often prevails; whence it comes to paſs, that thoſe Bodies of Men, who have but one *Common Civil Intereſt*, are miſerably diſtracted in Favour of their *adopted Notions*, upon which they are impatient to beſtow an Earthly Crown. And this is the Reaſon of that Miſchief and Uncertainty that attend Government. No ſooner one Opinion prevails upon another, (though all hold the *Text* to be ſacred) bnt *Human Society* is *ſhaken*, and the *Civil Government* muſt receive and ſuffer a *Revolution*; inſomuch, that when we conſider the Fury and Unnaturalneſs of ſome People for Religion, (which ſhews they have none that's True, (Religion making Men moſt Natural as well as Divine) we have Reaſon to bewail the *Miſ-underſtanding* as well as *Miſ-living* of that venerable Word.

But ſince 'tis ſo hard to diſabuſe Men of their wrong Apprehenſions of Religion, and the true Nature and Life of it, and conſequently as yet too early in the Day to fix ſuch a Religion upon which Mankind will readily agree as a common *Baſis* for Civil Society, we muſt recur to ſome lower but true, Principle for the Preſent, and I think there will be no Difficulty of Succeeding.

'Tis this, *That Civil Intereſt is the Foundation and End of Civil Government, and where it is not maintained entire, the Government muſt needs decline.* The Word INTEREST has a good and bad Acceptation; when it is taken in an ill Senſe, it ſignifies *a Purſuit of Advantage without Regard to Truth or Juſtice*; which I mean not: The good Signification of the Word, and which I mean, *is a Legal Endeavour to keep Rights, or augment honeſt Profits*, whether it be in a private Perſon or a Society. By GOVERNMENT, I underſtand a *Juſt and Equal Conſtitution*, where *Might* is not *Right*, but *Laws* rule, and not the *Wills* or *Power* of Men; for that were plain *Tyranny*.

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This Government muſt have a Supreme Authority in it ſelf to Determine, and not be ſuperſeded or controuled by any other Power, for then it would not be a Government, but a Subjection, which is a plain Contradiction.

Having thus explained the Terms of the *Principle* I have laid down, I repeat it, *viz. That Civil Intereſt is the Foundation and End of Civil Government*, and prove it thus: The *Good* of the Whole is the *Riſe* and *End* of Government; but the *Good* of the *Whole* muſt needs be the *Intereſt* of the *Whole*, and conſequently the *Intereſt* of the *Whole*, is the Reaſon and End of Government. None can ſtumble at the Word *Good*, for every Man may eaſily and ſafely interpret that to himſelf, ſince he muſt needs believe, 'tis *Good for him to be preſerv'd in an undiſturb'd Poſſeſſion of his Civil Rights*, according to the *Free* and *Juſt Laws of the Land*, and the Conſtruction he makes for himſelf will ſerve his Neighbour, and ſo the whole Society.

But as the *Good* of the People is properly the *Civil Intereſt* of the People, and *that*, the Reaſon and End of Government; ſo is the Maintenance of that *Civil Intereſt entire*, the Preſervation of Government. For where People are ſure of their *Own*, and are protected from Violence or Injury, they cheerfully yield their Obedience, and pay their Contribution to the Support of that Government. But on the contrary, where Men are inſecure of their Civil Rights, nay, where they are daily violated, and themſelves in Danger of Ruin, and that for no Sin committed againſt the Nature of Civil Intereſt, (to preſerve which, Government was inſtituted) we ought to ſuppoſe their Affections will flag, that they will grow dead-hearted, and that what they pay or do, may go againſt the Grain: And to ſay true, ſuch Unkindneſs is ready to tempt them to believe they ſhould not of Right contribute to the Maintenance of ſuch Governments as yield them no Security or Civil Protection. Which unhappy *Flaw* in the Civil Intereſt, proves an untoward *Crack* in the Government; Men not being cordially devoted to the Proſperity of that Government that is exerciſed in their Deſtruction; and how far that Fraction upon the Common Intereſt of the People may affect the Government I cannot tell, but to be ſure it is inſecure to any Government, to have the People (it's Strength) divided, as they will be, where their Intereſt is ſo disjointed by the Government; One *Protected*, the Other *Expos'd*. Wherefore, Wiſe Governments have ever taken Care to preſerve their People, as knowing they do thereby *preſerve* their own *Intereſt*, and that how *Numerous* their People, ſo *large* their Intereſt. For not only *Solomon* has told us, *That the Honour of a Prince is in the Multitude of his People*, but Experience teaches, that *Plenty* of People is the Riches and Strength of a Wiſe and Good Government; as that is, where Vice is corrected and Virtue encouraged, and *All* taken in and ſecured in Civils, that have the ſame Civil Intereſt with the Government.

But as the *Good* and *Intereſt* of the *Whole* is the Riſe and End of Government, ſo muſt it ſuppoſe, that the *Whole* (which takes in all Parties) concurs in ſeeking the *Good* of the Government; for the Reaſon of the Government will not ſuffer it to protect thoſe that are Enemies to it's Conſtitution and Safety; for ſo it would admit of ſomething dangerous to the Society, for the Security of which, *Government* was at firſt *Inſtituted*.

It will follow, that thoſe that own another Temporal Power ſuperior to the Government they properly belong to, make themſelves Subjects not of the Government they are born under, but to that Authority which they avow to be ſuperior to the Government of their own Country, and conſequently Men of another Intereſt, becauſe 'tis their Intereſt to purſue the Advantages of that Power they acknowledge to be ſovereign; But thoſe that own, embrace and obey the Government of their own Country as their temporal ſupreme Authority, and whoſe Intereſt is one and the ſame with that of their own proper Government, ought to be valued and protected by that Government.

The *Principle* thus far lies *General*, I will now bring it to our own Caſe:

ENGLAND is a Country *Populous* and *Proteſtant*, and though under ſome *Diſſents* within it ſelf, yet the *Civil Intereſt* is the *ſame*, and in ſome Senſe the *Religious* too. For, *firſt*, all *Engliſh Proteſtants*, whether *Conformiſts* or *Nonconformiſts*, agree in this, *that they only owe Allegiance and Subjection unto the Civil Government of* England, and offer any Security in their Power to give of their Truth in this Matter. And in the next Place, they do not only conſequentially diſclaim the *Pope's Supremacy*, and all Adheſion to *Foreign Authority* under any Pretence, but therewith deny and oppoſe the *Romiſh Religion*, as it ſtands degenerated from *Scripture*, and the *firſt* and *pureſt Ages* of the *Church*; which makes up a great *Negative Union*.

And it cannot be unknown to Men read in the Reaſons of the *Reformation*, that a *Proteſtation* made by the *German Reformers* againſt the *Imperial Edicts of* Charles the Fifth, *impoſing Romiſh Traditions*, gave Beginning to the Word *Proteſtant*.

In ſhort, It is the *Intereſt* of the *Ruling*, or *Church-Proteſtants* of *England*, that the *Pope* ſhould have no Claim or Power in *England*. It is alſo the *Intereſt* of the *Diſſenting Proteſtants*, that the Pope ſhould have no Claim or Power here in *England*, becauſe they are ſubject to the ſame Miſchiefs and Sufferings in their Civil and Religious Rights that the Church-Proteſtants are liable to; if then both are like to loſe by *Pope* and *Foreign Authority*, their *Intereſt* muſt needs be *one* againſt *Pope* and *Foreign Authority*; and if they have but *one Intereſt*, it will follow, that the *Church-Proteſtant* cannot prejudice the *Diſſenting-Proteſtant*, but he muſt *weaken and deſtroy his own Intereſt*

The *Civil Intereſt* of Engliſh Proteſtants being thus the ſame, and their Religious Intereſt too, ſo far as concerns a *Negative to the Uſurpation and Error of* Rome; I do humbly aſk, if it be the Intereſt of the Government, to expoſe thoſe to Miſery that have *no other Civil Intereſt than THAT of the Government*? Or if it be juſt or equal that the *Weaker* ſhould be proſecuted by the *more powerful* Proteſtants, whoſe Intereſt is *poſitively the ſame in Civils, and in Religion Negatively*? One would think 'twere reaſonable that they ſhould not ſuffer by *Proteſtants*, who if *Popery* have a Day, are likely to ſuffer with them, and that upon the ſame Principles. Experience tells us, That the wiſeſt Architects lay their Foundations broad and ſtrong, and raiſe their Squares and Structure by the moſt exact Rules of Art, that the Fabrick may be ſecure againſt the Violence of Storms; but if People muſt be deſtroy'd by thoſe of the ſame Intereſt, truly that *Intereſt* will ſtand but Totteringly, and every Breath of Oppoſition will be ready to ſhake it.

'Twas the Inconfutable Anſwer *Chriſt* made to the *Blaſphemers* of that Power by which he wrought Miracles; *A Kingdom divided againſt it ſelf cannot ſtand*: what he ſaid then, let me on another Occaſion ſay now, an *Intereſt divided againſt it ſelf muſt fall*.

I know ſome Men will take *Fire* at this, and by crying The CHURCH, The CHURCH, hope to ſilence all Arguments of this Nature; But they muſt excuſe me, if I pay no Manner of Regard to their Zeal, and hold their Devotion both Ignorant and Dangerous at this Time. It is not the Way to fill the Church, to deſtroy the People. A Church without People is a Contradiction, eſpecially when the Scripture tells us, that 'tis the People that makes the Church.

And 'tis not without an Appearance of Reaſon that ſome good and wiſe Men are apprehenſive, that the greateſt *Sticklers* for perſecuting *Proteſtant Diſſenters* in Favour of the *Church of* England, are Men addicted and devoted to the *Church of Rome*, or at leaſt animated by ſuch as are; who, deſpairing of doing any great Feats, if known, hide themſelves under theſe Pretences; but the Meaning of it is to debilitate the *Proteſtant* Cauſe in general, by exciting the Church of *England*, to deſtroy all other *Proteſtant* Intereſts in theſe Kingdoms, that ſo nothing may remain for *Popery* to conflict with but the few Zealous *Abettors* of that Church.

And that this may not look diſingenuous, or like a *Trick* of mine, I will enforce it by a Demonſtration. It is plain Fact, that the *Church of Rome* hath ever ſince the Reformation practiſed the Reſtoration of her Religion and Power in theſe Kingdoms. It is as evident that *Religion* is with her a Word for *Civil Intereſt*, that is, that ſhe may have the *Rule over Men both Body and Soul. For 'tis Government ſhe aims at, to have the Reins of Power in her Hand, to give Law and weild the Scepter.*

To do this ſhe muſt either have a greater Intereſt than the *Proteſtants* that are now in Poſſeſſion, or elſe divide their Intereſt, and ſo weaken them by themſelves, and make them Inſtruments to her Ends. That her own Force is Inconſiderable is clear: She has nothing within Doors to give her Hope but the *Diſcord* of *Proteſtants*. It follows then that ſhe muſt of Neceſſity beſtir her ſelf, and uſe her Arts to enflame the Reckoning among *Proteſtants*, and carry their Diſſents about *Religious* Matters to a *Diviſion* in the *Civil Intereſt*. And it is the more to be fear'd, becauſe whatever ſhe has been to others, ſhe has been ever true to her ſelf.

If this then be the only Domeſtick Expedient left her, we are ſure ſhe will uſe it; and if ſo, it muſt needs be of great Importance with all *Proteſtants* to let fall

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their private Animoſities, and take all poſſible Care that their *Diſſents* about Faith or Worſhip, (which regard the other World) *divide* not their Affection and Judgment about the Common and Civil Intereſt of their Country: becauſe if that be kept entire, it *equally fruſtrates* the Deſigns of *Rome*, as if you were of *one* Religion. For ſince, as I ſaid before, *Religion*, with the great Men of that Church, is nothing elſe but a ſofter Word for *Civil Empire*, preſerve you but your Civil Intereſt from Fraction, and you are in that Senſe of *one Religion* too; and that ſuch an one, as you need not fear the Temptation of *Smithfield*, if you will but be true to it.

This being the Caſe, I would take Leave to aſk the *Zealous Gentlemen* of the *Engliſh* Church, *If Conformity to the Faſhion of their Worſhip be dearer to them than* England's *Intereſt and the Cauſe of Proteſtancy?* If their Love to Church-Government be greater than to the Church and her Religion, and to their Country and her Laws? Or, laſtly, Whether in Caſe they are ſincere in their Allegations for the *Church*, (which, I confeſs ingenuouſly, I am apt to ſuſpect) it is to be ſuppoſed that the preſent *Church-men* (Conformiſts I mean) are better able of themſelves to ſecure *Proteſtancy* and our *Civil Intereſt* againſt the Attempts of *Rome*, than in *Conjunction with the Civil Intereſt of all Proteſtant Diſſenters?* If they ſay, yes, I would have them at the ſame Time, for the ſame Reaſon, to give it under their Hands, that 'tis a ſtanding Rule in *Arithmetick*, that ONE is more than SIX, and that hitherto we have been all miſtaken in the Art of Numbers.

Being brought to this Pinch, I conceive they muſt ſay, that they had rather deliver up their *Church* to the *Power* and *Deſigns* of *Popery*, than ſuffer *Diſſenters* to live freely among them, though *Proteſtants, of one Negative Religion, and of the ſame Civil Intereſt*; or elſe haſten to break thoſe Bonds that are laid upon Diſſenters of truly tender (and by Experience) of peaceable Conſciences; and by Law eſtabliſh the free Exerciſe of their Worſhip to Almighty God, that the *Fears, Jealouſies, Diſaffection* and *Diſtraction*, that now affect the one common Intereſt of *Proteſtants*, may be removed; for it ſeems impoſſible to preſerve a diſtinct Intereſt from both. But to which of theſe they may incline, I muſt not determine; and yet I hope, they will not be of the Mind of a late Monk of *Cullen*, that in his publick Exerciſe exhorted the *Civil Magiſtrates* to chuſe to have their City *Poor* and *Catholick*, that is *Popiſh*, rather than *Great* and *Opulent* by the Admiſſion of *trading Hereticks*; but if they ſhould, may our *Magiſtrates* have at leaſt their Prudence; for the *Culleners* gave him the Hearing, but were as true to their Intereſt, as the *Monk* to his *Superſtition*.

Under Favour, the *Civil Government* is greatly concern'd to diſcountenance ſuch *Biggotry*; for it *Thins* the People, *Leſſens* Trade, *Creates* Jealouſies, and *Endangers* the Peace and Wealth of the Whole. And, with Submiſſion, of what ſhould the *Civil Magiſtrate* be more tender, than of ſuffering the *Civil Intereſt* of a Great People to be diſturb'd and narrow'd for the *Humour* of any one *Party* of them? for ſince the *Civil Intereſt* lies as large, as the People of that Intereſt, *the People muſt be preſerv'd in order to preſerve that Common Intereſt.* Other Notions ever did divide and weaken *Empire*, and in the End they have rarely miſs'd to pull the Old Houſe about their Ears, that have govern'd themſelves by ſuch diſproportionable Meaſures: By all Means, intereſt the Affections of the People in the Proſperity of the Government, by making the Government a SECURITY to their particular Rights and Properties.

I aſk, if more Cuſtom comes not to the King, and more Trade to the Kingdom, by encouraging the Labour and Traffick of an *Epiſcopalian, Preſbyterian, Independent, Quaker* and *Anabaptiſt*, than by an *Epiſcopalian* only? If this be true, why ſhould the reſt be render'd uncapable of Trade, yea, of Living? What *Schiſm* or *Hereſy* is there in the Labour and Commerce of the *Anabaptiſt, Quaker, Independent* and *Preſbyterian*, more than in the Labour and Traffick of the *Epiſcopalian*?

I beſeech you give me Leave, Is there ever a *Church-man* in *England*, that in Diſtreſs would refuſe the Courteſy of one of theſe *Diſſenters*? If one of them ſhould happen to fall into a Pond or Ditch, would he deny to be helped out by a *Diſſenter's* Hand? Is it to be ſuppoſed, he would in ſuch a Pickle be Stomachful, and chuſe to lie there, and be Smother'd or Drown'd, rather than owe Aid to the Good-will of a poor *Phanatick*? Or if his Houſe were on Fire, may we think that he would have it rather burnt to the Ground than acknowledge it's Preſervation to a *Non-conformiſt*? Would not the *Act* be *Orthodox*, whatever were the Man? So in Caſe of being *Sick, Impriſon'd, Beſet, Benighted, out of the Way, far from Kin-*

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1679. *dred* or *Acquaintance*, with an hundred other Caſes that may happen daily, can we think, that ſuch Men would aſk Queſtions for Conſcience Sake, or charge *Schiſm* upon the *Relief* given them? No, no; *Self* will always be true to it's *Intereſt*, let Superſtition mutter what it will.

But ſince the *Induſtry*, *Rents* and *Taxes* of the *Diſſenters* are as current as their Neighbours, who loſes by ſuch narrowneſs more than *England*, than the Government and the Magiſtracy? For till it be the *Intereſt of the Farmer* to *deſtroy* his *Flock*, *to ſtarve the Horſe he rides*, *and the Cow that gives him Milk*, it cannot be the *Intereſt* of *England* to let a great Part of her Sober and Uſeful Inhabitants be deſtroy'd about Things that concern another World. And 'tis to be hoped, that the Wiſdom and Charity of our *Governors* will better guide them both to their own real Intereſt and their People's Preſervation, which are inſeparable; that ſo they may not *Starve them for Religion*, *that are as willing*, *as able*, *to work for the Good of King and Country*.

I beſeech you, let *Nature* ſpeak, who is ſo much a better Friend to Human Society, than Falſe or Froward *Opinion*, that ſhe often rectifies the Miſtakes of a Prejudiced Education, that we may ſay, how *Kind*, how *Gentle*, how *Helpful* does ſhe teach us to be to each other, till that *Make-bate OPINION* (falſly called *Religion*) begins the Jangle, and Foments to Hatred.

All the Productions of Nature are by *Love*, *and ſhall Religion propagate by Force?* If we conſider the poor *Hen*, ſhe will teach us Humanity. Nature does not only learn her to hatch, but to be tender over her Feeble Chickens, that they may not be a Prey to the *Kite*. All the *Seeds* and *Plants* that grow for the Uſe and Nouriſhment of Man, are produced by the kind and warm Influences of the *Sun*. Nothing but *Kindneſs* keeps up *Human Race*: Men and Women don't get Children in *Spite*, but *Affection*. 'Tis wonderful to think by what friendly and gentle Ways Nature produces, and Matures the Creatures of the World; and that Religion ſhould teach us to be *Froward* and *Cruel*, is Lamentable: This were to make her the *Enemy* inſtead of the *Reſtorer* of Nature. But I think, we may without Offence ſay, That ſince *True Religion* gives Men *Greater Mildneſs* and *Goodneſs* than they had before, that *Religion* which teaches them *leſs*, muſt needs be *Falſe*. What ſhall we ſay then, but that even *Nature* is a truer Guide to Peace, and *better informs us to preſerve Civil Intereſt*, *than Falſe Religion*, and conſequently, that we ought to be true to the Natural and Juſt Principles of Society, and not ſuffer one of them to be violated for *Humour* or *Opinion*.

Let us go together as *far as our Way lies*, and preſerve our Unity in thoſe Principles, which maintain our Civil Society. This is our Common and our Juſt Intereſt, all *Proteſtant Diſſenters* agree in this, and it is both Wiſe and Righteous to admit no Fraction upon this Pact, no Violence upon this Concord. For the Conſequence of permitting any Thing to break in upon the Principles of Human Society, that is *Foreign* to the Nature of it, will diſtract and weaken that Society.

We know, that in all *Plantations* the Wiſdom of *Planters* is well aware of this: and let us but conſider, that the *ſame* Ways that plant Countries, *muſt be kept to for preſerving the Plantation*, elſe 'twill quickly be *Depopulated*.

That Country which is falſe to it's firſt Principles of Government, and miſtakes or divides it's *Common* and *Popular Intereſt*, muſt unavoidably decay. And let me ſay, That had there been this Freedom granted Eighteen Years ago, *Proteſtancy* had been too potent for the Enemies of it; nor had there been thoſe Diviſions for *Popery* to make it's Advantage by; at leaſt, not in the *Civil Intereſt* of the Nation. And where that has been preſerv'd entire, it has been never able to prevail: Witneſs the careful Government of *Holland*, where the Preſervation of their Civil Intereſt from Fraction hath ſecured them againſt the Growth of *Popery*, though it be almoſt tolerated by them: So powerful are the Effects of an *United Civil Intereſt* in Government. Now becauſe the *Civil Intereſt* of this Nation is the *Preſervation of the Free and Legal Government of it from all Subjection to Foreign Claim*, and that the ſeveral Sorts of *Proteſtants* are united, as in the *Common Proteſtancy*, that is, a *General Renunciation of* Rome, ſo in the Maintenance of this *Civil Government* as a Common Security, (for it ſtrikes at both their Rights, Civil and Sacred; their Conſcience, Religion and Law, to admit any Foreign Juriſdiction here) it muſt follow, that had theſe ſeveral, as well *Engliſh* as *Proteſtant* Parties, been timely encouraged to this United Civil Intereſt, they had ſecured the Government from this Danger by rendring it too formidable for the Attempt.

But there is a two fold Miſtake that I think fit to remove. *Firſt*, That the Difference betwixt *Proteſtants* and their *Diſſenters* is generally manag'd, as if it were Civil. *Secondly*, The Difference betwixt *Papiſt* and *Proteſtant* is carried on, as if it were chiefly Religious.

To the Firſt, I ſay, 'Tis plauſible, but falſe; it is an Artifice of ill Men to enflame the Government againſt good People, to make baſe Ends by other Mens Ruin; whereas they that diſſent, are at a *Ne plus ultra* on the Behalf of the Engliſh Government, as well as themſelves. They neither acknowledge nor ſubmit to any other Authority. They *hold the one common Civil Head*, and not only acquieſce in the Diſtribution of Juſtice by Law; but embrace it as the beſt Part of their *Patrimony*. So that the Difference between *Proteſtants* and their Diſſenters is purely Religious, and moſtly about *Church-Government*, and ſome Forms of Worſhip, apprehended to be not ſo pure and Apoſtolical as could be deſired; and here it is, that Tenderneſs ſhould be exercis'd, if in any Caſe in the World, or St. *Paul* is Miſtaken.

But as to the *Second*, under Correction, the Caſe is alter'd, for though it be moſtly manag'd on the Side of *Religion*, The great Point is meerly *Civil*, and ſhould never be otherwiſe admitted or underſtood. For want of this Caution *Proteſtants* ſuffer themſelves to be drawn into tedious Controverſies about Religion, and give occaſion to the *Profeſſors* and *Favourers* of that Way to exclaim againſt them, as *Perſecutors* for Religion, who had reprobated ſuch Severity in the *Papiſts* to their Anceſtors (a moſt plauſible, and very often a ſucceſful *Plea*) when in reality the Difference is not ſo much *Religious* as *Civil*. Not but that there is a vaſt *Contrariety* in Doctrine and Worſhip too; but this barely ſhould not be the Cauſe of our ſo great Diſtance, and that Proviſion the Laws make againſt them; but rather that *Fundamental inconſiſtency* they carry with them to the Security of the *Engliſh Government* and *Conſtitution* unto which they belong, by acknowledging a Foreign Juriſdiction in theſe Kingdoms. So that drawing into Queſtion and Danger the Conſtitution and Government, to which Scripture, and Nature, and *Civil Pact*, oblige their Fidelity and Obedience, there ſeems a Diſcharge upon the *Civil Government* from any farther Care of their Protection, that make it a *Piece of Conſcience to ſeek it's Ruin* and which is worſe, a *Principle, not to be informed of better Things*, for even here not Reaſon or Law, but the Pope muſt be Judge.

This being the Brief and modeſt State of the Caſe, I muſt return to my firſt great Principle, *That Civil Intereſt is the Foundation and End of Civil Government:* and that how much Men deſert the Intereſt of a Kingdom, ſo much they *Wound* and *Subvert* the Government of it. I appeal to all Wiſe and Conſiderate Men of the Truth of this by the preſent Poſture of Affairs and their proper Cauſe.

To come then to our Point, Shall Engliſh Men by *Engliſh Men*, and Proteſtants by *Proteſtants*, be Free or Oppreſt? This is, *Whether ſhall we receive as* Engliſhmen *and* Proteſtants, *thoſe that have no other Civil Intereſt than that which is purely* Engliſh, *and who ſincerely profeſs and embrace the ſame Proteſtation, for which the Ancient Reformers were ſtiled* Proteſtants, *or for the Sake of Humour or Baſe Ends diſown them and expoſe them and their Families to utter Miſery?*

I would hope bettter of our great Church-Men's Charity and Prudence; but if they ſhould be ſo unhappy as to keep to their old Meaſures, and ſtill play the Gawdy, but empty, Name of *Church* againſt the *Civil Intereſt and Religion of the Nation*, they will ſhew themſelves deſerted of God, and then how long it will be, before they will be ſeen and left of all ſober Men, let them Judge. For to ſpeak freely, after all this *Light* that is now in the World, no *Ignorance* can excuſe ſuch *Zeal*, nor will wiſe Men believe it to be either, but a Trick to weaken *Proteſtancy*, that her declared Enemy may with leſs hazard gain the Chair. And there is not ſo much reaſon to fear Profeſt *Roman Catholicks*, as thoſe *Gentlemen*, who valuing themſelves by their reſpects to the *Church* and Tenderneſs of it's *Independent* Honour, *have the Opportunity with leſs Suſpicion of letting in* Popery *at the Back door*. Theſe are Men that pay off the *Phanatick* in the Name of the Church, but for the good of the Pope, to whoſe Account thoſe Endeavours muſt be placed.

But it will go a great Way to our Deliverance, if we are not Careleſs to obſerve the Secret Workings of thoſe that have vow'd our Miſery, and of them, ſuch as are in *Maſquerade*, and wear the Guiſe of Friends, are moſt Dangerous: But ſome Men are *Pur-blind*, they can ſee Danger as near as their Noſe, but in a Difficulty, that is not a Foot from them, they are Preſumptive, Ruſty and not to be govern'd. Could ſome *Church-men* but ſee the Irreparable Miſchiefs that will attend them (if ſincere to their preſent Profeſſion) unleſs prevented by a *Modeſt and Chriſtian condeſcenſion to* Diſſenting Proteſtant Chriſtians, they would never ſuffer themſelves to be Miſ-guided by Stiff and Rigid Principles at this Time of Day.

If *Chriſtianity*, that moſt Meek and Self-denying Religion, cannot prevail upon them, methinks the Power of Intereſt, and that *Self-intereſt* too, ſhould have ſome Succeſs, for in thoſe Caſes they uſe not to be obſtinate.

But I expect it ſhould be told me, *That this is the Way to Ruin the Church, and let in an Anarchy in Religion: Cujus contrarium verum.* I am glad to obviate this, before I leave you, ſeeing the Contrary is moſt true; for it leaves the Church and Church-men as they are, with this Diſtinction, that whereas now Conformity is Coercive, which is *Popiſh*, it will be then Perſwaſive, which is Chriſtian. And there may be ſome hopes, when the *Parſons*, deſtitute of the Magiſtrates Sword, ſhall of neceſſity enforce their Religion by good Doctrine and Holy Living; nor ought they to murmur, for that which ſatisfied Chriſt and his Apoſtles ſhould ſatisfy them: *His Kingdom is not of this World*, therefore they ſhould not Fight for him, if they would be his Servants and the *Children* of his *Kingdom*, Chriſt, and not Civil Force, is the Rock his Church is built upon. Nor indeed has any Thing ſo Tarniſht the Cauſe of *Proteſtancy*, as the Profeſſors of it betaking themſelves to Worldly Arms to propagate their Religion. *David* could not wear *Saul*'s Armour, and true *Proteſtants* cannot uſe *Popiſh* Weapons, *Impoſition* and *Perſecution.* In ſhort; 'Tis the very Intereſt of the Church of *England*, to preſerve the civil Intereſt entire, or elſe *Popery* will endanger all; but that cannot be unleſs all of that Civil Intereſt be preſerved; therefore *Proteſtant Diſſenters* ſhould be indulg'd.

But ſome will ſay, *There is a Difference even among Diſſenters*; *Some will give a Security to the Civil Government by taking the Oaths*; *others will not, and be it through Tenderneſs, how do we know, but Papiſts will ſhrow'd themſelves under the Wings of ſuch Diſſenters, and ſo in Tolerating Proteſtant Diſſenters to fortify Proteſtancy, in reality Popery will be hereby ſhelter'd* incognito.

I anſwer, *Firſt*, That ſuch Oaths are little or no Security to any Government, and though they may give ſome Allay to the Jealouſy of Governours, they never had the Effect deſired. For neither in private Caſes, nor yet in Publick Tranſactions have Men adher'd to their Oaths, but their Intereſt. He that is a Knave, was never made Honeſt by an Oath: Nor is it an Oath, but Honeſty, that keeps Honeſt Men ſuch. Read Story and conſult our Modern Times, tell me what Government ſtood the firmer or longer for them? Men may take them for their own Advantage, or to avoid Loſs and Puniſhment: But the Queſtion is, What real Benefit, or Security comes thereby to the Government? It is certain they have often *enſnared a Good Man*, but never *caught one Knave yet:* We ought not to put ſo great a Value upon Oaths, as to render the Security of our Government ſo low and hazardous.

God's Providence and the Wiſdom of our Anceſtors have found out a better Teſt for us to reſt upon, and that is, our *Common Intereſt, and the Laws of the Land* DULY *executed:* Theſe are the Security of our Government.

For Example, a Man Swears he will not Plot, yet Plots; pray what Security is this Oath to the Government? But though 'tis evident, that this be no Security; that Law which Hangs him for Plotting, is an *unqueſtionable one.* So that 'tis not for wiſe Governours, by Swearing Men to the Government to think to ſecure it; but all having agreed to the Laws, by which they are to be governed, *let any Man break them at his Peril.* Wherefore good Laws, and a Juſt Execution of them, and not Oaths, are the *Natural and Real Security of a Government.*

But next, though ſome may ſcruple the Oaths, 'tis not for the Sake of the Matter ſo much as Form, which you know is not the Caſe of *Roman Catholicks*, (pray diſtinguiſh) and thoſe very Perſons, whoever they be of *Proteſtant Diſſenters*, I dare ſay, they will very cheerfully promiſe their Allegiance on the ſame Penalties, *and ſubſcribe any Renunciation of Pope and Foreign Authority, which the Art of Man can Pen*; nor ſhould it be hard for you to believe they ſhould ſubſcribe what they have always liv'd.

To that Part of the Objection, which mentions *the danger of* Papiſts *concealing themſelves under the Character of* Proteſtant Diſſenters; under Favour I ſay, it is moſt reaſonable to believe, that thoſe who will deny their Faith upon Record, as thoſe that ſubſcribe your Declaration do, will ſwallow the Oaths too; for the Declaration flatly denies the Religion, but the Oaths only the *Pope's Supremacy*, which even ſome of themſelves pretend to reject. Therefore thoſe that can ſincerely ſubſcribe the Declaration cannot be *Papiſts.*

If it be yet objected, that *Papiſts* may have Diſpenſations to ſubſcribe the Teſt, or a Pardon, when they have done it; I anſwer, they may as well have *Diſpenſations* to take the Oaths, or Pardons when they have taken them, and theſe laſt ſix Months prove as much. There is no Fence againſt this Flail. At this rate they may as well be *Proteſtants*, as *Proteſtant-Diſſenters*; *Miniſters* or *Biſhops* in *Churches*, as Speakers or Preachers in Meeting-houſes: This Objection only ſhows the Weakneſs of both Oaths and Declaration for the Purpoſe intended, and not, that they can hide themſelves more under one People than another. For they that can have a Diſpenſation or Pardon for one Act, can have it for another; eſpecially when the Matter of the Declaration is of a more general weight to them, than that of the Oath; all which confirms my former Judgment of the Inſecurity of ſuch Oaths to any Government.

Give me leave then upon this to ask you, if you will bring a certain Ruin upon any Proteſtant *Diſſenters* for the Sake of ſuch an uncertain Security to your ſelves? for this is the Queſtion; I beſeech you to weigh it as becomes wiſe and good Men: ſhall they be Reprobated for tenderly refuſing, what being perform'd, cannot ſave or ſecure you?

Conſider, you have no Reaſon to believe, but thoſe that are allow'd to ſubſcribe the Declaration, or that will be pardon'd when they have done it, may be allow'd to take the Oaths, or will be *pardon'd* or *abſolv'd*, when they have taken them: but you are certain on the other Side, that the Impoſing of the Oaths will be a great *Snare* to many *Proteſtant-Diſſenters*, that love the Government, and renounce both *Pope* and *Popery*; They will be ruin'd; which to me is of the Nature of an Argument for thoſe People: For their not taking the Oaths, proves plainly, they have no Diſpenſations nor hopes of Abſolution, and therefore no *Papiſts*; ſhall they then lie under the Severities intended againſt *Papiſts*, who have none of their Diſpenſations or Abſolutions to deliver them from them? This is (with Submiſſion but in plain Terms) to make the Caſe of the Kingdom worſe; for it deſtroys thoſe who are not Guilty, and whom, I believe, you would not deſtroy.

Having brought the Matter to this, I ſhall firſt offer you a new Teſt; Next, the Ways of taking it, with moſt Aggravation againſt the Party rejecting or breaking it; And laſtly, how you may ſecure your ſelves from *Papiſts* diſguiſing themſelves among *Proteſtant-Diſſenters*; that ſo nothing may remain a *Remora* in the Way, that ſhall not be removed, to leave you a plain and even Path to Peace and Safety.

The New TEST:

I A. B. *do ſolemnly and in good Conſcience, in the Sight of God and Men, acknowledge and declare, that* King *Charles* the ſecond is Lawful King of this Realm, and all the Dominions thereunto belonging. *And that neither the* Pope *nor* See *of* Rome, *nor any elſe by their Authority have* Right *in any Caſe to Depoſe the King, or Diſpoſe of his Kingdom, or upon any Score whatever to* abſolve *his* Subjects *of their Obedience, or to give leave to any of them to* Plot *or* Conſpire *the Hurt of the* King's Perſon, *his* State *or* People; *and that all ſuch Pretences and Power are* Falſe, Pernicious *and* Damnable.

And I do farther ſincerely profeſs, and in good Conſcience declare, that I do not believe, that the Pope is Chriſt's Vicar, *or* Peter's Lawful Succeſſor, *or that He or the* See of Rome, *ſeverally or joyntly, are the* Rule of Faith *or* Judge of Controverſy, *or that they can* abſolve *Sins: Nor do I believe, there is a* Purgatory *after Death; or that* Saints *ſhould be* pray'd to, *or* Images *in any Senſe be* worſhip'd. *Nor do I believe, that there is any* Tranſubſtantiation *in the* Lord's Supper, *or* Elements *of* Bread *and* Wine, *at or after the Conſecration thereof by any Perſon whatſoever. But I do firmly believe, that the Preſent Communion of the* Roman-Catholick Church *is both* Superſtitious *and* Idolatrous. *And all this I do* acknowledge, intend, profeſs *and* declare *without any* Equivocation, *or* reſerv'd, *or* other Senſe, *than the* plain *and* uſual Signification *of theſe Words, according to the* real Intention *of the* Law-makers, *and the* common Acceptation of all true Proteſtants.

This is the *Teſt* I offer; large in Matter, becauſe comprehenſive of Oaths and Teſt too, yet brief in Words.

The next Thing is the Ways of taking it with moſt Aggravation upon the Refuſers or Violaters of it.

1679. 1. That in all Cities and great Towns, Notice be given by the Magiſtrates thereof to the Inhabitants of every *Ward* or *Pariſh* to appear on ſuch a Day, be it *New-Years-Day* or *Aſh-Wedneſday* rather (when the *Pope Curſes all Proteſtants*) at their Publick Hall, or other Places of Commerce, where the *Magiſtrates* ſhall firſt openly *Read, Subſcribe, and Seal the Teſt.* Then that it be read again by the proper Officer of the Place to the People, and that thoſe that take it, *Do Audibly Pronounce* the Words after him that reads it; and when they have ſo done, that they Subſcribe and Seal it. That ſuch Subſcriptions be *Regiſter'd*, and Copies of each Pariſh's Subſcription, tranſmitted to the *Pariſh*, and affixt upon ſome publick Place for all that will to ſee.

2. That in the Countries, the *Pariſhes of each Hundred or Rape*, may be likewiſe Summon'd to appear upon the Day aforeſaid, *at the Head Market-Town in the ſaid Hundred or Rape*, and, *that the Juſtices of the Peace within that Part of the Country, ſhall firſt Read, Subſcribe, and Seal the ſaid Teſt, in View of the People, and then that the People Say, Subſcribe, and Seal the Teſt, as is before expreſt.* Which being done, let the ſaid *Subſcriptions* be collected into One Volumn, and kept in the County Court as a *Book of Record*; and that to each Pariſh, be tranſmitted a Copy of the ſaid *Pariſh's Subſcription*, to be affixt upon ſome Publick Place within *the ſaid Pariſh, for all to ſee.*

Laſtly, Let this be done Annually, that is, upon every *New-Years-Day*, or *Aſh-Wedneſday*, as a *Perpetual Teſtimony of the People's Affection to the King and Government, and their Abhorrence of the Practices of* Rome.

The Abuſe of this *Diſcrimination* ſhould be very Penal; *For 'tis a Great Lye upon a Man's own Conſcience, and a Cheat put upon the Government*: Your Wiſdom can beſt proportion and direct the Puniſhment; but it can ſcarcely be too ſevere, as our Buſineſs ſtands.

But as in Caſe of ſuch Hypocriſie, a ſevere Penalty ſhould be inflicted, ſo pray let Proviſion be made, that if any Perſon ſo ſubſcribing, ſhould be afterwards call'd by the *Name of Jeſuit or Papiſt*, without very good Proof, it ſhould be *deem'd* and *puniſh'd* in open Seſſions, *for a Slander and Breach of Peace*, yet ſo, as that the Penalty may be remitted at the Requeſt of the *Abuſed Party*.

I ſhould think that this Buſineſs, carefully done, might render needleſs my Anſwer to the laſt Objection, viz. *Which Way ſhall we be able to prevent* Papiſts *from paſſing for* Proteſtant Diſſenters, *that ſo the Security propounded to the Government, be not baffled by Diſguiſe?* For no *Papiſt* can ſubſcribe this, but he will Lye in the Face of the Government and Country, and that *Yearly*, and upon *Record* too; which is Ten Times more than a *Tranſient Oath*, mutter'd with *One Word ſpoken, and another dropt.* However, that we may carry it as far as Human Prudence can go, ——

I yet offer Two Expedients:

Firſt, That upon Jealouſie of any Perſon's being a *Papiſt*, or *Popiſhly Inclined*, who is known to frequent the Aſſemblies of *Proteſtant Diſſenters*, Four of that Party, of moſt Note and Integrity, unto which he pretends to adhere, ſhould be Summoned to appear before thoſe *Juſtices of the Peace*, unto whom the Complaint is made, to teſtifie their Knowledge of the Perſon ſuſpected, his *Education, Principles*, and *Manner of Life*; which Way of Inſpection, as it goes as far as Man can reach, ſo can it ſcarcely fail; for thoſe Perſons will not only diſcover their own *Hypocriſie* if they conceal him, but expoſe themſelves and their Friends to Ruin. So that to ſay True, *The Government has the Intereſt and Security of an Entire Party, for the Diſcovery of every ſuch ſuſpected Perſon.*

But if this will not do, then

Secondly, Be you pleaſed to refer the Diſcrimination of ſuſpected Perſons, to the Good Old Way of the Government, that is, *The Enquiry and Judgment of Twelve Men of the Neighbourhood*; to wit, *A Jury*, provided always, that they be ſuch as have taken, or will themſelves take the *Teſt*; elſe, that they may be *Excepted againſt by the Party ſuſpected.*

Indeed a Good Expedient may be made out of both, for the *Firſt* may be the *Evidence to the Laſt*, and I think you will hardly fail of your Ends.

I ſhall conclude with this Requeſt, Firſt, *to Almighty God, that He would pleaſe to make us truly and deeply ſenſible of His preſent Mercies to us, and to Reform our Hearts and Lives to improve them thankfully.* And, Secondly, *to you, that we may be Loving, Humble and Diligent, one to, and for another; for as from ſuch Amendments we may dare promiſe great and ſudden Felicity to* England, *ſo if Looſneſs in Life,*

Life, and Bitterneſs in Religion be not ſpeedily Reprehended and Reform'd, and the Common Civil Intereſt maintained entire, God will, I juſtly fear, Repent He has begun to do us Good, Adjourn the Day of our Deliverance to that of our Repentance and Moderation, and Overcaſt theſe Happy Dawnings of His Favour, by a thick and diſmal Cloud of Confuſion and Miſery: Which GOD Avert! 1679.

Theſe Things that I have written, are no Wild Gueſſes, or May-Be's, but the Diſeaſe and Cure, the Danger and Safety of *England*; in treating of which, that God that made the World knows, I have not gratified any private Spleen or Intereſt (for I am ſorry at the Occaſion) but ſingly and conſcientiouſly intended His Honour, and the Laſting Good of *England*, to which all Perſonal and Party Conſiderations ought ever to ſubmit.

Amicus Plato, Amicus Ariſtoteles, ſed magis Amica Veritas. i. e. *Anglia.*

Your own Faithful and Moſt Affectionate

PHILANGLUS.

1681.

A BRIEF

EXAMINATION AND STATE of Liberty Spiritual,

BOTH

With Reſpect to Perſons in their Private *Capacity*, and in their *Church Society* and *Communion*.

Written for the Eſtabliſhment of the Faithful, Information of the Simple-Hearted, and Reproof of the Arrogant and High-minded, by a Lover of True Liberty, *as it is in Jeſus.*

William Penn.

To go amongſt the People of the Lord, called *Quakers*.

If the Son *ſhall make you* Free, *ye ſhall be Free* indeed. John 8. 36.
If we walk in the Light as he is in the Light, we have Fellowſhip *one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin,* 1 John 1. 7.

To the People of the Lord, called *QUAKERS*.

Dear Friends and Brethren,

IT *hath of long Time reſted with ſome preſſure upon my Spirit, for* Zion's *Sake, and the Peace of* Jeruſalem, *to write ſomething of the* Nature of True Spiritual Liberty; LIBERTY, *one of the moſt Glorious Words and Things in the World, but little underſtood, and frequently abuſed by many. I beſeech Almighty God to preſerve you, his People, in the right Knowledge and Uſe of that Liberty, which Jeſus Chriſt, the*

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the Captain of our Salvation, hath purchaſed for us, and is redeeming us into, who hath led Captivity captive, *and is* giving Gifts to them that truly believe in his Name. *Chriſt's Liberty is obtain'd through Chriſt's Croſs; they that would be his Free-men, muſt be his Bonds-men, and wear his bleſſed Yoke. His Liberty is* from Sin, not to Sin; *to do his Will, and not our own; no, not to ſpeak an Idle Word.* 'Tis not I that live *(ſaith the Apoſtle)* but Chriſt that liveth in me, *who had* ſet him Free from the Power of Sin, and brought Immortality to Light *in him; whence he learned this to triumph,* O Death, where is thy Sting! O Grave, where is thy Victory! *This is the Perſonal Freedom that comes by* Jeſus Chriſt, *to as many as receive him in the Way, and for the End for which God hath given him, to wit,* to be a Saviour and a Leader, to ſave us from our Corruptions, and guide us in the Narrow Way of his Holy Croſs, and through the ſtrait Gate of Self-denyal; *which leads to Eternal Life. And as many as have enter'd at this Door, are come to have* Unity with God, and one with another; To love him above all, and their Neighbours as themſelves; *yea, to prefer each other before themſelves. Such will not violate the great Law of their Lord and Maſter;* Love one another; *the* New, *and yet the* Old Commandment: *Theſe dwell in* Love, *and ſo they dwell in* God; for God is Love. *'Twas the beloved Diſciple's Teſtimony, and it comes up to what another Man of God hath ſaid, namely,* The Church that dwells in God, if ſhe dwells in God, then in Love; conſequently her Members are in Union, of one Mind in Church Matters, ſince ſhe has but one Head to Rule her.

Peruſe this brief Diſcourſe in this Love, and it may be to Edification. My Aim is to aſſert the Truth, detect Error, and point in true Brotherly Kindneſs at thoſe Shoals and Sands ſome by Miſtake, or Overboldneſs, have and may run upon. O Friends! *I greatly deſire, that the Spirit of* Love, Wiſdom, and a ſound Underſtanding, of Meekneſs, Judgment and Mercy, *may ever reſt upon you, that blameleſly you may be kept, an Holy Family, at Unity with it ſelf, to the Lord God your Redeemer, that he over all may in you, through you, and by you, be Exalted, Honoured and Praiſed, who is worthy and bleſſed for ever.*

A Brief EXAMINATION, &c.

Queſt. WHAT *is Spiritual Liberty?*

Anſw. It is twofold; there is a true and a falſe Liberty, as a true and falſe Spirit, the right diſcerning of which concerns every one's Eternal Well-being.

Qu. *What is true Spiritual Liberty?*

Anſw. Deliverance from Sin by the Perfect Law in the Heart, *The Perfect Law of Liberty,* James 2. otherwiſe called, *The Law of the Spirit of Life in Chriſt Jeſus, that makes free from the Law of Sin and Death;* elſe-where ſtiled, *The Law of Truth writ in the Heart,* which makes Free indeed, as ſaith Chriſt, *If the Son ſhall make you Free, ye ſhall be Free indeed.* So that the Liberty of Gods People ſtands *in the Truth, and their Communion in it,* and in the Perfect Spiritual Law of Chriſt Jeſus, which delivers and preſerves them from every Evil Thing that doth or would embondage. In this bleſſed Liberty, it is not the Will nor Wiſdom of Man, neither the vain Affections and Luſts that rule, or give Law to the Soul; for the Minds of all ſuch as are made Free by the Truth, are by the Truth conducted in doing and ſuffering through their Earthly Pilgrimage.

Qu. *What is Falſe Liberty?*

Anſw. A Departing from this bleſſed Spirit of Truth, and *a Rebelling againſt this Perfect Law of Liberty in the Heart,* and being at Liberty to do our own Wills; upon which cometh Reproof and Judgment.

Qu. *But are there not ſome Things wherein we ought to be left to our own Freedom?*

Anſw. We are not our own, for we are bought with a Price; and in all Things ought we to glorify God with our Bodies, Souls and Spirits, which are the Lord's.

Qu. *But muſt we have a Motion or Command from the Spirit of Truth for all Things that we do?*

Anſw. That may be according to the Truth, which may not be by the immediate Motion or Command of the Truth; for that is according to the Truth, that is not againſt the Mind of the Truth, either particularly or generally expreſt. The

Truth commands me to *do all to the Praiſe and Glory of God*; but not that I ſhould wait for a Motion to do every particular Thing. For *Example*: The variety of Actions in Trading, Commerce and Husbandry, the Variety of Fleſh, Fiſh and Fowl for Food, with more of the ſame Nature, in all which there is a Choice and Liberty, but ſtill according to the Truth, and within the Holy Bounds and Limits of it.

Qu. *Then it ſeems there are ſome Things left to our Freedom.*

Anſw. Yes; but it muſt ſtill be according to the Mind of God's Truth: There are Things enjoyned, ſuch as relate to our Duty to God, to our Superiors, to the Houſhold of Faith, and to all Men and Creatures, theſe are *Indiſpenſible.* There are alſo Things that may be done or left undone, which may be called *Indifferent*; as what ſort of Meat I will eat to day, whether I will eat Fleſh, Fiſh or Herbs, or what Hours I will eat my Meals at, with many ſuch outward Things of Life and Converſe; yet even in ſuch Caſes I ought to act according to the Truth, in the Temperance and Wiſdom of it.

Qu. *But doth not Freedom extend farther than this; for ſince God hath given me a Manifeſtation of his Spirit to profit withal, and that I have the Gift of God in my ſelf, ſhould I not be left to act according as I am free and perſwaded in my own Mind, in the Things that relate to God, leſt looking upon my ſelf as obliged by what is revealed unto another, though it be not revealed unto me, I ſhould be led out of my own Meaſure, and act upon another's Motion, and ſo offer a blind Sacrifice to God?*

Anſw. This is true in a Senſe, that is, if thou art ſuch an one that canſt do nothing againſt the Truth, but for the Truth, then mayſt thou ſafely be left to thy Freedom in the Things of God, and the Reaſon is plain; becauſe thy Freedom ſtands in the Perfect Law of Liberty, in the Law of the Spirit of Life in Chriſt Jeſus, and in the Truth, which is Chriſt Jeſus, which makes thee Free indeed, that is, perfectly Free from all that is Bad, and perfectly Free to all that is *Holy, Juſt, Lovely, Honeſt, Comely, and of good Report*; but if thou pleadeſt thy Freedom againſt ſuch Things, yea, obſtructeſt and ſlighteſt ſuch *Good, Wholeſome* and *Requiſit* Things, thy Freedom is Naught, Dark, Perverſe, out of the Truth, and againſt the perfect Law of Love and Liberty.

Qu. *But muſt I conform to Things whether I can receive them or no? Ought I not to be left to the Grace and Spirit of God in my own Heart?*

Anſw. To the firſt Part of the Queſtion, Nay; to the laſt, Yea. But now let us conſider what is the Reaſon thou canſt not receive them: Is the Fault in the Things themſelves? Are they inconſiſtent with Truth, or will not the Truth own or aſſent unto them, or is the Fault in thee? that is to ſay, Is it thy Weakneſs, or thy Careleſneſs; If thy *Weakneſs*, it is to be born with, and to be informed; if thy *Careleſneſs*, thou ought'ſt to be admoniſhed; for it is a dangerous Principle, and pernicious to true Religion, and which is worſe, it is the *Root of Ranteriſm* to aſſert, *That nothing is a Duty incumbent upon thee, but what thou art perſwaded is thy Duty*; for the Seared Conſcience pleads his Liberty againſt all Duty, the *Dark* Conſcience is here unconcerned, the *Dead* Conſcience is here uncondemned, unleſs this Diſtinction be allowed of, that there may be an Ignorance or an Inſenſibility from *Inability* or *Incapacity*, or a Dark *Education*; and an Ignorance and Inſenbility, from *Careleſneſs, Diſobedience, Prejudice*, &c. So that though thou art not to conform to a Thing ignorantly, yet thou art ſeriouſly to conſider, why thou art ignorant, and what the Cauſe of ſuch Ignorance may be; certainly it can't be in God, nor in his Gift to thee; it muſt then needs be in thy ſelf, who haſt not yet received a Senſe for or againſt the Matter, about which thou art in doubt. To the ſecond Part of the Queſtion, *Ought I not to be left to the Grace of God in my own Heart? Anſ.* That is of all Things moſt deſirable, ſince they are well left that are there left; for there is no Fear of want of Unity, where all are left with the one Spirit of Truth; they muſt be of one Mind, they can't be otherwiſe. So that to plead this againſt Unity, is to abuſe the very Plea, and to commit the greateſt Contradiction to that very Doctrine of Scripture, viz. *That all ſhould be guided by the Grace and Spirit of God in themſelves*; for the End of that Doctrine is certainty. *They ſhall all know me, ſaith the Lord, from the leaſt to the greateſt. And I will give them one Heart, and one Way, that they may fear me for ever, for the Good of them, and of their Children after them*, Jer. 32. 39. *And I will give them one Heart, and I will put a new Spirit within you, and I will take the Stony Heart out of their Fleſh, and will give them an Heart of Fleſh*, Ezekiel 11. 19. *And the Multitude*

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Queſt. *But are there not various Meaſures, diverſities of Gifts, and ſeveral Offices in the Body?*

Anſw. True; but therefore are not the Members of one Mind, one Will, and one Judgment in common and univerſal Matters, eſpecially relating to the Family and Church of God; And indeed there can't be a falſer Reaſoning than to conclude *Diſcord* from *Diverſity*, *Contrariety* from *Variety*. Is there Contrariety of *Bloods*, *Lifes*, *Feelings*, *Seeings*, *Hearings*, *Taſtings*, *Smellings*, in one and the ſame Body, at one and the ſame Time? No ſuch Matter: Experience is a Demonſtration againſt all ſuch Inſinuations. So that though it be granted, that there is Diverſity of Gifts, yet there is no Diſagreement in Senſe; and though Variety of Offices, yet no Contrariety in Judgment concerning thoſe Offices. Well, ſay the Holy Scriptures of Truth, *there is but one God*; *the Lord our God is but one Lord*; *there is but one God and Father of all Things*; *(that are good) and there is but one Lord, one Faith, and One Baptiſm*; and his Light, Life and Spirit is at Unity with it ſelf in all; what comes from the Light, Life or Spirit in one, it is the ſame in Truth and Unity to the reſt, as if it did riſe in themſelves: This is ſeen in our Aſſemblies every Day, and will be throughout all Generations in the Church of God, among thoſe that live in the lowly Truth, in which the pure Senſe and ſound Judgment ſtands; *God is not the God of Confuſion, but Order:* Every one in his Order is ſatisfied, hath Unity and true Fellowſhip with whatever comes from the Life of God in another; for this precious Life reacheth throughout the Heritage of God, and is the common Life that giveth the common Feeling and Senſe to the Heritage of God. Degree or Meaſure in the ſame Life can never contradict or obſtruct that which is from the ſame Life for the common Benefit of the Family of God. *The Lord is the Unmeaſurable and Incomprehenſible Glorious Being of Life*, yet have we Unity with him in all his Works, who are come to his Divine Meaſure of Light and Truth in our own Hearts, and live therein; and ſhall we not have Unity with that which proceeds from a Fellow Creature? In ſhort, the Saints Way is in the Light, wherein there is neither Doubt nor Diſcord; yea, they are Children of the Light, and called *Light*, and *The Lights of the World*; and can it be ſuppoſed that ſuch ſhould diſagree and contradict each other in their exterior Order and Practice in the Church before the World; O the bleſſed ſeamleſs Garment of Jeſus! where that is known, theſe Things can never riſe. But yet again, *The Juſt Man's Path* is not only a Light, *but a ſhining Light*, Brightneſs it ſelf: Certainly there can be no Stumbling. It is alſo ſaid, *That Light is ſown for the Righteous*; then the Righteous ſhall never want Light upon any Occaſion: And ſaith that beloved Evangeliſt and Apoſtle of our Lord Jeſus Chriſt, *They that walk in the Light, have Fellowſhip one with another*, 1 John 1. Whence it is eaſy to conclude, they that go out of the Fellowſhip, go out of the Light; but if they that walk in the Light, have Fellowſhip one with another, what ſhall we ſay of thoſe that plead being left to the Light to juſtify their not having Fellowſhip one with another? and, which is yet worſe, who ſuppoſe People may conſcientiouſly and Juſtifiably Diſſent within themſelves, and that by Reaſon of the Variety of the Degrees of the Spirit and Grace that are given of God unto them; as if the leſſer Degree may diſſent from the greater, becauſe of it's not being able to comprehend it. And to make this Principle more Authentick, ſuch tell us, *This is the Ancient Principle of Truth*; and object, *How will you elſe be able to maintain the* Quakers *Principles?* The Fallacy of all which, lieth (as I ſaid before) in not rightly diſtinguiſhing between Diverſity and Diſagreement, Variety and Contrariety; for this Diverſity hath Concord, and this Variety hath Unity? And it is a Blindneſs that hath too much of late happened to ſome, by going from the one Life and Spirit of our Lord Jeſus Chriſt, firſt to fall into Diſagreements, and then plead for it, under the Notion of *Diverſity of Meaſures*. I would aſk all ſuch Perſons, who arrogate to themſelves ſuch a peculiar Knowledge of the Ancient Principles of Truth, or the *Quakers* firſt Principles; 1ſt, *Whether they believe there be a Chriſtian Body?* 2dly, *Whether this Body hath an Head?* 3dly, *Whether Chriſt be not this Head?* 4thly, *Whether this Head be without Eyes, Ears, Smell and Taſte, and this Body without Senſe and Feeling?* If not, *Whether this Head Seeth, Heareth, Smelleth, Taſteth* DIFFERINGLY *and* CONTRARILY *to it ſelf? And whether this Body hath a contrary Feeling at the ſame Time about the ſame Thing?* And if it be true, that the Church of Chriſt, redeemed by his moſt precious Blood to live to him, ſee with the ſame Eye, hear with the ſame Ear, ſpeak with the ſame Mouth, live by the ſame Breath, and are led by the ſame Spirit, where is this *Diſagreement, Contrariety* or *Diſſent* about the Things of his *Church*?

Queſt. *But the Members of Chriſt's Church in the Primitive Times had* different Apprehenſions; *as the Apoſtles, and the People gathered by them.*

Anſw. Pray let me know who they were, and in what Caſes?

Queſt. *The Perſons were* PAUL *and* PETER, *and thoſe* Chriſtians *that differed about Meats; and the Scripture is plain in the Caſe.*

Anſw. The *Difference* between *Peter* and *Paul* (in the *Acts*) teſtifies the Weakneſs of *Peter*, and the Place juſtifies *Paul*'s Reproof of his too great Compliance with the *Jews* in ſome of their *Rites*; which makes againſt *Liberty of various Practices*, in the Church of Chriſt, and not for indulging them. That Inſtance about the Difference of *Chriſtians* as to *Meats*, &c. has nothing in it to the End for which it is alledged; for this related not to *Church-Order* or *Communion*, but *Private* and *Perſonal Freedoms*, what each might do with Reſpect to themſelves; that is, they might make Laws to themſelves, in Things that only concern'd private Perſons, and it centred there; Here, *What I will eat, When I will eat*, Things to my ſelf, and for my ſelf, as a Man having Power over my own Appetite: The *Liberty* in Things Private, Perſonal, and Indifferent, makes nothing for *Diſſenting about Church Matters in Things of Communion and Society*, and that alſo are not indifferent, as to *eat Fiſh*, or *eat Fleſh*, or *eat Herbs*, plainly is: But neceſſary; As to be careful and orderly about the External Buſineſs of the Church: Theſe are no *Jewiſh Rites*, nor *Shadowy Ceremonies*, no *Meats* nor *Drinks* that are Private and Perſonal, where Weakneſs is apt to miſtake (That were an Unneceſſary and an *Unchriſtian Yoke to bear*) but Things comely, orderly, and of good Report, that tend to Purity, Peace and Diligence in Things acceptable to God, and requiſite among his People in their Temporal Chriſtian Capacity. And herein the Apoſtle *Paul* exerciſed his Godly *Authority*; and we find that not only thoſe that oppoſed themſelves to it, as thinking, *he took too much upon him, (demanded a Mark of Chriſt's ſpeaking in him)* are in Scripture branded with Contention. But the true Believers, that had in themſelves a *Mark of Chriſt's ſpeaking in him*, were of *One Mind, and avoided ſuch as were given to Contention*; for it was not the Cuſtom of the Churches of Chriſt. Thus were Chriſt's People of *One Heart*, in Things relating to their Communion. Yet a little farther; They that have the Mind of Chriſt, are of one Mind; for Chriſt is not divided: They that have Chriſt for their Head, have One Counſellor and Prophet, One Seer and Biſhop, they diſagree not in their Judgments in Things relating to him, and the Good of his Church; they have one and the ſame Guide; *For the one Spirit, into which they have all drank, and by it are baptized into one Body, leads them all.* Now to every Member is *a Meaſure of the ſame Spirit given to profit with*; and though every Member is not an *Eye*, nor an *Ear*, nor a *Mouth*, yet every Member hath Unity with the *Eye*, with the *Ear*, with the *Mouth*, in their proper and reſpective Acts, and they one with the other: The *Eye* ſees for the *Mouth*, the *Mouth* ſpeaks for the *Eye*, and the *Ear* hears for *both*; this Variety hath no Diſcord, but in this Diverſity of Gifts and Offices, each Member is ſenſible of the other, and moves and Acts by one and the ſame Life, Spirit and Guidance, which is Omnipreſent, proportionable to every Member in it's diſtinct Office. It muſt be granted, that there are Helps in the Church, as well as that there is a Church at all; and the Holy Ghoſt has compared thoſe Helps (as is before-mentioned) to ſeveral Members and Senſes of Man's Body, as an *Eye*, an *Hand*, a *Foot*, *Hearing*, *Smelling*, &c. All then cannot be the Eye, neither can all be the Hand, for then they would confound their Office, and act diſagreeably to the Ordination of the great Orderer of his Church. And if I will not comply with him that God hath made an *Eye*, becauſe I am not that Eye, or an Hand, becauſe I am not that Member my ſelf, nor a Party to the Action, or Performance of that Member, I reſiſt the Lord, though under Pretence of reſiſting Man for the Lord's Sake. And truly, this is the Rock that ſome of our own Time, as well as Perſons of former Ages, have ſplit upon, they have not been contented with their own Station in the Body, they have not kept to their own Gift, nor been taken up with the Duty of their own Place in the Church. If he that is a Foot would be an Hand, and the Hand covets to be an Eye, envying others their allotted Station, through Height of Mind, and walking looſe from the Holy Croſs, there can be no ſuch Thing as Concord and Fellowſhip in the Church of Chriſt.

Farthermore, ſince the Spirit of the Lord is one in all, it ought to be obey'd through another, as well as in one's ſelf; and this I aſſirm to you, That the ſame lowly Frame of Mind that receives and anſwers the Mind of the Spirit of the Lord in a Man's ſelf, will receive and have Unity with the Mind of the ſame Spirit through another, and the Reaſon is plain; Becauſe the ſame Self-evidencing Power and Virtue that ariſeth from the Meaſure of the Spirit of Truth in one's ſelf, and that convinceth a Man in his own Heart, doth alſo attend the Diſcovery of the Mind of the ſame Spirit, when delivered by another; for the Words of the *Second Adam, the quickning Spirit*, through another, are Spirit and Life, as well as in thy own Particular; this is diſcern'd by the Spiritual Man that judgeth all Things, although the Carnal Man pleadeth, *Being left to his Freedom*; and it may be talks of *being left to the Spirit in himſelf too*; the better to eſcape the Senſe and Judgment of the Spiritual Man. It is my earneſt Deſire, that all that have any Knowledge of the Lord, would have a tender Care how they uſe that Plea againſt their faithful Brethren, that God put into their Mouths againſt the perſecuting Prieſts and Hirelings of the World, namely, *I muſt mind the Spirit of God in my ſelf*; for though it be a great Truth that all are to be left thereunto, yet it is as true, that he whoſe Soul is left with the Spirit of Truth in himſelf, differs not from his Brethren that are in the ſame Spirit; and as true it is, that thoſe who err from the Spirit of Truth, may plead, *being left to the Spirit in themſelves*, againſt the Motion and Command of the Spirit through another, when it pleaſeth not his or her High Mind and perverſe Will; for a Saying may be true or falſe, according to the ſubject Matter it is ſpoken upon, or applied to; We own the Aſſertion, we deny the Application: There lies the Snare. 'Tis true, the People of God ought to be left to the Guidings of the Spirit of God in themſelves; but for this to be ſo applied, as to diſregard the Preachings or Writings of Chriſt's enlightned Servants, becauſe by them applied properly to the Preaching or Writing of falſe Prophets and Seducers, will by no Means follow. I ſay the Doctrine is true, but not excluſively of all external Counſel or Direction; therefore falſe in Application, where Men are allowed to have had the Fear of God, and the Mind of his Spirit, and are not prov'd to have acted in their own Wills and Wiſdom, or without the Guidance of the Spirit of God, about the Things of his Church and Kingdom.

Queſt. *But though this be True, which hath been alledged for Heavenly Concord, yet what if I do not preſently ſee that Service in a Thing, that the Reſt of my Brethren agree in; In this Caſe, what is my Duty and theirs?*

Anſw. It is thy Duty to wait upon God in Silence and Patience, out of all Fleſhly Conſultations; and as thou abideſt in the *Simplicity of the TRUTH*, thou wilt receive an Underſtanding with the Reſt of thy Brethren, about the Thing doubted. And it is their Duty, whilſt thou behaveſt thy ſelf in Meekneſs and Humility, to bear with thee, and carry themſelves tenderly and loving towards thee; but if on the contrary, thou diſturbeſt their Godly Care and Practice, and groweſt Contentious, and exalteſt thy Judgment againſt them, they have Power from God to Exhort, Admoniſh, and Reprove thee; and (if thou perſevereſt therein) in His Name to refuſe any farther Fellowſhip with thee, till thou repenteſt of thy Evil.

Queſt. *But leſt I ſhould miſtake, when thou ſpeakeſt of True Liberty, that it ſtands in being made Free by the Truth, from all Unrighteouſneſs, doſt thou mean, That no other Perſons ought to have the Liberty of Exerciſing their Diſſenting Conſciences, but that Force may be Lawful to reduce ſuch as are reputed Erroneouſly Conſcientious?*

Anſw. By no Means: It were a great Wickedneſs againſt God, who is Lord of the Souls and Spirits of Men, and ought to preſide in all Conſciences, who, as the Apoſtle ſaith, *Is the Only Potentate, and hath Immortality*. For though I give the True Liberty of Soul and Conſcience to thoſe only that are ſet Free by the Power of Chriſt, from the Bondage of Sin, and Captivity of Death, yet do I not intend, that any Perſon or Perſons ſhould be in the leaſt harm'd for the External Exerciſe of their Diſſenting Conſciences in Worſhip to God, though Erroneous; for though their Conſciences be blind, yet they are not to be forced; ſuch Compulſion giveth no Sight, neither do Corporal Puniſhments produce Conviction: This we above all People, in our Day, have withſtood, in Speaking, Writing and Suffering, and, bleſſed be God, continue ſo to do with Faithfulneſs. For *Faith* is the Gift of God, and forced Sacrifices are not pleaſing to the Lord.

Queſt. *But according to thy Argument, it may be my Fault, that I have not the Gift of Faith; and upon this Preſumption, it may be, thou wilt inflict ſome Temporal Penalties upon me.*

Anſw. No ſuch Matter; for ſuch Kind of Faults are not to be puniſhed with Temporal or Worldly Penalties; for whether the Errors be through Weakneſs or Wilfulneſs, not relating to Moral Practice, all External Coercion and Corporal Puniſhment is excluded. *For the Weapons of our Warfare are not Carnal, but Spiritual.*

Queſt. *But what then is the Extent of the Power of the Church of Chriſt, in Caſe of Schiſm or Hereſy?*

Anſw. The Power that Chriſt gave to his Church was this, *That Offenders, after the firſt and ſecond Admonition,* (not Repenting) *ſhould be Rejected:* Not Impriſoned, Plundered, Baniſhed, or put to Death; this belongs to the Whore and falſe Prophet: O! all theſe Things have come to paſs for Want of Humility, for Want of the ancient Fear, and keeping in the quiet Habitation of the Juſt: The Truth in you all ſhall anſwer me. And this I affirm, from the Underſtanding I have received of God, not only that the Enemy is at work to ſcatter the Minds of Friends, by that looſe Plea, *What haſt thou to do with me? Leave me to my Freedom and to the Grace of God in my ſelf,* and the like; but this Propoſition and Expreſſion, as now underſtood and alledged, is a Deviation from, and a Perverſion of the Ancient Principle of Truth; for this is the plain Conſequence of this Plea, if any one (eſpecially if they are but lately convinced) ſhall ſay, *I ſee no Evil in paying Tythes to Hireling Prieſts, in that they are not claimed by Divine Right, but by the Civil Laws of the Land. I ſee no Evil in Marrying by the Prieſt, for he is but a Witneſs.* Furthermore, *I ſee no Evil in Declining a Publick Teſtimony in Suffering Times, or hiding in Times of Perſecution, for I have* Chriſt'*s and* Paul'*s Examples. I ſee no Evil in Worſhipping and Reſpecting the Perſons of Men; for whatever others do, I intend a ſincere Notice that I take of thoſe I know, and have a good Eſteem for.* Laſtly, *I ſee no Evil in keeping my Shop ſhut upon the World's* Holidays *and* Maſsdays, (as they call them) *though they are rather Lewdly and Superſtitiouſly than Religiouſly kept; for I would not willingly give any Offence to my Neighbours.* And ſince your Teſtimony is againſt Impoſition, and for leaving every one to the Meaſure of the Grace which God hath given him, not only, *No Man hath Power to reprove or judge me, but I may be as good a Friend as any of you, according to my Meaſure.* And now, here is *Meaſure ſet up againſt Meaſure,* which is Confuſion it ſelf —— *Babel* indeed: This is that very Rock both Profeſſors and Prophane would long ſince have run us upon, namely, *That a Way is hereby opened to all the World's Libertines, to plead the Light within for their Exceſſes;* Which indeed grieves the Spirit of God, and was ſeverely judged by our Friends in the Beginning, and is ſtill reproved by them that keep their Habitation, though ſome are become as wandring Stars through their own Pride, and the Prevalency of the Hour of Temptation that hath overtaken them; whereas had they kept in the Channel of Love and Life, in the Orb and Order of the Celeſtial Power, they had ſhined as fixed Stars in the Firmament of God for ever. And from the deep Senſe that I have of the Working of the Enemy of *Zion*'s Peace, to rend and divide the Heritage of God, who under the Pretence of crying down *Man, Forms* and *Preſcriptions,* is crying down the *Heavenly Man Chriſt Jeſus, his bleſſed Order and Government,* which he hath brought forth by his own Revelation and Power through his faithful Witneſſes. This I farther teſtify, *Firſt,* That the Enemy, by theſe fair Pretences, ſtrikes at the Godly Care and Travail that dwells upon the Spirits of many faithful Brethren, that all Things might be preſerved Sweet, Comely, Virtuous, and of good Report in the Church of God. *Secondly,* That there never was greater Neceſſity of this Godly Care than at this Day, ſince we were a People, wherein the Croſs, by too many, is not ſo cloſely kept to as in Days paſt, and in which there is not only a great Convincement, but a young Genera-

1681. tion deſcended of Friends, who though they retain the Form their Education hath led them into, yet many of them adorn not the Goſpel with that ſenſible, weighty, and heavenly Converſation as becomes the Children of the Undefiled Religion, and the Seed of that precious Faith which works by the Love that overcomes the World. And the Lord God of Heaven and Earth, that hath ſent his Son Chriſt Jeſus a Light into our Hearts and Conſciences, to whoſe Search and Judgment all ought to (and muſt) bring their Deeds, and render up their Account, beareth Holy Record, that for this End hath he moved upon the Spirits of his Servants, and for this good End only have his Servants given forth, recommended, and put in Practice, thoſe Things that are now in Godly Uſe among his People, whether in this or other Nations, relating to *Men's* and *Women's Meetings*, and their divers and weighty Services. And farther; in the Fear of the Almighty God, I ſhall add, That Heavenly Peace and Proſperity dwell with thoſe who are found in an holy and zealous Practice of them; wherefore I warn all, that they take Heed of a ſlighting and obſtinate Mind, and that they have a Care how they give Way to the Outcry of ſome, falſly, entituled, *Liberty of Conſcience againſt Impoſition*, &c. for the End thereof is to lead back again, and give Eaſe to the Carnal Mind, which, at laſt, will bring Death again upon the Soul to God, and the living Society of his Children. And indeed, it is a great Shame that any who have ever known the Truth of God in the inward Parts, and the ſweet Society of Brethren, eſpecially thoſe who were early in the Work of this bleſſed Day and heavenly Diſpenſation, ſhould ſo far depart from the Fear and Awe of the Lord, as to uſe ſuch Unſavoury, as well as Untrue Expreſſions; this is very far from that meek Spirit of Jeſus, and the firſt Love, which they pretend to have ſo ſingularly kept in, which beareth all Things, ſuffereth all Things, and endureth all Things, and teacheth to keep the Word of Patience in the Hour of Tribulation; Nay, but this is judging of Spiritual Things with a Carnal and Prejudiced Mind, ſtumbling at the Matter, for the Sake of the Perſons through whom it comes, not eying nor weighing the Spirit the Thing ariſes from, but the Perſon by whom it is ſpoken, which darkens the Eye of the Underſtanding, and blinds, by Prejudice, the Mind that ſhould diſcern, taſte and judge; from whence many Miſchiefs have ſprung to the Church of Chriſt in divers Ages: Nor is it the leaſt Evil this Spirit of Strife is guilty of, even at this Day, that it uſeth the Words, *Liberty of Conſcience* and *Impoſition*, againſt the Brethren, in the ſame Manner as our ſuffering Friends have been always accuſtomed to intend them againſt the perſecuting Prieſts and Powers of the Earth, as if it were the ſame Thing to admoniſh and reprove Conceited, High-minded, Looſe or Contentious Perſons in the Church, as to compel Conformity in Matters of Faith and Worſhip, by Worldly Violence, upon the Perſons and Eſtates of Conſcientious Diſſenters: O ſuch Iniquity God will not leave unreproved!

'This, *Dear Friends*, I ſend amongſt you, as a Token of my true Love, in the Revelation of the free Spirit of our God and Father, who have ever been a Friend to true Liberty, as in the State according to Law, ſo in the Church according to Scripture, and as it ſtandeth in the Truth of Jeſus, that makes them who love it free indeed. Let us all keep low, and remember the Rock from whence we were hewn, and dwell in a tender and reverent Senſe of the daily Mercies and Providences of the Lord, looking well to our own Growth and Proſperity in his heavenly Way and Work, then ſhall the Deſire of our Hearts be more and more after him, and the Remembrance of his Name; and with our Love to God, will our Love increaſe one towards another, helping and aiding one another: And I no ways doubt, but God that has brought us out of the Land of *Ægypt*, and out of the Houſe of *Bondage*, and delivered us from the *Mouth* of the *Lyon* and the *Paw* of the *Bear*, will preſerve his People from this Uncircumciſed Spirit that is not in Covenant with God, nor under the Yoke of his Holy Royal Law of *True Spiritual Liberty*; for they that keep and walk in the Light of Jeſus, are fenced from the Power of this Crooked Serpent, that ſeeks whom he may betray; nor are any ſtung by him but the Unwatchful, the Liſteners and Harkners after his jealous Whiſpers, and detracting Inſinuations: They are ſuch as make their Dwelling in the Earth, where his Region is, and where he creeps and twiſts, who is Earthly, Senſual and Deviliſh, and ſo is all the Wiſdom that comes from him.

My Dear Friends: Keep, I pray you, in the Simplicity of the *Truth, and Croſs of JESUS*, and wait for your Daily Bread, and to be Daily Renewed from the Lord; look to your Increaſe about Eternal Riches, *and be ſure to lay up Treaſure in Heaven that fadeth not away*, that your Faith and Hope may have Eternal Foundations

1681. dations, which the croſs Occurrences of Time, and Fears of Mortality cannot move: And beware of that Looſe and Irreverent Spirit, which has not thoſe in high Eſteem among you, that are *Faithful in the Lord's Work, and that labour in His Bleſſed Word and Doctrine.* I plainly ſee a Coldneſs and Shortneſs on this Hand; and be the Pretence as it will, it is not pleaſing to the Lord. They that love Chriſt, his Servants are dear to them, and they bear a tender Regard to their Trials, Travails, Spendings and Sufferings, who ſeek not yours, but you, that you may all be *Preſented Blameleſs at the Coming of the Great God, and our Saviour Jeſus Chriſt*; that ſo the Goſpel-Miniſtry and Teſtimony may be held up with Holy Fervent Love, and Godly Eſteem, to the keeping under every raw and exalted Mind, and whatever may ſlight and turn againſt it, leſt God that has Richly Viſited us with His Fatherly Viſitations, and Day ſpringing from on High, ſhould remove His Bleſſing from amongſt us, and place *His Candleſtick* among other People. Be Wiſe therefore, *O Friends!* For behold He is at the Door that muſt have an Account of your Stewardſhip: Be watchful, keep to your Firſt Love and Works, that ſo you may endure to the End, and be Saved. And having Overcome, you may have Right to Eat of the Tree of Life, which is in the Midſt of the Paradiſe of God.

The God of Peace, who hath brought Our Dear Lord Jeſus *from the Dead, and us with Him, more abundantly enrich you all with Wiſdom and Knowledge, in the Revelation of Himſelf, through Faith in His Son, by whom in theſe Laſt Days He hath ſpoken to us, who is the Bleſſed and Only Potentate, King of Kings, and Lord of Lords, who only hath Immortality; to whom be Honour and Power Everlaſting.* Amen.

Your Friend and Brother, in the Tribulation and Salvation of
the Enduring Kingdom of our God,

Worminghurſt in *Suſſex*,
the 20th of the 9th
Month, 1681.

William Penn.

A LETTER *from* WILLIAM PENN, *Proprietary and Governour of* Pennſylvania *in* America, *to the* Committee *of the* Free Society of Traders *of that* Province, *Reſiding in* London. *Containing a General Deſcription of the ſaid* Province, *it's* Soil, Air, Water, Seaſons *and* Produce, *both Natural and Artificial, and the* Good Increaſe *thereof. With an Account of the* Natives, *or* Aborigines. 1683.

My Kind Friends:

THE Kindneſs of yours by the Ship *Thomas* and *Anne*, doth much oblige me; for by it I perceive the Intereſt you take in my *Health and Reputation*, and the *Proſperous Beginning of this Province*, which you are ſo kind as to think may much depend upon them. In Return of which, I have ſent you a long Letter, and yet containing as brief an Account of *My ſelf, and the Affairs of this Province*, as I have been able to make.

In the firſt Place, I take Notice of the *News you ſent me*, whereby I find ſome Perſons have had ſo *little Wit, and ſo much Malice, as to Report my Death*, and to mend the Matter, *Dead a Jeſuit too.* One might have Reaſonably hop'd, that this *Diſtance, like Death*, would have been a *Protection againſt Spite and Envy*; and indeed, *Abſence being a Kind of Death*, ought alike to ſecure the *Name of the Abſent as the Dead*; becauſe they are equally unable, as ſuch, to defend themſelves: But they that intend *Miſchief*, do not uſe to follow *Good Rules* to effect it. However, to the Great Sorrow and Shame of the *Inventors*, *I am ſtill Alive*, and *No Jeſuit*, and I thank God, *Very Well.* And without Injuſtice to the Authors of this, I may venture to infer, *That they that wilfully and falſly Report, would have been glad it had been So.* But I perceive many frivolous and *Idle Stories* have been invented ſince my Departure from *England*, which, perhaps, at this Time, *are no more Alive than I am Dead.*

1683. But if I have been *Unkindly uſed by ſome I left behind me*, I found Love and Reſpect enough where I came; *An Univerſal Kind Welcome*, every Sort in their Way. For here are ſome of ſeveral *Nations*, as well as divers *Judgments*: Nor were the *Natives* wanting in this, for their *Kings*, *Queens*, *and Great Men*, both viſited and preſented me; to whom I made ſuitable Returns, *&c.*

For the PROVINCE, the General Condition of it take as followeth.

I. The Country it ſelf in it's *Soil*, *Air*, *Water*, *Seaſons and Produce*, both Natural and Artificial, is not to be deſpiſed. The *Land* containeth divers Sorts of *Earth*, as *Sand* Yellow and Black, Poor and Rich: Alſo *Gravel* both Loomy and Duſty; and in ſome Places, *a faſt fat Earth*, like to our *Beſt Vales in England*, eſpecially by *Inland Brooks and Rivers*, GOD in His Wiſdom having ordered it ſo, that the *Advantages of the Country* are divided, the *Back-Lands* being generally *Three to One* Richer, *than thoſe that lye by Navigable Waters*. We have much of another *Soil*, and that is a *Black Haſel-Mould*, upon a *Stony or Rocky Bottom*.

II. The *Air* is Sweet and Clear, the Heavens Serene, like the *South-Parts of France*, rarely *Overcaſt*; and as the *Woods* come by *Numbers of People to be more clear'd*, that it ſelf will Refine.

III. The *Waters* are generally *Good*, for the *Rivers and Brooks* have moſtly *Gravel* and *Stony Bottoms*, and in Number hardly Credible. We have alſo *Mineral Waters*, that operate in the ſame Manner with *Barnet* and *North-Hall*, not Two Miles from *Philadelphia*.

IV. For the *Seaſons* of the Year, having by God's Goodneſs now lived over the *Coldeſt and Hotteſt*, that the *Oldeſt Liver in the Province can remember*, I can ſay ſomething to an *Engliſh Underſtanding*.

Firſt, Of the *Fall*, for then I came in: I found it from the 24th of *October*, to the Beginning of *December*, as we have it uſually in *England* in *September*, or rather like an *Engliſh mild Spring*. From *December*, to the Beginning of the Month called *March*, we had *ſharp froſty Weather*; not foul, thick, black Weather, as our *North-Eaſt-Winds* bring with them in *England*; but a Sky as clear as in *Summer*, and the Air dry, cold, piercing and hungry; yet I remember not, that I wore more *Clothes* than in *England*. The Reaſon of this *Cold* is given, from the *Great Lakes* that are fed by the *Fountains of Canada*. The *Winter* before was as *mild*, ſcarce any *Ice* at all; while this, for *a few Days*, *Froze up our great River Delaware*. From that Month, to the Month called *June*, we enjoy'd a *Sweet Spring*, no *Guſts*, but *gentle Showers*, and a fine Sky. Yet this I obſerve, that the *Winds* here, as there, are more Inconſtant *Spring and Fall*, upon that Turn of Nature, than in *Summer or Winter*. From thence, to this preſent Month, which endeth the *Summer*, (commonly ſpeaking) we have had *extraordinary Heats*, yet mitigated ſometimes by *Cool Breezes*. The *Wind* that Ruleth the *Summer-Seaſon*, is the *South-Weſt*; but *Spring*, *Fall and Winter*, 'tis rare to want the *Wholeſome North-Weſtern* ſeven Days together: And whatever *Miſts*, *Fogs or Vapours*, foul the Heavens by *Eaſterly or Southerly Winds*, in Two Hours Time are blown away; the *One* is followed by the *Other*: A Remedy that ſeems to have a peculiar Providence in it to the Inhabitants; the *Multitude of Trees* yet ſtanding, being liable to retain *Miſts and Vapours*, and yet not one Quarter ſo thick as I expected.

V. *The Natural Produce of the Country*, *of Vegetables*, is *Trees*, *Fruits*, *Plants*, *Flowers*. The *Trees* of moſt Note, are the *Black Walnut*, *Cedar*, *Cyprus*, *Cheſnut*, *Poplar*, *Gumwood*, *Hickery*, *Saſſafrax*, *Aſh*, *Beech and Oak* of divers Sorts, as *Red*, *White and Black*; *Spaniſh Cheſnut and Swamp*, the moſt Durable of all: Of *All* which, there is Plenty for the Uſe of Man.

The *Fruits* that I find in the *Woods*, are the *White and Black Mulberry*, *Cheſnut*, *Wallnut*, *Plumbs*, *Strawberries*, *Cranberries*, *Hurtleberries*, *and Grapes of divers Sorts*. The *Great Red Grape* (now Ripe) called by Ignorance, *The Fox-Grape*, (becauſe of the Reliſh it hath with unſkilful Palates) is in it ſelf an *Extraordinary Grape*, and by Art, doubtleſs, may be Cultivated to an *Excellent Wine*, if not ſo Sweet, yet little inferior to the *Frontiniack*, as it is not much unlike in Taſte, Ruddineſs ſet aſide, which in ſuch Things, as well as Mankind, differs the Caſe much: There is a *White Kind of Muſkadel*, and a *Little Black Grape*, like the *Cluſter-Grape of England*, not yet ſo Ripe as the other; but they tell me, when Ripe, ſweeter, and that they only want *Skilful Vinerons* to make good Uſe of them: I intend to venture on it with my *Frenchman* this Seaſon, who ſhews ſome Knowledge in thoſe

Things. Here are alſo *Peaches*, and very Good, and in Great Quantities, not an *Indian Plantation* without them; but whether Naturally here at firſt, I know not, however one may have them by *Buſhels* for little; they make a *Pleaſant Drink*, and I think not inferiour to any *Peach* you have in *England*, except the *True Newington*. 'Tis diſputable with me, whether it be Beſt to fall to *Fining the Fruits of the Country*, eſpecially the *Grape*, by the Care and Skill of Art, or ſend for *Foreign Stems and Sets*, already Good and approved. It ſeems moſt Reaſonable to believe, that not only a Thing groweth Beſt, where it naturally grows; but will hardly be equalled by another *Species* of the ſame Kind, that doth not naturally grow there. But to ſolve the Doubt, I intend, if God give me Life, to try *Both*, and hope the Conſequence will be as *Good Wine, as any* European *Countries, of the ſame Latitude, do yield*.

VI. * The *Artificial Produce of the Country*, is *Wheat*, *Barley*, *Oats*, *Rye*, *Peaſe*, *Beans*, *Squaſhes*, *Pumpkins*, *Water-Melons*, *Muſk-Melons*, and all Herbs and Roots that our Gardens in *England* uſually bring forth.

VII. Of Living Creatures; *Fiſh*, *Fowl*, and the *Beaſts of the Woods*, here are divers Sorts, ſome for Food and Profit, and ſome for Profit only: For Food, as well as Profit, the *Elk*, as big as a ſmall *Ox*, *Deer* bigger than ours, *Beaver*, *Racoon*, *Rabbits*, *Squirrels*, and ſome eat *Young Bear*, and commend it. *Of Fowl of the Land*, there is the *Turkey*, (Forty and Fifty Pound Weight) which is very great; *Pheaſants*, *Heath-Birds*, *Pigeons*, and *Partridges* in Abundance. *Of the Water*, the *Swan*, *Gooſe*, White and Gray; *Brands*, *Ducks*, *Teal*, alſo the *Snipe* and *Curloe*, and that in Great Numbers; but the *Duck* and *Teal* excel, nor ſo Good have I ever eat in other Countries. *Of Fiſh*, there is the *Sturgeon*, *Herring*, *Rock*, *Shad*, *Catſhead*, *Sheepſhead*, *Eel*, *Smelt*, *Pearch*, *Roach*; and in Inland Rivers, *Trout*, ſome ſay, *Salmon*, above the Falls. *Of Shell-Fiſh*, we have *Oyſters*, *Crabs*, *Cockles*, *Conchs*, and *Muſcles*; ſome *Oyſters* Six Inches long; and one Sort of *Cockles* as big as the *Stewing-Oyſters*, they make a Rich Broth. *The Creatures for Profit only, by Skin or Fur*, and that are Natural to theſe Parts, are the *Wild Cat*, *Panther*, *Otter*, *Wolf*, *Fox*, *Fiſher*, *Minx*, *Muſk-Rat*: And, *Of the Water*, the *Whale for Oil*, of which we have good Store, and *Two Companies of Whalers*, whoſe Boats are Built, will ſoon begin their Work, which hath the Appearance of a Conſiderable Improvement. To ſay nothing of our Reaſonable Hopes of *Good Cod* in the Bay.

VIII. We have no Want of *Horſes*, and ſome are very Good and Shapely enough; Two Ships have been Freighted to *Barbadoes* with *Horſes* and *Pipe-Staves*, ſince my coming in. Here is alſo Plenty of *Cow-Cattle*, and ſome *Sheep*; the People Plow moſtly with Oxen.

IX. There are divers *Plants*, that not only the *Indians* tell us, but we have had Occaſion to prove by *Swellings*, *Burnings*, *Cuts*, &c. that they are of great Virtue, ſuddenly Curing the Patient: And for *Smell*, I have obſerved ſeveral, eſpecially one, the *Wild Myrtle*; the other I know not what to call, but are moſt Fragrant.

X. The *Woods* are adorned with *Lovely Flowers*, for *Colour*, *Greatneſs*, *Figure* and *Variety*: I have ſeen the *Gardens of London* beſt ſtored with that Sort of Beauty, but think they may be improved by our *Woods*: I have ſent a few to a Perſon of Quality this Year for a Tryal.

Thus much of the *Country*, next of the *Natives*, or *Aborigines*.

XI. The **NATIVES** I ſhall conſider in their *Perſons*, *Language*, *Manners*, *Religion and Government*, with my Senſe of their Original. For their *Perſons*, they are generally Tall, Streight, Well-built, and of ſingular Proportion; they tread ſtrong and clever, and moſtly walk with a Lofty Chin: Of Complexion, *Black*, but by Deſign, as the *Gypſies* in *England*. They greaſe themſelves with Bears-Fat Clarified, and uſing no Defence againſt *Sun or Weather*, their Skins muſt needs be Swarthy. Their *Eye* is little and black, not unlike *A ſtraight-look'd Jew*. The *thick Lip* and *flat Noſe*, ſo frequent with the *Eaſt-Indians and Blacks*, are not common to them; for I have ſeen as *Comely European-like Faces* among them of both, as on your Side the Sea; and truly an *Italian Complexion* hath not much more of the *White*, and the *Noſes* of ſeveral of them have as much of the *Roman*.

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* Note, That *Edward Jones*, Son-in-Law to *Thomas Wynn*, Living on the *Schulkil*, had with Ordinary Cultivation, for One Grain of *Engliſh* Barley, Seventy Stalks and Ears of Barley: And 'tis common in this Country, from One Buſhel Sown, to Reap Forty, often Fifty, and ſometimes Sixty: And Three Pecks of Wheat Sows an Acre here.

XII. Their

1683. XII. Their *Language* is loſty, yet narrow, but like the *Hebrew*; in Signification full, like *Short-Hand* in Writing; *One Word ſerveth in the Place of Three*, and the Reſt are ſupplied by the *Underſtanding of the Hearer*: Imperfect in their *Tenſes*, wanting in their *Moods*, *Participles*, *Adverbs*, *Conjunctions*, *Interjections*: I have made it my Buſineſs to underſtand it, that I might not want an Interpreter on any Occaſion: And I muſt ſay, that I know not a Language ſpoken in *Europe*, that hath Words of more Sweetneſs or Greatneſs, in *Accent* and *Emphaſis*, than theirs: For Inſtance, *Octocockon*, *Rancocas*, *Oricton*, *Shak*, *Marian*, *Poqueſien*, all which are Names of Places, and have Grandeur in them. Of Words of Sweetneſs, *Anna*, is *Mother*, *Iſſimus*, a *Brother*, *Netcap*, Friend, *Uſque Oret*, Very Good, *Pane*, Bread, *Metſe*, Eat, *Matta*, No, *Hatta*, To Have, *Payo*, *To Come*; Sepaſſen, Paſſijon, the Names of Places; *Tamane*, *Secane*, *Menanſe*, *Secatereus*, are the Names of Perſons. If one aſk them for any Thing they have not, they will anſwer, *Mattá ne Hattá*, which to Tranſlate is, *Not I have*, inſtead of *I have not*.

XIII. Of their *Cuſtoms and Manners*, there is much to be ſaid, I will begin with *Children*: So ſoon as they are Born, they waſh them in *Water*, and while very Young, and in cold Weather to chuſe, they *Plunge* them in the Rivers, to harden and embolden them. Having wrapt them in a Clout, they lay them on a ſtraight thin Board, a little more than the Length and Breadth of the Child, and ſwadle it faſt upon the Board to make it ſtraight; wherefore all *Indians* have flat Heads; and thus they carry them at their Backs. The Children will go very *Young*, at *Nine Months* commonly; they wear only a ſmall Clout round their Waſte, till they are big; if *Boys*, they go a Fiſhing till Ripe for the Woods, which is about *Fifteen*; then they Hunt, and after having given ſome Proofs of their Manhood, by a Good Return of *Skins*, they may *Marry*, elſe it is a Shame to think of a *Wife*. The *Girls* ſtay with their Mothers, and help to Hoe the Ground, Plant Corn, and carry Burthens; and they do well to uſe them to that *Young*, they muſt do when they are *Old*; for the *Wives are the True Servants of the Huſbands*; otherwiſe the Men are very Affectionate to them.

XIV. When the *Young Women* are fit for *Marriage*, they wear ſomething upon their Heads for an Advertiſement, but ſo as their Faces are hardly to be ſeen, but when they pleaſe: The *Age* they *Marry* at, if *Women*, is about *Thirteen and Fourteen*, if *Men*, *Seventeen and Eighteen*; they are rarely Elder.

XV. Their *Houſes* are *Mats*, or *Barks of Trees*, ſet on Poles, in the Faſhion of an *Engliſh Barn*, but out of the Power of the Winds, for they are hardly higher than a Man; they lye on *Reeds* or *Graſs*. In *Travel*, they lodge in the *Woods* about a Great Fire, with the *Mantle of Duffills* they wear by Day, wrapt about them, and a few Boughs ſtuck round them.

XVI. Their *Diet* is *Maze*, or *Indian Corn*, divers Ways prepared; ſometimes *Roaſted* in the Aſhes, ſometimes beaten and boiled with *Water*, which they call *Homine*; they alſo make *Cakes*, not unpleaſant to Eat: They have likewiſe ſeveral Sorts of *Beans and Peaſe*, that are good Nouriſhment; *and the Woods and Rivers are their Larder*.

XVII. If an *European* comes to ſee them, or calls for Lodging at their Houſe, or *Wigwam*, they give him the beſt Place, and firſt Cut. If they come to Viſit us, they Salute us with an *Itah*, which is as much as to ſay, *Good be to you*, and ſet them down, which is moſtly on the Ground, cloſe to their Heels, their Legs upright; it may be they ſpeak not a Word, but obſerve all Paſſages: If you give them any Thing to Eat or Drink, Well, for they will not aſk; and be it Little or Much, if it be with Kindneſs, they are well-pleaſed, elſe they go away Sullen, but ſay nothing.

XVIII. They are *Great Concealers* of their own *Reſentments*, brought to it, I believe, by the *Revenge* that hath been practiſed among them; in either of theſe, they are not exceeded by the *Italians*. A *Tragical Inſtance* fell out ſince I came into the Country: *A King's Daughter* thinking herſelf ſlighted by her Huſband, in ſuffering another *Woman* to lye down between them, roſe up, went out, pluck'd a Root out of the Ground, and Eat it, upon which ſhe immediately dyed; and for which, laſt Week, he made an *Offering* to *Her Kindred*, *for Atonement*, *and Liberty of Marriage*; as Two others did to the *Kindred of their Wives*, *that dyed a Natural Death*: For till *Widowers* have done ſo, they muſt not *Marry* again. Some of the *Young Women* are ſaid to take undue Liberty before *Marriage*, for a Portion; but when *Married*, Chaſte: When with Child, they know their Huſbands no more, till delivered; and during their Month, they touch no *Meat* they Eat, but with a

Stick, leſt they ſhould defile it; nor do their Huſbands frequent them, till that Time be expired.

XIX. But in *Liberality* they excell, nothing is too Good for their Friend; give them a *Fine Gun*, *Coat*, or other Thing, *it may paſs Twenty Hands before it ſticks*; *Light of Heart*, *Strong Affections*, but ſoon ſpent; *the moſt Merry Creatures that Live*, *Feaſt and Dance perpetually*, *they never have much, nor want much*: *Wealth Circulateth like the Blood*, *all Parts partake*; *and though none ſhall want what another hath*, *yet exact Obſervers of Property*. Some *Kings* have Sold, others preſented me with ſeveral *Parcels of Land*; the Pay, or Preſents I made them, were *Not Hoarded* by the particular Owners, but the *Neighbouring Kings and their Clans* being preſent when the Goods were brought out, the Parties chiefly concerned, conſulted what, and to whom they ſhould give them. To every *King* then, by the Hands of a Perſon for that Work appointed, is a Proportion ſent, ſo Sorted and Folded, and with that *Gravity*, *that is admirable*. Then that *King* ſub-divideth it in like Manner among *His Dependents*, they hardly leaving themſelves an *Equal Share with One of their Subjects*: And be it on ſuch Occaſions as *Feſtivals*, or at their *Common Meals*, the *Kings diſtribute*, *and to themſelves laſt*. They care for *Little*, becauſe they want but *Little*, and the Reaſon is, *A Little contents them*: In this they are ſufficiently revenged on us; if they are Ignorant of our *Pleaſures*, they are alſo Free from our *Pains*. They are not diſquieted with *Bills of Lading and Exchange*, nor perplexed with *Chancery-Suits and Exchequer-Reckonings*. We *Sweat and Toil to Live*; their *Pleaſure feeds them*; I mean, *their Hunting*, *Fiſhing and Fowling*, and this Table is ſpread every where: *They Eat twice a Day*, *Morning and Evening*; *their Seats and Table are the Ground*. Since the *Europeans* came into theſe Parts, they are grown great Lovers of *Strong Liquors*, *Rum* eſpecially; and for it exchange the *Richeſt of their Skins and Furs*. If they are heated with *Liquors*, they are reſtleſs till they have enough to Sleep; that is their Cry, *Some more*, *and I will go to Sleep*; but, *when Drunk*, *one of the moſt Wretchedeſt Spectacles in the World*.

XX. In *Sickneſs*, impatient to be Cured, and for it give any Thing, eſpecially for their *Children*, to whom they are extremely Natural: They drink at thoſe Times, *a Teran*, *or Decoction of ſome Roots in Spring-Water*; and if they Eat any Fleſh, *it muſt be of the Female of any Creature*. If they dye, they *Bury them with their Apparel*, *be they Man or Woman*, and *the Neareſt of Kin fling in ſomething Precious with them*, *as a Token of their Love*: Their *Mourning is Blacking of their Faces*, *which they continue for a Year*: They *are Choice of the Graves of their Dead*; for leſt they ſhould be loſt by Time, and fall to common Uſe, *they pick off the Graſs that grows upon them*, *and heap up the Fallen Earth with great Care and Exactneſs*.

XXI. Theſe poor People are under a dark Night in Things relating to *Religion*, to be ſure, the *Tradition* of it; yet they believe a *GOD and Immortality*, without the Help of *Metaphyſicks*; for they ſay, *There is a Great King that made them*, *who dwells in a Glorious Country to the Southward of them*, and, *that the Souls of the Good ſhall go thither*, *where they ſhall Live again*. Their *Worſhip* conſiſts of Two Parts, *Sacrifice and Cantico*: Their *Sacrifice* is their *Firſt Fruits*; the Firſt and Fatteſt *Buck* they kill, *goeth to the Fire*, where he is all Burnt, with a *Mournful Ditty* of him that performeth the *Ceremony*, but *with ſuch Marvellous Fervency*, *and Labour of Body*, that he will even *Sweat to a Foam*. The other Part is their *Cantico*, performed by *Round-Dances*, ſometimes *Words*, ſometimes *Songs*, then *Shouts*, Two being in the Middle that Begin, and by *Singing and Drumming on a Board*, *direct the Chorus*: Their Poſtures in the *Dance* are very *Antick*, and differing, but all *keep Meaſure*. This is done with equal Earneſtneſs and Labour, but great Appearance of *Joy*. In the *Fall*, when the *Corn* cometh in, they begin to *Feaſt* one another; there have been *Two Great Feſtivals already*, to which all come that will: I was at one my ſelf; their Entertainment was a *Great Seat by a Spring*, under ſome *Shady Trees*, and *Twenty Bucks*, *with hot Cakes of New Corn*, *both Wheat and Beans*, which they make up in a ſquare Form, in the Leaves of the Stem, and bake them in the Aſhes; and after that they fell to *Dance*. But they that go, muſt carry a *Small-Preſent in their Money*, *it may be Six-Pence*, which is made of the *Bone of a Fiſh*; the *Black* is with them as *Gold*, the *White*, *Silver*; they call it all *Wampum*.

XXII. Their *Government* is by *Kings*, which they call *Sachema*, and thoſe by *Succeſſion*, but always of the *Mother's Side*: For Inſtance, the *Children* of him that

1683. is now King, will not ſucceed, but his Brother by the *Mother*, or the Children of his *Siſter*, whoſe *Sons* (and after them the *Children* of her *Daughters)* will reign; for no *Woman* inherits; the Reaſon they render for this way of *Deſcent*, is, that their Iſſue may not be *ſpurious*.

XXIII. Every *King* hath his *Council*, and that conſiſts of all the *Old* and *Wiſe Men* of his *Nation*, which perhaps is *Two Hundred People:* Nothing of Moment is undertaken, be it *War*, *Peace*, *Selling of Land or Traffick*, without adviſing with them; and which is more, with the *Young Men* too. 'Tis admirable to conſider, how *Powerful the Kings are*, and yet how they move by the *Breath of their People.* I have had occaſion to be in Council with them upon Treaties for Land, and to adjuſt the Terms of Trade; their Order is thus: The *King* ſits in the Middle of an half Moon, and hath his *Council*, the *Old and Wiſe* on each Hand; behind them, or at a little diſtance, ſit the younger *Fry*, in the ſame Figure. Having conſulted and reſolved their Buſineſs, the King ordered one of them to ſpeak to me; he ſtood up, came to me, and in the Name of his King ſaluted me, then took me by the Hand, and told me, *He was ordered by his King to ſpeak to me, and that now it was not he, but the King that ſpoke, becauſe what he ſhould ſay, was the King's Mind.* He firſt pray'd me, *To excuſe them that they had not complied with me the laſt Time; he feared, there might be ſome fault in the Interpreter, being neither* Indian *nor* Engliſh; *beſides, it was the* Indian *Cuſtom to deliberate, and take up much Time in Council, before they reſolve; and that if the Young People and Owners of the Land had been as ready as he, I had not met with ſo much delay.* Having thus introduced his Matter, he fell to the Bounds of the Land they had agreed to diſpoſe of, and the Price, (which now is little and dear, that which would have bought *twenty Miles*, not buying now *two.)* During the Time that this Perſon ſpoke, not a Man of them was obſerved to whiſper or ſmile; the *Old Grave*, the *Young Reverend in their Deportment*; they do ſpeak little, but *fervently, and with Elegancy:* I have never ſeen more *natural Sagacity*, conſidering them without the Help, (I was going to ſay, the *Spoil) of Tradition*; and he will deſerve the Name of *Wiſe*, that out-wits them in any Treaty about a Thing they underſtand. When the Purchaſe was agreed, great Promiſes paſt between us *of Kindneſs and good Neighbourhood, and that the* Indians, *and* Engliſh *muſt live in Love, as long as the Sun gave Light.* Which done, another made a Speech to the *Indians*, in the Name of all the *Sachamakers* or *Kings*, firſt to tell them what was done; next, to charge and command them, *To Love the* Chriſtians, *and particularly live in Peace with me, and the People under my Government: That many Governours had been in the River, but that no Governour had come himſelf to live and ſtay here before; and having now ſuch an one that had treated them well, they ſhould never do him or his any wrong.* At every Sentence of which they ſhouted, and ſaid, *Amen*, in their Way.

XXIV. The Juſtice they have is *Pecuniary:* In Caſe of any Wrong or evil Fact, be it Murther it ſelf, they Atone by Feaſts and Preſents of their *Wampum*, which is proportioned to the Quality of the Offence or Perſon injured, or of the Sex they are of: For in caſe they kill a Woman, they pay double, and the Reaſon they render, is, *That ſhe breedeth Children, which Men cannot do.* 'Tis rare that they fall out, if Sober; and if Drunk, they forgive it, ſaying, *It was the Drink, and not the Man, that abuſed them.*

XXV. We have agreed, that in all Differences between us, Six of each Side ſhall end the Matter: Don't abuſe them, but let them have Juſtice, and you win them: The worſt is, that they are the worſe for the *Chriſtians*, who have propagated their Vices, and yielded them *Tradition* for *ill*, and not for *good Things*. But as low an Ebb as theſe People are at, and as glorious as their own Condition looks, the *Chriſtians* have not out-liv'd their Sight with all their Pretenſions to an *higher Manifeſtation:* What good theu might not a good People graft, where there is ſo *diſtinct a Knowledge* left between *Good* and *Evil?* I beſeech God to incline the Hearts of all that come into theſe Parts, to *out-live* the *Knowledge* of the *Natives*, by a *fixt Obedience* to their *greater Knowledge* of the *Will of God*; for it were *miſerable* indeed for us to fall under the juſt *Cenſure* of the poor *Indian Conſcience*, while we make Profeſſion of Things ſo far *tranſcending*.

XXVI. For their Original, I am ready to believe them of the *Jewiſh* Race, I mean, of the Stock of the *Ten Tribes*, and that for the following Reaſons; *firſt*, They were to go to a *Land not planted or known*, which to be ſure *Aſia* and *Africa* were, if not *Europe*; and he that intended that extraordinary Judgment upon them, might make the Paſſage not uneaſy to them, as it is not impoſſible in it ſelf, from the

Eaſter-moſt Parts of *Aſia*, to the *Weſter-moſt* of *America*. In the next place, I find them of like *Countenance*, and their Children of ſo *lively Reſemblance*, that a Man would think himſelf in *Dukes-place* or *Berry-ſtreet* in *London*, when he ſeeth them. But this is not all; they agree in *Rites*, they reckon by *Moons*; they offer their *firſt Fruits*, they have a kind of *Feaſt* of *Tabernacles*; they are ſaid to lay their *Altar* upon *Twelve Stones*; their *Mourning a Year*, *Cuſtoms of Women*, with many Things that do not now occur.

So much for the Natives, next the *Old Planters* will be conſidered in this Relation, before I come to our *Colony*, and the Concerns of it.

XXVII. The *firſt Planters* in theſe Parts were the *Dutch*, and ſoon after them the *Sweeds* and *Finns*. The *Dutch* applied themſelves to *Traffick*, the *Swedes* and *Finns* to *Huſbandry*. There were ſome Diſputes between them ſome Years, the *Dutch* looking upon them as *Intruders* upon their Purchaſe and Poſſeſſion, which was finally ended in the *Surrender* made by *John Rizeing*, the *Swediſh* Governour, to *Peter Styreſant*, Governour for the *States* of *Holland*, *Anno* 1655.

XXVIII. The *Dutch* inhabit moſtly thoſe Parts of the *Province*, that lie upon or near to the Bay, and the *Swedes* the Freſhes of the River *Delaware*. There is no need of giving any Deſcription of them, who are better known there than here; but they are a *plain*, *ſtrong*, *induſtrious People*, yet have made no great Progreſs in *Culture* or *Propagation* of *fruit Trees*, as if they deſired rather to have enough, than *Plenty* or *Traffick*. But I preſume, the *Indians* made them the more careleſs, by furniſhing them with the Means of *Profit*, to wit, *Skins* and *Furs*, for *Rum*, and ſuch *ſtrong Liquors*. They kindly received me, as well as the *Engliſh*, who were few, before the People concerned with me came among them: I muſt needs commend their *Reſpect* to *Authority*, and *kind Behaviour* to the *Engliſh*; they do not degenerate from the *Old Friendſhip* between *both Kingdoms*. As they are People *proper* and *ſtrong* of *Body*, ſo they have *fine Children*, and almoſt every Houſe full; rare to find one of them without *three* or *four Boys*, and as many *Girls*; ſome *ſix*, *ſeven* and *eight Sons*: And I muſt do them that Right, I ſee few *Young Men* more *ſober* and *laborious*.

XXIX. The *Dutch* have a *Meeting-place* for Religious Worſhip at *New-Caſtle*, and the *Swedes*, *three*, one at *Chriſtina*, one at *Tenecum*, and one at *Wicoco*, within half a Mile of this Town.

XXX. There reſts, that I ſpeak of the *Condition* we are in, and what *Settlement* we have made, in which I will be as ſhort as I can; for I fear, and not without Reaſon, that I have tried your Patience with this long Story. The Country lieth bounded on the Eaſt, by the River and Bay of *Delaware*, and *Eaſtern Sea*; it hath the Advantage of many *Creeks*, or *Rivers* rather, that run into the main River or Bay; ſome Navigable for great Ships, ſome for ſmall Craft: Thoſe of moſt Eminency are *Chriſtina*, *Brandywine*, *Skilpot* and *Skulkill*; any one of which have room to lay up the *Royal Navy* of *England*, there being from four to eight *Fathom* Water.

XXXI. The leſſer Creeks or Rivers, yet convenient for Sloops and Ketches of good Burthen, are *Lewis*, *Meſpilion*, *Cedar*, *Dover*, *Cranbrook*, *Feverſham*, and *Georges* below, and *Chicheſter*, *Cheſter*, *Toacawny*, *Pemmapecka*, *Portqueſſin*, *Neſhimenck* and *Pennberry* in the Freſhes; many leſſer that admit Boats and Shallops. Our People are moſtly ſettled upon the upper Rivers, which are pleaſant and ſweet, and generally bounded with good Land. The Planted Part of the Province and Territories is caſt into ſix Counties, *Philadelphia*, *Buckingham*, *Cheſter*, *Newcaſtle*, *Kent* and *Suſſex*, containing about *Four Thouſand Souls*. *Two General Aſſemblies* have been held, and with ſuch Concord and Diſpatch, that they ſate but *Three Weeks*, and at leaſt *ſeventy Laws* were paſt without one Diſſent in any material Thing. But of this more hereafter, being yet Raw and New in our Geer: However, I cannot forget their ſingular Reſpect to me in this Infancy of Things, who by their own private *Expences* ſo early conſider'd *Mine* for the *Publick*, as to preſent me with an *Impoſt* upon certain Goods Imported and Exported: Which after my Acknowledgments of their Affection, I did as freely Remit to the *Province* and the *Traders* to it. And for the well Government of the ſaid Counties, *Courts of Juſtice* are eſtabliſht in every County, with proper Officers, as *Juſtices*, *Sheriffs*, *Clerks*, *Conſtables*, &c. which Courts are held every *two Months*: But to prevent Law-Suits, there are *three Peace-makers* choſen by every County-Court, in the Nature of common *Arbitrators*, to hear and end Differences betwixt Man and Man; and *Spring* and *Fall* there is an *Orphan's Court* in each County, to inſpect and regulate the Affairs of *Orphans* and *Widows*.

1683.

XXXII. *Philadelphia*, the Expectation of thoſe that are concern'd in this *Province*, is at laſt *laid out*, to the great Content of thoſe here, that are any ways Intereſted therein: The Situation is a Neck of Land, and lieth between two Navigable Rivers, *Delaware* and *Skulkill*, whereby it hath two Fronts upon the Water, each a Mile, and *two* from River to River. *Delaware* is a glorious River, but the *Skulkill* being an *Hundred Miles* Boatable above the Falls, and it's Courſe *North-Eaſt* toward the Fountain of *Suſquahannah* (that tends to the Heart of the Province, and both Sides our own) it is like to be a great Part of the Settlement of this Age. I ſay little of the Town it ſelf, becauſe a *Plat-Form* will be ſhewn you by my Agent, in which thoſe who are Purchaſers of me, will find their Names and Intereſts: But this I will ſay for the good Providence of God, that of all the many Places I have ſeen in the World, I remember not one better ſeated; ſo that it ſeems to me to have been appointed for a Town, whether we regard the Rivers, or the Conveniency of the Coves, Docks, Springs, the loftineſs and ſoundneſs of the Land and the Air, held by the People of theſe Parts to be very good. It is advanced within leſs than a Year to about Four-ſcore Houſes and Cottages, ſuch as they are, where Merchants and Handicrafts are following their Vocations as faſt as they can, while the Country-men are cloſe at their Farms: Some of them got a little Winter-Corn in the Ground laſt Seaſon, and the generality have had an handſom Summer-Crop, and are preparing for their Winter-Corn. They reaped their Barley this Year in the Month called *May*; the Wheat in the Month following; ſo that their is Time in theſe Parts for another Crop of divers Things before the Winter-Seaſon. We are daily in hopes of Shipping to add to our Number; for bleſſed be God, here is both Room and Accomodation for them; the Stories of our Neceſſity being either the Fear of our Friends, or the Scare-crows of our Enemies; for the greateſt hardſhip we have ſuffered, hath been Salt-Meat, which by Fowl in Winter, and Fiſh in Summer, together with ſome Poultry, Lamb, Mutton, Veal, and Plenty of Veniſon the beſt Part of the Year, hath been made very paſſable. I bleſs God, I am fully ſatisfied with the Country and Entertainment I can get in it; for I find that particular Content which hath always attended me, where God in his Providence hath made it my Place and Service to reſide. You cannot imagine, my Station can be at preſent free of more than ordinary Buſineſs, and as ſuch, I may ſay, *It is a troubleſom Work*; but the Method Things are putting in will facilitate the Charge, and give an eaſier Motion to the Adminiſtration of Affairs, However, as it is ſome Mens Duty to plow, ſome to ſow, ſome to water, and ſome to reap; ſo it is the Wiſdom as well as Duty of a Man, to yield to the Mind of Providence, and chearfully, as well as carefully, imbrace and follow the Guidance of it.

XXXIII. For your particular Concern, I might entirely refer you to the Letters of the Preſident of the Society; but this I will venture to ſay, Your Provincial Settlements both within and without the Town, for Situation and Soil, are without Exception: Your City-Lot is an whole Street, and one ſide of a Street, from River to River, containing near one hundred Acres, not eaſily valued, which is beſides your Four Hundred Acres in the City-Liberties, part of your Twenty Thouſand Acres in the Country. Your Tannery hath ſuch Plenty of Bark; the Saw-Mill for Timber, and the Place of the Glaſs-houſe are ſo conveniently poſted for Water-carriage, the City-Lot for a Dock, and the Whalery for a ſound and fruitful Bank, and the Town *Lewis* by it to help your People, that by God's Bleſſing the Affairs of the Society will naturally grow in their Reputation and Profit. I am ſure I have not turned my back upon any Offer that tended to it's Proſperity; and though I am ill at Projects, I have ſometimes put in for a Share with her Officers, to countenance and advance her Intereſt. You are already informed what is fit for you farther to do, whatſoever tends to the Promotion of Wine, and to the Manufacture of Linnen in theſe Parts, I cannot but wiſh you to promote it; and the *French* People are moſt likely in both Reſpects to anſwer that Deſign: To that end, I would adviſe you to ſend for ſome Thouſands of Plants out of *France*, with ſome able Vinerons, and People of the other Vocation: But becauſe I believe you have been entertained with this and ſome other profitable Subjects by your Preſident, I ſhall add no more, but to aſſure you, that I am heartily inclined to advance your juſt Intereſt, and that you will always find me,

Your Kind Cordial Friend,

W. Penn.

Philadelphia, the 16th of the 6th
Month, called *Auguſt*, 1683.

An EPISTLE to the People of GOD called *Quakers*, in the Province of *Pennſylvania*, and the Territories *thereunto belonging*.

Dear Friends,

THE *Salutation of my Love is unto you that make a Profeſſion of the bleſſed Way of Truth in the inward Parts, deſiring both Night and Day, with tender and fervent Supplication to the God of the Light that hath ſprung upon us in a living and powerful Viſitation, that we may all anſwer the Love and Mercy of the Lord to us, ſo plenteouſly manifeſted.*

Friends, *It is upon me, and long hath been, from the God of Truth and Righteouſneſs, to communicate to you a ſhort Word of Counſel and Advice: God hath brought us hither, and we are yet among the Living; He hath a Work for us to do here, tho' the Spiteful and Envious will not believe us: O! that we may be faithful to the Meaſure of Grace received, that the Evil-minded may be diſappointed.* Friends, *keep in the Senſe of that which firſt viſited you, and kept you, and he that was with you to bleſs you in your native Country, will be with you and bleſs you and yours, and make you a Bleſſing to them that you are come among, that know him not, in this Wilderneſs alſo; for the Earth is the Lord's, and his Preſence fills it, and his Power upholds it, and it is a precious Thing to enjoy and uſe it in the Senſe and Feeling of the ſame; truly this Honour have all the Saints, to whom he will give it for a quiet Habitation: Have a Care of Cumber, and the Love and Care of the World: 'Tis the Temptation that lieth neareſt to thoſe that are redeemed from Looſeneſs, or not addicted to it.* The Moon, *the Figure of the changeable World, is under the Foot of the true Woman, whoſe Seed —— we ought to approve our ſelves, God hath ordained it for a Footſtool, and we muſt not make a* Throne *of it, nor doth it become them who ſeek Heavenly Places in Chriſt Jeſus. O! ſhew forth a bleſſed Example, for the Lord's Sake; and truly, bleſſed is that Man and Woman, who in the inviſible Power rule their Affections about the viſible Things, and that uſe the World as true Travellers and Pilgrims, whoſe Home is not here below; ſuch do not extort, grind or oppreſs their Neighbours in their Dealings, but are content with moderate Gain, looking to the Bleſſing that follows, knowing right-well, that they that over-value and over-care, fall into divers Snares and Sorrows, that hurt and pierce the Soul's Peace. And in like Manner,* Dear Friends, *have a Care of Looſeneſs, for it becometh us to be watchful, and gird up the Loyns of our Minds, and be ſober, and hope to the End. Are we from under outward Sufferings and Tryals that once we knew, and that carry an Humiliation with them upon the Spirits of People? Let us be more Circumſpect, that we forget not the Lord nor his tender Mercies towards us; for he is God, and he can find us out, and Trouble, and Vex, and plague the Diſobedient and Careleſs here, as well as in other Lands. Be zealous, therefore, for the Lord, for he is a Jealous God, and eſpecially over thoſe that have betrothed themſelves unto him by the Profeſſion of his Holy Truth, yea, he will be avenged of the Hypocrite and Rebellious, but the Obedient he will bleſs, which my Soul prayeth you may be, that ſo I may never have an Occaſion to exerciſe any other Power than that of Love and Brotherly Kindneſs.* And, Dear Friends, *remember who it was that ſaid to his Children and Followers,* Ye are Brethren, have a Care of Unnaturalneſs in the Profeſſion of the Truth: *To be without Natural Affection to one another in the Truth, is a Mark of Apoſtacy, wherefore love one another, and help, and aſſiſt, and comfort one another; this was the new and living Commandment of our bleſſed Lord and Maſter, which if you keep, then can you not fall out, backbite, ſlander, go to Law, or hate one another in the Sight of the World, and that for the Things that periſh; verily, if any do theſe Things, the Wrath of God will overtake them.*

O, Friends! *Let us call to Mind the Day that hath dawned upon us, and what Manner of Perſons we ought to be: Beſides, you know that the Eyes of the Inhabitants of the Lands, and thoſe of neighbouring Countries, yea, the People of remote Regions are upon us, and our Doings, how we Live, how we Rule, and how we Obey,*

1684. *and Joy would it be to ſome to ſee us halt, bear evil Tidings of our Proceedings, as it would be an heavy, and an unſpeakable Grief to thoſe that wiſh well to our* Zion. Friends, *God requireth great Watchfulneſs from you, eſpecially Elders and Teachers in the Church of Chriſt, that they watch over their own and other's Families, that whatever appears in any, contrary to the Teſtimony and Mind of Truth, may be brought to Judgment, and diſowned, that the Camp of the Lord may be kept clean of the Uncircumciſed that reſiſt the Spirit.*

My Friends, *Remember that the Lord hath brought you upon the Stage, he hath now tryed you with Liberty, yea, and with Power too; he hath now put precious Opportunities into your Hands, have a Care of a perverſe Spirit, and do not provoke the Lord by doing thoſe Things, by which the Inhabitants of the Land grieved his Spirit, that were before you, but ſanctify God, the living God in your Hearts, that his Bleſſings may fall and reſt as the Dew of Heaven upon you, and your Off-ſpring, then ſhall it be ſeen to the Nations, that there is no Inchantment againſt* Jacob, *nor Divination againſt* Iſrael, *but your Tents ſhall be goodly, and your Dwellings glorious: Which is the daily humble Supplication of my Soul to my God and your God, and to my Father, and your Father; that am, with unfeigned Love, in that laſting Relation,*

Your tender faithful Friend and Brother,

William Penn.

1685.

A
DEFENCE
OF THE
Duke of *Buckingham's* BOOK
OF
RELIGION and WORSHIP,
FROM THE
Exceptions of a Nameleſs Author.

Deceit is in the Heart of them that imagine Evil; But to the Counſellors of Peace is Joy. Prov. 12. 20.

To the READER.

It pleas'd me ſo well to ſee any Thing in Defence of Religion, *under the Name of the* Duke of Buckingham, *that I was quite of another Mind to the Gentleman that troubled himſelf with an Anſwer; And thought if he had ſaid leſs to his Point, it ſhew'd, to his greateſt Honour, by his own Senſe, the Force of his Convictions, and how Little ſerv'd him to the Belief of a Deity.*

That *ſo much* Wit *and* Quality, *that have made ſo Great Figure in the World, ſhould give this Onſet to* Atheiſm, *that had ſo long ſtol'n the* Credit *of both, to give her ſelf Value with Men of Higheſt Rank, might have eſcap'd a* Reprimand *from the* Deiſt *or* Chriſtian; *And This was enough to ſend the* Atheiſt *a Challenge.*

That his Diſcourſe was not labour'd with Repetitious Thought, *nor* writ *in the Language of the* Schools, *is owing to his better* Genius, *and more* Senſible Education. *It needs no* Apology, *and is it's own* Encomium; *To be ſure it is like Himſelf, and That is an* Original.

In this Evening of his Time, I heartily wiſh him the Felicity of living the Irreproveable Life of his Admir'd Inſtinct, *eſpecially, ſince He believes it is not out of his Power, and that ſuch extraordinary Rewards follow it. And This will add a Demonſtration to his Probabilities for* Religion.

I would then preſs the Nobility *and* Gentry *of* England, *to the Imitation of ſo* Illuſtrious an Example, *and that thoſe Virtues might be recovered, that once made the Diſcipline of their Anceſtors ſo much the Honour of their* King, *the Safety of their* Country, *and the juſt Fear and Admiration of all Foreigners.*

For the Perſon that undertook to anſwer the Duke's Diſcourſe, in my Opinion, he has, with the Duke, abus'd his Time; As all do, that Miſtake, write looſly, beg the Queſtion, pervert the Senſe; *And, to Crown their Work,* Contradict themſelves.

I bear the Noble Peer *this Friendſhip, and his* Eſſay *may Challenge it for a* Duty: *But I am particularly* Intereſted *in a* Reply, *by a Reflection the Author gives me in his Anſwer.* 'Twere Juſtice *to vindicate a leſs Man, when aſſaulted in my Name. But there is another Reaſon; His* Arguments *were too low an Entertainment for the Duke, and therefore fit for a Man of my inferior Talents. While I Reprehend his Performance, I muſt not be too confident in my own, eſpecially when I have not his* Six Hours Haſte *to offer in Excuſe of my ſelf; For, to my* Dulneſs *I muſt own, it has coſt me the beſt Part of* Six Days, *and therefore Time for me to reſt. Such as it is,* Friendly Reader, *Take, Read, and Judge. I am no* Sceptick, *for I believe what I write. If I err, I am to be informed: The Way muſt be* Reaſon, *as it is with all reaſonable Men, and as I profeſs my ſelf ſuch, ſo from them I expect the Mercy that all Men need and deſire, when it comes to their Turn to be where I am, I mean upon the Stage of* Cenſure. Farewel,

Juſt Reader, Thine of long ſtanding,

William Penn.

A DEFENCE, *&c.*

HIS firſt Paragraph contains his Wonder, *that the Duke ſhould eſpouſe the Cauſe of* Whiggiſm *in her old Age, when a caſt Miſtreſs, and ſcorn'd of all.* And all that know the D's Humour would wonder too, if the Thing were true; and if not, the Wonder turns upon the Man's Confidence. It has been the D's Fault to love freſher Game; But This is as much below his Wit, as the other againſt his Inclination. But if the Story cou'd be true, I am not of the Anſwerer's Mind; it was not his Pity but Policy, to entertain her; perhaps, to know the Secrets of his *Great Peer*, p. 1, for ſo *Cecil* ſerv'd *Eſſex*.

But what is *Whiggiſm?* He tells us very briefly, 'tis *Toleration* and *Perſecution*; *and that thoſe Qualities made her ſo amiable to the Aſſociating Lords.* How this affects the D. that was not of their Knot, is unaccountable, and how thoſe *Lds.* lov'd the perſecuting Part of her, is as hard to underſtand; unleſs he means it of the *Excluſion*, and Proſecution of the *Popiſh Plot*; and if that be it, He does Ill to rail at the *Rom. Cath.* and their Religion too, p. 15, 21. *as able to ruin the whole Earth, and lay the Foundation of Eternal Miſchiefs to Mankind.* But if *Toleration* be a Part of *Whiggiſm*, it may touch the D. in general: Only in this the Man is miſtaken, ſhe came not laſt to his Hands, he was the firſt of all the Peers of *England* that had her: And to his Credit be it ſpoken, in This he is conſtant, and more the ſame *George* D. of *B.* than this Author fancies him, p. 8.

But

1685. But muſt the D's Book of the weightieſt Matters, be diſgrac'd with *Whiggiſm*?
“ Is it *Whiggiſh* to aſſert a God, his Providence of the World, the Immortality of
“ the Soul, the Duty of Divine Adoration, Freedom of our Wills from *Abſolute*
“ *Predeſtination*, the Unreaſonableneſs of one Man's forcing another Man's Con-
“ ſcience in *Religion*, the Neceſſity of good Works, and Rewards and Puniſh-
“ ments?

Muſt ſo noble a Deſign be blaſted with ſo odious a Name? And his Eſſay branded without Diſtinction? Don't we all know that the *State-Diſſenter* was eſteem'd the *Whig*, and the great Offence of *Whiggiſm* the *Interruption of the Line*? Which muſt be the Perſecuting Part of *Whiggiſm* in this Man's Account, or none. And can the Duke be guilty of this, for writing a Diſcourſe againſt Perſecution of any Body for Religion? If *Indulgence* be *Whiggiſm*, let him remember who it was that lately wanted it. And if Perſecution be *Whiggiſm* too, who it is that he makes *Whigs* now: Himſelf a great One to be ſure, p. 28, 29, & 30. In the mean Time, the Duke of *Buckingham*, it ſeems, *Has enter'd the Liſts, is become a Champion, and a Glorious Protector of* Whiggiſm, alias, *Toleration of Diſſenting Chriſtians*; A greater Honour, I think, he could hardly have done him: And in this I am of his Mind.

His ſecond *Paragraph* begins with a Queſtion every Body may anſwer, to wit, *If it was not boldly done of him to anſwer a Peer of his High Rank*, p. 2. And for my Part, I think ſo, and ſomething worſe; conſidering the Abuſe, Slightneſs, Untruth and Contradiction with which he has perform'd it. For the Duke cannot think it ill done of him to anſwer, but to anſwer ill, no Body can think well done, and that's his Caſe.

But to fight this Noble Peer with Succeſs, he unhappily tells us, *He has armed himſelf with an Invulnerable Conſcience*; And I am afraid ſo, becauſe he ſhews himſelf inſenſible of his Injuſtice and Indecency to a Peer, that himſelf ſays, *Is of the Higheſt Rank*, in the Beginning of his Anſwer, and flies to the *Penal Laws* to ſupport himſelf at the latter End of it.

But he would have us believe, *His Nature and Education are moſt ſoft and obliging*; and, if we may truſt him, it is pity his Religion ſhould have ſpoiled him, or that a Man ſhould be the worſe for that which ſhould have made him better.

He ſays, *Though in approaching ſo near his Grace, he cannot be* procul a Jove, *he will be ſure to be* procul a Fulmine. This, I preſume, was to paſs for Wit, but he is ſomewhat unlucky in it, and either jeers the Duke, or Himſelf; For this is to tell us the Duke's Arguments have no Force; or if they have, he has Wit enough to keep out of their Way. I might add a Third, perhaps he preſumes upon his Goodneſs, which I perceive is more than *Jupiter* himſelf muſt hope for in ſome Countries, from the *Malitia* of the Pulpit. But, now I think of it, who knows but he meant *Scandalum Magnatum*, and that by concealing his Name, he ſhould eſcape the *Thunderbolt*; leſt that might happen to turn the *Wine of his Hopes into the Vinegar of Deſpair*; his own ſweet Metaphor.

He ends this *Paragraph*, p. 4, with beſpeaking his own Impunity, *And profeſſing a profound Veneration for his Grace's High Character*. He more than once labours to perſwade the Duke to let him abuſe him *Gratis*: To be ſure, I ſhan't oppoſe the Charity, but adviſe him to prove himſelf the better Chriſtian by exerciſing it. But methinks it ſhews the Man's Fear, and that, his Guilt; as his Hope, the Duke's Goodneſs, and his Diffidence in the *Invulnerableneſs* of his own Conſcience. He would have ſomething elſe to truſt too.

It is an odd Thing to beſpeak a Man's Sanctuary where he intends the Wrong, and preſume upon the Goodneſs of the Perſon to abuſe him ſafely. He profoundly reſpects the Duke, and yet makes him to keep, and be the Champion of *Whiggiſm*; and then too, *When every Body elſe, for Fear or Shame, has forſaken her*. I will end with this, That he that intitles a Man to the Sin, does his beſt to intitle him to the Puniſhment too: Which, in my Judgment, ſhews a *wild* and an *ill* Conſcience in the Anſwerer.

His third *Paragraph*, p. 4, declares, *His own Belief is unavoidable*, and his Book, *That they that don't avoid their own Belief, to believe as he believes, are juſtly puniſhable*; and why? *Becauſe he believes as the Church believes, that is, by Law Eſtabliſh'd*. Here's the Reaſon of his *Creed*: And they that offer to have any better, are dangerous to the Government, p. 19, 22 and 23. I think I don't wrong him with Conſequences; the Places import him as much. There is little elſe in this *Paragraph*, but that he has a Mind to ſhew his Affectation and Ignorance of *French*,

1685.

French, by *Opinionatre*, inſtead of *Opiniatreté*, and cautions us to take Heed of him, for he does not know, *But he may be Mad before he has done, at leaſt, Freakiſh and Unruly.* He would place it to the Infection of the Duke's Wit; but his Book proves he has eſcap'd the Contagion.

But in his fourth *Paragraph*, p. 5 & 6, It wants, *Temperamentum ad pondus.* If ſo, it ſhews the Man *Light-headed*; for that which has *pondus*, will not be taken with that which has none. All true Wit has Weight; for Wit is an apt and ſtrong Expreſſion of a Thing, ſuch as ſtrikes our Underſtanding *Truly* and *Lively*. I ſhould take his Praiſe and Pleaſure to be the beſt Argument in his Book, againſt the Duke, but that they are Diſſembled. 'Tis a kind of a civil Way of taking Leave, to be Rude, (all Abuſe is ſuch:) For to tell us, *of his Grace's Facetious Pen, taking Air, Pleaſant and Witty Reaſonings*; In fine, *The* Tarantula *of his Paper* (which is a Fly, that makes Folks Dance and Caper,) as if the Duke had written a *Farce*, is Idle. It may be the *Encomium of a Play*, but it makes an ill Character for a Religious Eſſay.

But this ſticks in his Stomach too, *That Noble Cavaliers ſhould trouble their Heads with Religion*; And who knows but he has Reaſon, for 'twere the Way to make *Chaplains* neceſſarily Learned, or unneceſſary and uſeleſs to their Maſters. *He wonders as much at Noble Cavaliers writing of Religion, as to ſee a Blew-Apron Knight correcting* Euclid's Elements. And yet I think they uſe to wear Green ones that Teach them. I thought he would allow it to Nobles after Mechanicks; But this ſhews he is of the Tribe of ——, and has no Charity for thoſe that han't enough to believe *in Verbum Miniſtri.* I expect in the next Book, the Gentleman will plead his *Charter* againſt ſuch *Interlopers.* But the Duke hates *Ingroſſers*, and is too Old to mend: 'Tis Labour loſt; *He is and will be the ſame D. of* Buckingham *he was Forty Years ago*, in the Point Controverted. Arguments drawn from Selfiſh Topicks, and private Intereſts, move ſlowly with Men of large and Generous Minds.

This is worſe by half *than Praying in Latin*, (which he is againſt, p. 15.) if I were to be Judge; For Men may learn that, but our Nobility muſt not meddle in Religion, though it ſeems They helpt to make *His.* However, he graciouſly allows this Noble Peer's *Notions to be fine, and many of them Natural and True*, yet in a Breath, *His Conceptions are greatly to the Diſadvantage of Religion*, and why? *Becauſe the Duke* (poor Man) *had not attended their Conſequences*; of which, in Things Natural and True, I had always thought there had been no Danger.

He concludes with a Story of an *Airy Gentleman* of his Acquaintance (for he's of that Element) that being preſſed with the Conſequences of his odd Opinions, would cry, *A Pox upon Conſequences, I hate theſe Conſequences:* Who the Story belongs to, the Reader muſt Judge: But if the Anſwerer be not more Inconſequent than the Duke; I will ſhare in the Blame, that for all him, had no Share in the Fault.

In his next Period, p. 6, 7, he looks like a Man of the *White Apron*; and I think it is as Lawful for a *Blue* one to talk of *Euclid*'s *Elements*, as for that to meddle with Religion; and, of the Two, that ſpots leaſt: He ſays, *He will not read us an Anatomical Lecture upon his Grace's Paper, nor curiouſly diſſect every Nerve and Muſcle.* This is, belike, to excuſe both his Skill and Courſeneſs; he was for ſhorter Work, though it ſavoured ſomewhat more of the *Butcher.* From hence he ſhifts Callings and turns *Cook*, Couſin *German* to t'other; and without ſo much as waſhing his Hands, falls to talk of *Haſhing of Books, and ſerving them up with* Lemon *and* Anchovies. Men uſe the Metaphors of their Calling and Genius; but he ſhews ill Judgment: For an *Aſs* in a *Chair* were as true Painting, as this Wit: That Sauce, in my Opinion, had done much better with a *Calve's Head.* And now he promiſes us his Matter in a Lump; and, to ſay true, it looks as if it came out of the Mine of Confuſion, Groſs enough.

He firſt ſalutes the Duke's *Method to confute the Atheiſt*, p. 8, and will not have the *Mutation of Things in the World a Reaſon againſt the Eternity of it, no more than the Duke's to render him not the ſame* George *Duke of* Buckingham *he was Forty Year ago.* But in this the Gentleman is ſhort, and beſide the Cuſhion: For though I fancy the Duke would ſay him many kind Things to be the ſame he was Forty Years ago, yet becauſe he is the ſame *Perſonality* under Mutations, to conclude, The World may be Eternal, notwithſtanding it's proper Revolutions, is a mighty *Non-ſequitur.* For it is to ſay, becauſe a Thing is, it muſt always be. I ſhould rather think, that becauſe the Duke is a Being of Time, and once was not,

1685. and again will not be, that *George* Duke of *Buckingham* he is, and therefore he ſuffers thoſe Mutations, we ſee him under: It is a good Argument, that the Revolutions we daily ſee the World ſubject to, makes it, at leaſt probable, that it is a Being of Time, that once was not, and again will not be the World it is.

In Truth, there is no Parity in his Alluſion, and therefore his Argument is fallacious; For how does this follow, that the World may be *Eternal* for all it's Changes, *becauſe* George D. *of* B. *is the ſame he was Forty Years ſince, notwithſtanding his Bodily Mutations.* I muſt return him his Complement, which he, with leſs Reaſon makes the Duke, that his Argument is not too Logical. A Thing's being the ſame, does not neceſſarily conclude it never had a Beginning, and to be ſure it's *Mutation*, be it of Accidents only, does not make it's *Eternity* more credible.

If the Duke were Eternal, for all his Change, it were a good Argument that the World might be ſo too, under all it's Revolutions; But that the Duke's being that *Individual* he was Forty Years ago, for all his Mutations of Body, ſhould prove the World Eternal, notwithſtanding the Changes of it, is as unaccountable as his Poiſon of Wit, p. 4.

I take it to be a better Way of Arguing, that if the Duke was born, grows old, and muſt die, though he be the ſame Duke of *Buckingham* he was Forty Years ago, the World, that feeds him, had a Beginning, grows old, and will have an End, though it be the ſame in Nature that it was Five Thouſand Years ago. And of this, the daily Mutations, we ſee it ſubject to, are almoſt a Demonſtration.

For all the Productions of the World *Die*, and all that are nouriſh'd of it End: It can neither give nor feed a Life *beyond Time.* And that it ſelf ſhould yet be *Immortal*, that neither makes nor keeps any thing elſe ſo, is againſt that Parity of Reaſon, which we obſerve about all other Things, and cannot refuſe here. All Productions are of the Nature of the Thing Producing: And tho' it may reaſonably be ordained by ſome Superior Being, to entertain and nouriſh many Generations of Mankind, 'tis *Incomprehenſible* that it ſelf ſhould be Eternal, whoſe Nature and Powers we ſee ſo ſhort and finite by the *Revolutions* and *Mortality* of the Creatures they exert and feed. Plain it is, upon our Notion of *Creation*, this *Dilemma* vaniſhes, but upon *Production*, it will remain.

If it ſhould be objected: *But the World out-lives Man, and the Creatures it produces; and if the Abſurdity of the World's being Eternal, is taken from it's* Productions *not being like it Self, why does not the World, ſuch as it is, produce or feed a Life as durable as it's own?* I anſwer, That it differs mightily, Men beget Lives longer and ſhorter than their own; *are they not therefore Mortal? Or did they not beget them?* It is one Thing to talk of *Mortal Production* out of an *Eternal Being*, and another Thing to ſay that a *Temporal Being* ſhould produce or nouriſh another leſs durable than it ſelf: Beſides, the Objection granting the Queſtion of the Non-Eternity of the World, it is eaſy to conceive that the *Supreme Agent*, whoſe Wiſdom and Power made it, contriv'd that excellent Fabrick, Houſe or Stage of Life, more durable than that of any Man or Age, to entertain ſo many Generations of Mankind, as he deſigned to inhabit and ſubſiſt in it. It lies much in the Frame and Conſtitution of the Subject. Men make Clocks that go a Week, a Month, a Year, Seven Years, and are out-liv'd by the Works of their own Hands. They may allow it to thoſe of the *Supreme Agent* to ſurvive them, without the Neceſſity of their being Eternal.

But, *Argumentum ad hominem*, the World cannot to him be mutable and Eternal; For 'tis plain, that he allows *Impaſſibility* (which he knows, with *Philoſophers*, takes with it Immutability) *to be an Attribute of God, and that God only is Eternal*, p. 9. Now I cannot apprehend why he refuſes *Mutability* to be an Argument againſt *Eternity*, or how the World may be *Eternal* tho' *Mutable*, when he argues that God is only *Impaſſible* or *Immutable*, becauſe he is *Eternal.* Let him have a Care of his Airy Gentleman's Fate, p. 6. And yet if he be as much a *School-man* as he would have us believe, he muſt know that the Argument the Duke has advanc'd againſt the *Atheiſts*, is celebrated by the *Schools.* And tho' the *Apoſtle*'s Teſtimony is a Begging of the Queſtion to an *Atheiſt*, 'tis doubtleſs *Orthodox* with this Perſon; and he tells us, *That the Things that are ſeen are Temporal, and the Faſhion of this World paſſeth away.*

But for all this, he fancies the Duke has done little, and that he could do Wonders againſt the *Atheiſt*, and therefore, *If he were to diſcourſe him, he would preſs him with this* Dilemma. *If the World be Eternal, it muſt be the Cauſe of it's own*

Exiſtence, p. 9. And this he urges without Mercy upon his *Atheiſt*, and runs thro' all the Conſequences of it, with as much Confidence and Vanity as if he had firſt obliged the World with the Knowledge of the Secret; and when all is done, it is better ſaid by the Duke, and with leſs Exception, in the main Queſtion, p. 5. And to ſay true, it grows upon every Common in the Country. But with his Leave, I take the Duke's Argument of the *Non-Eternity* of the World, from the *Mutability* of it, to be much the Better of the Two; for the Abſurdity of any Thing being the *Cauſe or Effect of it's own Exiſtence*, which this Man ſays, *Is the Conſequence of the World's being Eternal*, being perhaps as applicable to one *Eternal* as another, is no Credit to his better Way of diſcourſing an *Atheiſt*, and proving a *Deity*. For a Thing to be the Cauſe or Effect of it ſelf, is, in my poor Opinion, not too *Logical*, and, I am afraid, too near a-Kin to Nonſenſe. His making the Duke to hint at nothing elſe in Proof of a God, is diſ-ingenious; for there is one Thing mentioned, he takes no Notice of, p. 5. *For*, ſays the Duke, *Whether the World has been Created out of Nothing is not Material to our Purpoſe, becauſe, if a* Supreme Intelligent Agent *has fram'd the World to be what it is, and has made us to be what we are, we ought as much to ſtand in Awe of it, as if it had made both us and the World out of nothing*. Which plainly imports thus much; That though the Matter of the World were *Eternal*, the Wiſdom and Power, of that Being which diſpos'd and fram'd it into the Glorious and Regular Thing we all ſee it is, ſhew Him to be what we call GOD, and *Us* that we ſhould fear Him; which is beſt done by a Sober and Regular Life, becauſe that is moſt ſuitable to the Law of our Nature, and conſequently the Mind of the *Great Workman*.

The Built and Skill then of the World thus proving the *Supreme Intelligence*, and at the ſame Time, that He is the Object of the Adoration of His Creatures, we are naturally brought to the Duke's next Point, too weakly oppoſed by his Unwary Anſwerer, *viz. That Man only, of all other Creatures, having had Conceptions, at leaſt, Suſpicions of a* Deity, *and another World*; *It is probable there is* ſomething nearer a Kin to the Nature of God in Man, *than in any other Animal whatſoever*; *and that* Inſtinct of a Deity, *ought to be our Guide and Director, in chuſing the Beſt Way for our Religious Worſhip of God*. This is the Paſſage the Gentleman falls upon, and tells us, p. 11, 12. *That* that *is as fair a Plea for the* Alcoran, *as the* New Teſtament; *for* Pythagoras's *Golden Verſes, as St.* Paul's *Epiſtles*. But which Way, he leaves us to gueſs? And yet we ſhall not gueſs, to ſay, That *Pythagoras*'s *Golden Verſes are much nearer a Kin to St.* Paul's *Epiſtles, than the* Alcoran *to the* New Teſtament. For the one has Great and Excellent Truths, without Impoſture; the other not. And tho' leſs Nobly deſcended, and of inferior Authority, ſo far as they are Right, it is no Diſhonour to St. *Paul*'s *Epiſtles*, that *Pythagoras* writ Truth, nor to the *Inſtinct* that his Verſes are ſo far approved by it. And if this Gentleman would but allow the Duke the Law, which is yet leſs than the Courteſy, of the Learned, he knows how Fruitful the *Doctrine of Idea* is, to the Defence of the Duke's Inſtinct.

To ſay True, it were enough to refer the *Reader* to the Duke's Paper, and that of his *Anſwerer*. The Natural, Plain, and eaſie Deduction of the one, from p. 11. to p. 19. the Diſingenious Citation, Perverſion, and Confuſion of the other throughout, will make him think I might have ſpar'd my ſelf the Pains of following him here. But that it may appear beyond all Doubt, let us hear him at large, how well he grounds his Exceptions.

He ſays, *If he be not miſtaken*, (and that is modeſtly condition'd) *His* Grace *muſt mean Humane Reaſon, not Regulated by any Publick and Politick Reaſon of a Community, but as every Private Man's Reaſon dictates to him*. And that then the Duke has this Conſequence, *That it is one of the greateſt Crimes a Man can be Guilty of, to force us to act or ſin againſt that Inſtinct of Religion, and ſomething a-Kin to the Sin againſt the* Holy Ghoſt. For this Doctrine, thus haſh'd and dreſt by himſelf, he is angry with me; *And but that* His Grace *is no* Minor, *he ſhould ſuſpect the* Pennſylvanian *had Tutor'd him with his Quakriſtical Doctrine*: Mighty Civil to the Duke, and very Juſt to me. I am ſorry the Duke pays ſo dear for my Acquaintance, and that I cannot have the Honour to have ſuch a *Pupil* without a Jeer upon his. The Man might have Nam'd me plainer if he had pleas'd, without Fear of the fatal and murdering Blow of *Scandalum Magnatum*, though not without Great Scandal. But in this we are both Debtors to his ſingular Goodneſs, that whoſoever got the Child, he reſolves to be Goſſip; and for that Purpoſe has provided Four Names, which are theſe Four enſuing Conſequences.

Firſt, *That Reaſon is the* Sole *Guide of every Man's Religion,* tho' neither *Sole* nor *Reaſon* are any Terms of the Duke's Doctrine, and that the Duke excuſes the Omiſſion of Scripture, becauſe of the Qualifications of the Men his Diſcourſe was deſign'd to, that he might come cloſe to their own Natures, and not beg the Queſtion. But in it's due Place he recommends *Chriſtianity* as the *Beſt Religion,* p. 18. and then to be ſure he cannot neglect the Scripture.

His Second Conſequence he pins upon the Duke, is as Juſt as the former, *That Divine Revelation is not Neceſſary to Salvation*; when it is evidently the Meaning of that Part of the Duke's Diſcourſe, *That People uſe the* Light *that God has given them, to chuſe a Religion by, and recommends the* Chriſtian *for the Beſt.* Is it the Way to deny *Reveal'd Religion,* to preſs Men to chuſe, with the Beſt Skill they have, *The Chriſtian,* that is the *Trueſt Revelation?* Certainly this Man muſt be beſide himſelf a little, or he could hardly be ſo much beſide the Matter.

His Third Conſequence is yet more diſingenious than the other, for he makes the Duke to ſay, *That it is a moſt horrid Sin to lead Men out of the Errors Natural Religion, and Bare Reaſon, of Neceſſity lead Men to, whoſe very* Eſſay *was on Purpoſe to lead Natural Men, by the Way of Firſt Principles, to embrace* Revealed Religion. But is it, in Good Earneſt, a Sin to *lead* Men out of Errors, becauſe it is a Sin to *force* Men againſt their Conſciences? What Man can have an Happier Talent than this: The very Gift of Conſequences. To ſhift *Force* for *Lead,* and *Conſcience* for *Error,* ſhews his to be Invulnerable with a Witneſs. In one he forges, and begs the Queſtion in the other: No Man could be more dextrous at it: Doubtleſs he will in a While, be as much out of Humour with Conſequences, as his Airy Gallant; for no Man can make more. *I muſt not perſwade a Man, becauſe I muſt not* Force *him*; *I muſt not* Lead *a Man, becauſe I muſt not drag and whip him: In fine, I muſt not Inform a Man, becauſe I muſt not knock him on the Head.* If this be the Gentleman's *Leading,* I ſhall have a Care how I take him for a *Guide.* There's a Sort of Men, whoſe *Mercies are Cruelties,* and who, with all their Pretence to *Reveal'd Religion,* have not the Juſtice and Mercy of a poor *Benighted Pagan.*

His Laſt Conſequence he draws from the Duke's Poſition and Deductions, is this, *That Men who believe a God, and follow the Dictates of Reaſon in his Worſhip, may be Saved in any, in all Religions, provided they know no Better.*

But how this Conſequence can with any Juſtice be charged upon the Duke, that ſo expreſly, p. 18. prefers the *Chriſtian Religion,* is paſt my Skill. For unleſs he will make the Duke to ſay, *That no Religion is neceſſary to Salvation,* when he writes to perſwade People to have one, he muſt confeſs, *He makes the Chriſtian to be It,* becauſe he recommends *That* to our Belief and Practice, confirming it to himſelf from the Agreeableneſs of it's *Doctrine,* with what he is prompted by his *Pious Inſtinct* to believe to be True. Can any Man then ſay with any Conſcience, that is Juſt, *That the Duke of* Buckingham *thinks Men may be Saved in any, and in all Religions,* when he firſt makes Religion neceſſary, and then tells us, *That in his Conſcience he believes the Chriſtian to be the True:* As if his Buſineſs had been to Prophane, and not advance the *True Religion.*

And I cannot but wonder how this wild Conception came in his Head, ſo diſagreeable to the *Duke's Reaſon, Inſtinct and Deductions.* If he had ſaid, *In any, or all Perſwaſions,* he had Magnify'd the *Duke's Charity,* with this Diſtinction, *That Men of Sincerity in all Perſwaſions may be Saved,* and not that Men may ſhift Perſwaſions for Intereſt, and yet go to Heaven: Tho' if it were ſo, perhaps this *Doctor* might have the Better of the Two by the Notion; *Hypocriſy* being none of the Duke's Vice. But to ſay, *That Men may be Saved in any, or in all Religions,* is ſomewhat harſh upon the *Duke*; and yet if in all theſe Religions a Man muſt be, a Man that *believes in God, and lives Virtuouſly,* and in Modes of Worſhip *knows no Better* than the Tradition of his Fathers, it is hard to Damn him; And this Gentleman muſt produce better Authorities for his Severity, before it will have Credit with Men of Senſe and Bowels,

Now, though this does not touch the Duke's Diſcourſe any more than his Charity, to admit that a *Diſſenter,* a *Roman-Catholick,* a *Jew,* a *Turk,* an *Indian may be Saved,* let us ſee how well it may be ſupported. St. *Peter* ſeems to have been of this Man's Mind in the Preamble to the Story of *Cornelius, Acts* 10. till better taught; and who knows what this Man may be in Time. *Of a Truth I perceive* (ſays Peter) *that God is no Reſpecter of Perſons, but in every Nation he that feareth him, and worketh Righteouſneſs, is accepted of him.* This was a *Gentile,* a

Roman, neither *Jew* nor *Chriſtian*, yet Devout, a Juſt Man, One Fearing God; And as ſuch, with all, of all Nations of the ſame Quality, declared by this Great Apoſtle, *accepted with God*. So that it ſeems here is (greatly doubtleſs againſt this Gentleman's Mind) ſome Acceptance for the poor Men of the Duke's Inſtinct. Well, but let us ſuppoſe them to be *Comparatively Benighted*, Was not *Cornelius* ſo too? Yet we ſee the Conſequence, *He was accepted as he was*; and why, but becauſe Sincere, and he knew no Better? He ſtood the fairer for *Revealed Religion*, this prepared him for it: Nay, we are told by the ſame unqueſtionable Authority, *That in the Times of Ignorance, God winked.* And ſuch to be ſure, he thinks theirs are, and I think are like to be, for all him: For if I miſtake not, the Man is for the Promiſe at Home, let what will betide them abroad. If he can but Sit under his *Own Vine*, let the *Boar*, the *Devil*, take the *Turk*, and all the reſt for him. Extraordinary Calls are ceas'd; for there's Extraordinary Pains and Perils in the Caſe, and though he may love Souls well, yet who ſhall Pay him.

Well, but if *God Winks at the Ignorant*, muſt this Man be ſo prying? And if the Judge of the whole Earth will not be ſtrict, Ought he to turn *Inquiſitor?* Or muſt it be an Heinous Error becauſe he ſays it, *That Men that Fear God, and follow the Dictates of Reaſon in Religion, and know no better, may be Saved?* Moſt Unjuſt then is his Clamour, *againſt the Divinity of* Calviniſts, *as Inhuman*, p. 4. That Damns Men, p. 13. for not being better than they know how to be.

But the Man builds the Things he deſtroys; For he more than any Body believes One of theſe Three Things; *Firſt*, That there is no ſuch Thing as Salvation, or that Men may be Sav'd in the Religion as it is by *Law Eſtabliſh'd*, in all Countries: Or that Men are bound to ſubmit to the *Religion Eſtabliſhed by Law*, let the Iſſue in t'other World be what it will: For that Power he gives abſolutely into the Magiſtrate's Hands; And who can be judge upon him? The *Engliſh* of all which, I take to be this, that Men may be of any, or all Religions, but not in the ſame Country, for fear of ſuffering for it; But, *Cum fueris Romæ Romano vivito more.* One after another, at *Rome* a *Papiſt*, at *London* a *Proteſtant*, at *Conſtantinople* a *Mahometan.* This Principle, ſo Naturally his own, is the Conſequence of his Malice upon the Duke; for he would have the Duke's Deduction of the Reaſonableneſs of Men's chooſing their Religion, by the Direction of that which in themſelves is neareſt a-kin to the Nature of God, to imply, that for all that, *Men may be of any, and of all Religions*, a pretty Way to ſhift with all Winds, and Sail the Compaſs round: But in this he has more than avenged the Duke's Quarrel upon himſelf; for he cannot make himſelf more Ridiculous, than in attempting to make the Duke ſo Unreaſonable.

And he is juſt as fair to *Reaſon*, as he has been to the Duke: For if he ſays True, *A Man may follow the Dictates of it, and be of all Religions too:* Such a Gypſie is Reaſon with him. And if you aſk him, *Why* Reaſon *is ſo proſtitute a Thing, that nothing comes amiſs to her*; His Anſwer is extraordinary, *For* (ſays he) *it can never lead Men to the Knowledge of the Belief of a Trinity, the Incarnation, Death, Paſſion, Reſurrection, Aſcenſion, or Divinity of Chriſt. Ergo* What? *Ergo*, It will bow to any elſe, though it be never ſo Idle and Extravagant. Is not this ſad Work for a *Doctor?*

But if the *Dictates of Reaſon* will fall in with any Religion, they may embrace the *Chriſtian* as well as another, and then he's gone again. He will certainly *hate Conſequences too*, when he has but thought of his own, *that ſo inevitably attended his Conceptions, to the Diſadvantage of Religion.* But the Duke's Inſtinct, *or that which God has placed in our Hearts, ſo near a-kin to the Nature of God*, he ſays, *muſt be* Reaſon, *and that* Reaſon *he makes an arrant Strumpet*; for he aſſures us, *She is a Prolifick Parent of Idolatry, Superſtition, Will-Worſhip, and a Thouſand Abſurdities more in Religion*, and *quotes All Times, Places, and Ages for Proof*, p. 14. But as it happens, names not one of them to the Point aſſerted.

Now the little Skill I have in Books, tells me quite other Things to the Tale of this Anſwerer: *That* Superſtition *and* Idolatry *are the moſt Unreaſonable Things in the World; that they could never Bribe Her at any Time; and 'till Senſuality had darkened and overlaid Men's* Reaſon, *It was impoſſible for* Superſtition *and* Idolatry *to obtain that Empire, that in Prejudice of* Reaſon, *they have at any Time got upon the Belief of any Part of Mankind.* And if we will be juſt to *Ethnick* Ages, we find Men among them of extraordinary Light; That, *As having no Law, became a Law unto themſelves, and that were of the Uncircumciſion that kept the Law*, as the Apoſtle of the *Gentiles* ſpeaks. Such were *Pythagoras*, *Anaxagoras*, *Socrates*, *Plato*,

1685. *Xenocrates*, *Plotin*, *Antipater*, *Zeno*, *Epictetus*, *Seneca*, *Plutarch*, *Cato*, *Cicero*, and others. And to be free with the Duke's Undertaker, I take Old *Plutarch* to be much a *Better Chriſtian*, who calls this Inſtinct, *The Everlaſting Foundation of Virtue: A Law written, not in Pillars of Wood or Stone, but in the Hearts of Men.* But that he may meet with ſome Rebuke, for much is owing him on this Account, I ſhall take upon me to examine his Imputations, be it upon this *Inſtinct*, or be that *Reaſon*, I will not quarrel the Word.

I do ſay then, *That he muſt either deny that God hath plac'd any ſuch Thing in Man, to diſtinguiſh him from other* Animals; *or if that be True, He is to chuſe his* Religion *without conſulting it.* If the *Firſt*, he makes us all *Beaſts*, and himſelf an *Atheiſt*; If the *Laſt*, our Religion is in-evident, we know not what, for we are not to take the Judgment of the Divine Gift in our Election: What a Religion muſt that be? If his Argument were True, here would be indeed as fair a Plea for the *Alcoran* as the *New Teſtament*. But it were Blaſphemous ſo to ſpeak of the *Duke's Inſtinct*, For it is that Notion of God which is innate, and, as it were, Congenial to us: We bring it with us into the World. The peculiar Seal and Mark of Divinity: A kind of Counter-part of himſelf in Man; his Picture in little: The Attributes that are Infinite in him, being here Epitomiz'd and Reſembled in Man, that by *It* he may have a Right Knowledge of his Creator, and Senſe of his Duty. Antiquity offers a Cloud of Witneſſes, both *Pagan* and *Chriſtian*. *Juſtin Martyr*, *Clemens Alexandrinus* and *Origen*, exceed. But the Oppoſition is too mean to draw out ſo great an *Artillery*; It will be Time enough when a greater Force appears to aſſault ſo Venerable a Truth: And in the mean Time I will attend him in his Exceptions, ſuch as they are. But perhaps he will excuſe himſelf, becauſe he does not *certainly know* what the Duke means by that Part of us, which is neareſt a-kin to the Nature of God. For he ſays, *If he be not miſtaken, it muſt be Reaſon.* But if I be not miſtaken, he had better have known firſt, and not have drawn poſitive Concluſions from doubted Premiſſes. But ſuppoſe the Duke underſtands *Reaſon* by that *Inſtinct*, rather than a *Divine Gift* to guide our Reaſon and Underſtanding, *Will Reaſon plead the Cauſe of the* Alcoran, *as ſoon as that of the* New Teſtament? What has God done then to make us Reaſonable? I had thought that the *New Teſtament* had been a more Reaſonable Book, and that God Almighty had not made Man ſo deceivable a Creature, or fram'd him with ſuch falſe Intellects; and ſubmitted him to ſuch dangerous Errors. And though he might have made him Feeble, yet not ſo ſquint-ey'd or tender ſighted that he could not ſee ſtraight, or tell Colours, or diſtinguiſh an *Alcoran* from the *New Teſtament*.

I pray, is the *Alcoran* as Credible as *Chriſt's Sermons upon the Mount, to the Multitude, to His Diſciples?* Wherein we find the *Moſt Excellent Morality*, *Piety*, and *Purity of Diſcipline*; ſo ſuitable to our Underſtandings, that they ſeem to anſwer the Perfection of Reaſon? I know he will tell us, he means it of Revealed Religion, as he does, p. 13. *Reaſon* (ſays he) *can never lead us to the Knowledge of the Belief of the Trinity, Reſurrection, Aſcenſion, or Divinity of the Son of God.* To be led to the Knowledge of the Belief of any Thing, is odly ſaid; but let it paſs: However, there is a Difference between Miracles and Fables; Arrant Fopperies and Fictions; ſo ill counterfeited too, that a Man of ſmall Sight muſt needs diſcern them.

Tradition, and prejudic'd Education, indeed give Credit often to ſuch Things; but Reaſon does not chuſe, but is overborn: Beſides, we have as good Authority for our Saviour's Miracles, as for any Thing we did not ſee: Of *Mahomet's* we have not the like; And this is farther to be ſaid, *If Reaſon cannot work them, it never oppoſed them:* On the contrary, it leads us to believe them, and Revealed Religion for their Sakes; For a Man muſt be an Hog to oppoſe himſelf to ſo overcoming an Evidence, in Lieu of a Man that is led by Reaſon.

It ſeems to me, as if this Gentleman dare not venture his Religion with Reaſon, that oppoſes Reaſon to Religion. The *New Teſtament* is ſo far from refuſing Reaſon any Share in our *Chriſtianity*, that it is made a Duty to us to give a *Reaſon of our Chriſtian Hope*, 1 Pet. 3. 15. And it were abſurd to give a Reaſon for that which a Man receives without Reaſon, and is impoſſible to Receive by it, or for Reaſon to apprehend; and if it could, it judges ſo ill, that it will as ſoon proſtrate it ſelf to the *Alcoran* as to the *New Teſtament*.

But this is not all the Duke's Fault, perhaps he would go a great Way to yield him his Point; if he did but mean *Political Reaſon, or Reaſon regulated by a Community.* This he explains, p. 19. For his Community is the Government: But had not this been a fine Receipt to keep Chriſtianity out of all Countries? For had this Reaſon of Community prevailed, there had been neither *Chriſtians nor Proteſtants.* Without racking a Syllable of his excellent Argument, I think I may ſay, *It pleads as much for the* Alcoran *as the* New Teſtament, *and more in* Turkey: For if the Political Reaſon of the Community of a Country, is ſtill to conclude thoſe that dwell in it, *Turks*, muſt be *Turks*; *Infidels*, muſt be *Infidels*; *Idolaters*, muſt be *Idolaters* ſtill: In which alſo I perceive he is a *Republican*, after all his Railing at *Common-Wealth's Men*: For the *Community over all Cauſes, with him, judges.* I don't know but it may run as far as *Excluſion* too: To be ſure it would, if all had agreed; for all Meaſures of Right or Wrong, True or Falſe, are by *my Man* humbly ſubmitted to the Political Reaſon of the Community; What is this but to ſay, *That every Religion is beſt where it is Eſtabliſh'd, though the moſt diſagreeing among themſelves, and any, or all of them, with the True?*

Nor is this the Extent of the Duke's Error, He is not only for Reaſon, *guiding and chuſing*, but he would have *every private Man's Reaſon dictate for himſelf.* This is a Peſtiferous Doctrine in the Anſwerer's Account; and yet ſhould a Man chuſe without himſelf, for himſelf, he muſt certainly be beſide himſelf. Who ſhould chuſe for a Man but himſelf, if he muſt anſwer for himſelf? It would certainly be moſt unreaſonable to judge a Man for a Thing he is not allow'd the Liberty of his Choice in: Nor do I think a Man can have any Reaſon to render for his Religion, that receives his *Religion without the Suffrage of his own Reaſon.*

Have our Bodies Eyes, and our Souls none? Shall our Temporal Part act upon Sight, and our Eternal upon Truſt, and That not of God, but of Man? That when the poor Labourer will be Judge of his Pay, and not truſt his very Miniſter about the Currentneſs of a *Gront*, we ſhould be left without Diſtinction about that Treaſure, which is of Eternal Moment to us: Surely then, Underſtandings are of no Uſe in Heaven: But I know not how to believe it. To be a Child in Malice is excellent; But under Favour, in Underſtanding, not. To truſt out our Souls upon *Human Say-ſo's*, is to go into Coats again; *And to be ſure, a Child's Coat, is a Fool's, upon a Man's Back.* Let them wear Bibs that *Slabber*, and the *Blind* follow the *Dog and the Bell.* In Religion, Authority concludes Minors; but Conviction determines Men.

That this Gentleman ſhould pretend to *Proteſtancy*, and rail at a Man's Judging for himſelf, is abſurd. If the Reaſon of the Community muſt guide, let him not be ſo angry with the *Romaniſts*, for ſaying, *Believe as the Church Believes*; when he ſays, *Believe as the State requires*: The One preſſes Conformity *as by the* Catholick Church *Eſtabliſh'd*; the other crys, *As by Law Eſtabliſh'd*: A Doctrine Calculated to all Meridians.

I fear he grants too much for the Quarrel, but let Him look to that? For the one pre-ſuppoſes the *Holy Ghoſt* to conduct, to juſtify the Determination; The other ſcorns her Words, but won't bate one Jot of Conformity. I ſhall only tell him, that taking the *Tranſlation of the Bible* to have been an Appeal to the People, made by the firſt Reformers, againſt the Church they Diſſented from; If, as this Man ſuggeſts, the *Engliſh* of reading it now, be, that we muſt not make any Judgment to our ſelves of what we read, the Appeal cannot be determined, and our Caſe is not mended; On the contrary, it is made a Temptation of Trouble and Miſchief to Us: For, whereas the Inſpir'd *Doctor* tells us, that in Religious Matters, *We are to be perſwaded in our own Minds, That they commended Themſelves and Doctrines to Men's Conſciences,* ſo making Them Judges for Themſelves. *That Conſcience Accuſes and Excuſes, ay, our own Hearts, that all are to walk as they have Received, and not uſurp a Judging Power over our fellow Chriſtians Faith or Liberty*; We are told now, that all our Faith and Worſhip muſt be ſubmitted to the Political Reaſon of the Community, we are of, *hit or miſs.* I take this to be leaping blind fold into t'other World in Matters of Salvation.

But it may be, he will tell me, that he has nothing to ſay againſt *Reaſon* conſider'd in it's *Purity*, and *un-deprav'd*, only, *That it cannot lead us to the Knowledge of Revealed Religion*; and he ſays as much, *p.* 13. But this will not do, or elſe do worſe than before; For if by Reaſon he means a *Reaſonable Capacity*, he does not mean as the Duke means, and ſays, and then *he is miſtaken indeed in what his Grace calls that Part of us that is neareſt a-kin to the Nature of God*, to wit, His Inſtinct in Us, and is underſtood by this Noble PEER to be the *Guide and Director* of our Underſtandings in our Choice, and which gives the Rectitude and True Judgment.

1685. On the other Hand, if he underſtands *Reaſon* abſtractly, and as the Principle it ſelf; It can no more be deprav'd, than the *Sun* darkn'd by the Miſts and Vapours of the Earth. And truly it is juſt as reaſonable to accuſe the Law of *Moſes* with the Death of our Saviour, and the *Goſpel* with the Errors and Impieties of *Chriſtians*, as to charge to the Account of Reaſon all the ill Things, that Men pretending to it, have committed. And yet to do the worſt of them right, the moſt Idolatrous, Unnatural and Senſeleſs, Rites the darkeſt Ages of the World ever had, they have diſcharg'd their Reaſon, and plac'd them, in all Times, to the unaccountable Tradition and Authority of their Prieſthood: Where, for this Time, I will leave them too: Only I muſt needs ſay, I wiſh the *Duſt* this Man has ſo vehemently rais'd upon Reaſon, be not to put out our Eyes too, that we may be leſs Reſty, and lead better. For if ſuch Men once get us out of our Depth, we are gone. Truſt thick and three-fold; And the more Un-Intelligible, the more Venerable; this will be the Maxim.

But if I may, I would wonder for all that, how after all, He can ſo expreſly contradict himſelf, as *p.* 14. to allow *Reaſon to Judge*, and *p.* 36. To ſend his Readers thither to convince others of their Duty both in their Spiritual and Civil Capacity. He muſt have relented him mightily, or having been in a Fit, is come to himſelf, or elſe his own Reaſon has had the Wind, and is too many for his Prejudices, or he could not have given himſelf ſo quickly ſo great a Reprimand; But this ſhews the Nature and Power of Reaſon, that it will riſe to it's own Evidence and Vindication, even in the moſt Unreaſonable Men.

But this Author tells the World, *That granting the Duke to have carried his* Poſtulatum *of the Being of a Supreme and Perfect Power, he would have followed his Blow at another Rate, and ſent his Reader another Road*, which ſhews the Duke's little, and his better, Skill and Courage; tho' he might have been ſo modeſt as to let us have been the Judges of that: *He did not catch this of his Grace's Pen.* And pray what would he have done? why, after a Flood of Words (and this is all.) he tells us, *That he would have ſent them to the Scriptures.* And by this, one would think that the Man had never read the Book he pretends to Anſwer; For that Noble Peer expreſly tells us in the Beginning of his Diſcourſe, that he has to do with Men that deny their Authority, and therefore to uſe it to prove what he aſſerts, were to beg the Queſtion. And I do aſſure him, ſo ſoon as he had *Gain'd the* Poſtulatum *of the being of a Supreme and Perfect Power*, he recommends them to the Chriſtian Religion, of which I had always underſtood till now, the Scriptures had been the *Creed*.

Well, but in caſe of doubtful places he has an Interpreter, a Judge for Him at hand too, *and That is the Society of Chriſtians*; why could not he as well have ſaid the Church; and then have told us which *Church*; for there is not one of a dozen that don't alledge the Text for their Authority. But to do him Right, he has given us a Rule to know her by; he takes it, *(Good Proteſtant)* from *Vincentius Lirinenſis*, and a Golden one it is, he aſſures us; But for all that, I fancy it has an Iron Rod at the Tail for him.

'Tis this, *Quod ubiq; quod ſemper, quod ab omnibus, id verè quidem Catholicum eſt*, and *that this would have ſhewn the Duke a Thouſand Errors*, p. 15. Now, methinks, out of meer Pity, I am not willing to allow his Rule; For if I ſhould, firſt this *ſhowing Rule*, will infallibly *ſhew* him, that the *Duke's Inſtinct* and the *Penſilvanian*'s *Doctrine*, (to his unſpeakable Grief,) has the Hope to be Eſtabliſh'd by it. For there is nothing more Ancient, more Univerſal, more conſtantly credited, at all Times, in all Places, by all Nations, than a *Divine Inſtinct in the Natures of Men:* And then, if this attempt upon the Duke has not been Unreaſonable, as to the *Penſilvanian*, an Honour as much above his Hope, as his Adverſary's Intentions, let Him Judge.

My ſecond Reaſon of Unwillingneſs is this, he ſays, p. 16. *This Rule would have taught the Duke to avoid the cruel Divinity of* Calviniſts *which his* Grace *laſhes with ſo much Truth and Juſtice:* Where, beſides the Non-ſenſe of teaching a Man to diſlike a Thing, he already is allow'd to have laſht with Juſtice, he confirms the Judgment of his Inſtinct, by which, he was led to laſh the Doctrine, for a *Golden Rule*.

But laſtly, as he has Eſtabliſh'd the Thing he would overthrow, ſo it's to be fear'd, he has overthrown the Thing he would Eſtabliſh; And would not a well-natur'd Man be ſorry for that.

For moſt evident it is that the *Church* of *England* is not *every where*, there's for His *Ubique:* And ſome tell us, that She was not always what ſhe is, there's for His *Semper:* And that every Body is not of Her Communion, this Gentleman's Invectives againſt *Diſſenters* prove; the *Roman* Church charges Novelty; She flies to Scripture; The *Roman* Church diſputes the *Senſe*, the Church of *England* appeals to the *firſt Doctors* of the Church; the Romaniſts to the *Senſe* of the Church upon the *Doctors*. Now ſays He, *The Society of Chriſtians muſt be Judge*, p. 15. Not the *Few* that ſeparate from the *Many*; For then they will be Judge in their own Cauſe, and the *Diſſenters* at Home will expect the ſame Priviledge; If the Church they Diſſent from, they are gone; If the *Scripture*, 'tis the Subject to be Judged. This muſt iſſue therefore, either in no Judge, or in an External Judge, or in an Internal Judge. If no Judge, we are left without Deciſion till the laſt Judgment. If an External Judge, it muſt either be the *Church* or *Civil Government*. If the *Church*, the *Romaniſts* think they carry it. If the *Civil Government*, to be ſure the *Church of England* has it there. If laſtly, an Internal Judge, that every Man ſhould try, faſten and examine for himſelf, the *Duke*'s Inſtinct (much againſt this Gentleman's Mind) will come in for a Share in the Choice of a Man's own Religion, and that within the Rule too.

The next Point he falls upon, is the *Duke*'s Maxim about Perſecution, he does not think it *Antichriſtian* at Home, *but the Duke under a Miſtake of the Reaſon, Nature, and Neceſſity of thoſe Humane Laws* Diſſenters *are proſecuted by*. p. 17. And upon this he beſtows eight Pages, which in a *Lump*, comes to thus much. *That though he allows, that puniſhing the Profeſſors of a True Religion, purely for Religion, (living otherwiſe inoffenſively to the* Civil Government) *is* Perſecution, *and truly* Antichriſtian, *which was the Primitive* Chriſtians *caſe under the Heathen Emperours of* Rome; *yet the Laws againſt* Papiſts *and* Diſſenters *are out of a* Political, *not* Religious *Neceſſity, to ſecure the Peace and Safety of the Government; And if this be* Antichriſtian, *the whole World, all Ages, Times, Governments, and Governours muſt have been, and are* Antichriſtian, *and it turns his Admiration into Wonder, that his* Grace *ſhould be of this Mind that had his Share in paſſing thoſe Laws.* I perceive his diſ-ingenuity continues to the *Duke*. For beſides that, he loves Wondring, he might know that the *Duke*'s Share was to Vote againſt them, and ſo that he did not eſpouſe *Toleration*, a caſt Miſtreſs; The *Duke*'s Diſcourſe relates to Men of *Conſcience*, not *Rebellion*; And to conclude, more or leſs than the Queſtion contains, is not fair or ſound.

The Duke ſays, 'tis *Antichriſtian to perſecute:* His *Anſwerer* ſays, *'Tis truly ſo of the true Religion*; And pray where does the Duke ſay it, of the falſe? But I am ready to think that if Perſecution, in all the World, were ſtopt, till that were determin'd, we ſhould at leaſt gain one Age of Peace: And to have any of it before, is, at leaſt in this Author, unaccountable, and a begging of the Queſtion.

But he would not have Danger enſue to Government, and therefore draws upon the Duke this unnatural Conſequence; *That the whole World, and all Governments and Governours are Antichriſtian*; whilſt that Noble Peer meddles not with Government, nor Solicits Freedom for them that diſturb it. He declares himſelf *for Men's having Liberty to Worſhip God according to their Perſwaſion, and the Reaſon of it.* If Men will miſ-call Conſcience, his Plea is no Shelter; *Currat Lex*, His Argument is ſafe: The Conſequence is the partial Application of his Anſwerer. The Duke thinks perhaps, 'twere more eaſie and Honourable to let ill Men not have that to ſay againſt good Government, *You trouble us for our Conſciences*, ſince in it's ſelf, there is no Real and Proper Overt-Act of Sedition, meerly in performing a differing Sort of Worſhip; and that there are, or may be Laws enough provided to ſecure the State from thoſe civil diſorders, that any ſuch Man might attempt under that Pretence. Here, ſuch People would not only juſtly ſuffer, but without a cover too: The Diſgrace and Odium, in the Opinion of all, as well as Penalty, falling only upon the Criminals Head. I do with the laſt Duty and Deference a Man can bear to his King and Country, Wiſh and Pray for their Proſperity: I would by no Means that any Man ſhould be indulg'd to their Detriment: I ſhould, beſides my civil Obligations, cancel thoſe of Conſcience before Almighty God, if I thought it; But I cannot prevail with my ſelf, to believe that the Government may not be ſafe, by ſome civil Proviſion, with the moſt ſuſpected *Diſſenter:* Elſe 'twere paſt a ſcruple with me that his Liberty ſhould at all Times purchaſe the publick Safety.

1685. This Gentleman allows *all Diſſenters may not be Guilty*; if ſo, it muſt be a dangerous Execution; eſpecially when the Juſtice of our humane Laws *had rather an hundred Criminals ſhould eſcape, than that one Innocent ſhould periſh*. But he ſays, *he has not* Momus's *Windows to ſee, and know them by*. I am ſure he has too much of his Mind, or he had not troubled the World with ſuch a Bundle of Exceptions: But if he can't diſtinguiſh them, will that excuſe his deſtroying them? I am ſorry this Gentleman's Divinity has no more Bowels, nor better Senſe; for if Mankind be left without the Knowledge of *Guilt* from *Innocence*, They muſt puniſh in the Lump; They muſt be unjuſt.

This is Judging without *Overt-acts*; by Gueſs and Jealouſy. A Way that may make an *Innocent Guilty*, and a *Guilty* Perſon *Innocent*. To be caſt without Evidence is wrong, and what Witneſs is there of that which is only in *foro Conſcientiæ?* then what Judge? A Piece of cruel *Enthuſiaſm*. I know not what to call it. Not only *Chriſtianity*, but *Gamaliel*; ay, our owns Laws would have taught Him a better way of finding out Criminals, yet His excels.

Well, *But the Laws againſt Papiſts*, (He ſays) *are occaſioned from their Unchriſtian Machinations and King-killing Doctrine, able to ruin the whole Earth, and lay the Foundations of Eternal Miſchief to Mankind*; And for thoſe againſt Diſſenters, *They were made, becauſe of their Rebellious, Excluding, Covenanting, Aſſociating, Murdering Principles*. p. 15. 16. 21. 22.

Now though this Man would think it imprudent in me, and I, that it is none of my Buſineſs, to vindicate the Perſons charged upon His Imputations; yet I have ſo much Juſtice, I confeſs, as not to condemn Parties by Particulars, and Charity as to be ſatisfied with their ſolemn diſclaiming of ſuch Practices: For I did never love that one Man ſhould have the making of another Man's Faith or Confeſſion, eſpecially if He were His *Adverſary*.

I muſt tell Him alſo, I cannot admire His *Wiſdom, Manners*, or *Juſtice*, in his Reflection upon the *Roman Catholicks*, after the Aſſurances that ſo great an One of their Communion has given Him and His Friends of their Security and Protection: For if they are a People *able to ruin the whole Earth, and lay the Foundation of Eternal Miſchief to Mankind*; believe me, *England* is in an ill pickle, and though I am an ill Judge, He has in it put but a *Scurvy Complement* upon the King. But if by the King's Promiſe *p*. 33. He means that the King is to deſtroy the Men of His own Faith, to ſupport and ſecure Theirs; I ſhall only admire, firſt His Underſtanding, and next His Charity.

For *Diſſenters*, I ſhall ſay no more, than that it may be, the Wars made Them, rather than They made the Wars, and that Things, *older than the Act of Oblivion*, are in Law, buried by it. And with Submiſſion, this Gentleman's *Conſcience*, for ought I know, might have done as well to let Them alone.

For the late Occaſion He takes, let him be juſt, and He will find the *Excluders*, almoſt, every *Sunday* at their Pariſh Churches: And if three Quarters of them were to pray for their Lives, it may be they could better Read their Clergy, than ſay their Prayers without the *Publick Liturgy*. What follows? Shall I recriminate the Uſage of the late King about the Declaration of *Indulgence?* And ſay, that ſome Men lov'd Him well for their own Ends? And that when they were not humour'd exactly, *They would pout, ſlack their Loyalty, and grow paſſive, let Things go as they will for them:* A Thing almoſt threatn'd by this *Loyal Gentleman*, p. 33. May not this be aggravated, and with as many harſh Words, by a Man of Words and no Charity? But I would be modeſt, and that not of Prudence, but Choice, for I hope He would give His *Replicant* the Liberty He expects, and takes with the Great Peer he anſwers.

And I muſt ſay I cannot but extreamly admire, that leſs than twelve Lines, ſo ſoftly dropt by the Duke in Favour of *Liberty of Conſcience*, ſhould have almoſt as many Leaves of little Invectives to anſwer them. Believe me, it impeaches His Pretences to Chriſtianity, and renders Him to have more of the *Fire-brand* than of the *Loyal Subject*.

I ſhould end here; but there are two Things more I think muſt be mentioned, that nothing carrying any Pretence to Weight may be omitted.

Firſt, *That the Reaſon of the Penal Laws is purely Political and not Spiritual, to obviate the Overacts, Acts of Treaſon and Rebellion; for a Man may be of any Religion to himſelf, and privately exerciſe it too, not exceeding ſuch a number above their Families.*

Secondly, *That Toleration is the way to overthrow Religion, and with it the Government, eſpecially as now Eſtabliſhed*; *and is a fatal Enemy to Monarchy:*

To the firſt, I ſay, *Fact* muſt Rule us; I would deſire to know if the *Act of Uniformity*, Printed with the *Liturgy*, be purely Political and not Spiritual? I hope, without Offence I may ſay, it is not. The Laws of the 23d and 28th of the Queen, *Requiring People to come to Church*, will not let People be of any Religion to themſelves; for unleſs they are, at leaſt once a Month, at *Divine Service*, and ſhow, to joyn in the Publick Worſhip, by Law Eſtabliſh'd, they pay twenty Pounds Monthly, and have two Thirds of their Real Eſtate expos'd to Sequeſtration. And this is done in one Place or another every Day. So that it is not true in Fact, *That People may have any Religion to themſelves*; becauſe, both thoſe that keep at home, and within the number allow'd by the Act againſt *Conventicles*, and thoſe that exceed it, are notwithſtanding preſented upon the Statutes of the Queen; Nay, I have known ſome Perſons proſecuted by them all, at one and the ſame Time.

And, with all due Reſpect to the Wiſdom of our former *Legiſlators*, if this Gentleman's Gloſs be true, I think Improprieties ſhould no more have been Enacted, than Impoſſibilities or Contradictions. To make a Man *Dangerous* to the State, for not going to Church; or a *Breaker of the Peace*, for being at a Meeting of an hundred People, when their Perſons were *Naked*, their Entertainment meer *Devotion*, and their Behaviour very *quiet* and *Innoffenſive*, ſounds in the Uſe of Words, very harſh. It puts me in Mind of a Witty Paſſage of the *Lord Chancellor Hyde*, when the Bill prohibiting the Importation of *Iriſh Cattle* was read in the *Lord's-Houſe*, hearing it ſtiled a *Nuſance*; *Pray*, (ſays he) *let it for this Time be called* Adultery, *for one Word is juſt as fit as t'other.* Inadequate and unſuited Expreſſions are oftentimes of dangerous conſequence. No Man knows where the Practice may ſtop. Religion ſhould ſweeten and humble the Spirits of Men, abate their Paſſions, and excite their Obedience to their Superiors. And it is one of the ſtrangeſt Things in the World that greater Numbers may meet on Twenty other Occaſions every Day, with leſs fear of the Breach of the Peace. As that Religion cannot be good that makes any Man the worſe for having it: So I am not for beheading any Thing before it is born, or puniſhing People for fear of what they may do. I would hope the beſt, and that if they had that Freedom they deſire in the Exerciſe of their Religious Perſwaſion, their Condition would teach their Wit, it were too good to hazard, that if their Duty or Gratitude did not oblige them, their very *Intereſt* muſt; and there is hardly one of them ſo ſtupid, as not to underſtand and purſue the Ways that preſerve it.

For that of *Toleration*, it is my Opinion, he does ill to diſtinguiſh it from *Liberty of Conſcience*; For if he mean the ſame Thing, it needed not have had a freſh Head with other Conſequences; nor was requiſite that I did farther conſider it.

And I am heartily ſorry, I muſt ſay, that to the End of his Anſwer he hardly fails of his uſual Way of Conſtruction: For after having made *Toleration* as ill a Thing as he could, and as ſuch, the Duke to be the *Patron* of it; He falls on with a whole Volley of hard Words, aſking the Duke, *p.* 27, 28, 29. *If he would give* Toleration *to a* Rebellious, *Aſſociating*, *Sanguinary*, *Inhumane*, *Blaſphemous*, *Murdering Conſcience*, ſuch as that of *Calviniſts*, *that Decrees Damnation without free Conditions*, *Kill'd his Maſter*, *Father and Brother*, *and that particularly uſed him ſo ill.* But this is ſo far from determining, that in ill Language it miſerably begs the Queſtion, by the Reflection of falſe and Scandalous Conſequences, upon what the Duke ſaid in favour of *Indulgence*.

Is there no ſuch Thing as *Conſcience*, becauſe it may be falſly pretended? Or ſhall a ſober and Moral Conſcience be deny'd *Indulgence*, becauſe ſome or other may, or do miſuſe it? And that He may have ſomething to think on; I aſk if thoſe Calamities were the Effects of a *Toleration*? If ſo, pray when was there one to do us ſo much Miſchief? The Difficulty, I know, he will have to find one, makes me aſk him another Queſtion: If *Eaſe* to Men in that Reſpect, were not the Way of greateſt Safety to the Publick, at leaſt, fit to be tried. I muſt ſay, this Gentle-Man takes too many Things for granted, and needs a very merciful Adverſary: One that will do leſs than not exact the uttermoſt Farthing, though he himſelf will reap where he hath not Sown, and Compel Conformity where he cannot convince. *The very Point*, he ſays, *His Grace has with ſo much Juſtice laſht the* Calviniſts *for*, and that he himſelf did but juſt now call *Inhumane* and *Blaſphemous*.

Good Nature, with all that little Prudence that falls to my Share, makes it eaſier to me to believe that a *Chriſtian Toleration* were the beſt Way to prevent the

1685. Miſchiefs that are ſaid to be the Effects of it. I ſay, by all Means *Secure the Government*; But withal, pray let us ſee if that may not be done, by ſome other and eaſier Method; It is Pity that it ſhould coſt the *Liberties or Eſtates* of ſo vaſt a People as do diſſent, and, I would hope, without ſo much as an ill Thought to the King or his Government.

But he is ſo in love with the *Chaſe*, that without any more to do, he ſends us to the *French King*, p. 29. *To take Meaſures for* England *in point of Religion*: Which is pretty well for an *Engliſhman* and a *Proteſtant*, and perhaps a *Doctor* too.

This in any Man had not been well, but in an *Engliſh Proteſtant*, with his Leave, is Impious, ſince it is to draw that *King's Severity* into Example, and render it a Prudence to be imitated here. A Notion, he has taught me to call, in him, *Atheiſtical*, becauſe it cannot be done by a *Proteſtant*, *Whoſe Conſcience*, as he ſays, *will not let him be of any, and of all Religions*. This yields little Conſolation to the *French Proteſtants*: And if he would but think well upon it, not too much to the *Engliſh Church*; For, if he ſays true, *That* Lewis *the Fourteenth does well to compel an Union of his Subjects in his own Religion*; He has recommended a Policy that goes a great Way to diſcharge the King of his Promiſe, and make us all of his: I don't know whether *Coleman*'s Letters ſay ſo much as this, that we made the Proof of the *Plot*. This may make *Roman Catholicks* amends for *Page* 27, 28, 29.

To conclude: He is ſo fond of the Inſtance, that he appeals to Crown'd Heads in General; *If a* Toleration *be not inconſiſtent with their Safety*. A Man had need be well aſſured, at leaſt as far as an *Invulnerable Conſcience*, to try his Appeal, but that I am, and therefore join Iſſue with him; ſubmitting with all my Heart, to their *Royal Evidence* in the Deciſion of the Point: But becauſe it requires more Room than agrees with the Succeſs of this Reply, in an Age that loves not length, I have choſen to make it a Diſcourſe of it ſelf, and refer him thither: The Title, *A Perſwaſive to Moderation*: And ſhall conclude this with the *Wiſe* and *Chriſtian* Judgment of King CHARLES the Firſt, in his Advice to the late King.

“ Take Heed (ſays he) of abetting any Factions, your *Partial* Adhering to any “ one Side, gains you not ſo great Advantages in ſome Men's Hearts, *Who are prone* “ *to be of their King's Religion, as it loſeth you in Others*; Who think themſelves “ and their Profeſſion, firſt Deſpiſed, and then Perſecuted by You. A *Chriſtian* “ *Toleration* often Diſſipates their Strength, whom Rougher Oppoſition Fortifies. This was the Counſel of a *Crowned Head*: The Judgment of his Adverſity: Always the Soundeſt: Reſentments could not *Blind* it, nor Revenge of Wrongs, *Precipitate* it. In which, he acted the *Chriſtian Prince*, and not the *Amilcar*.

Let us then remember his Counſel with his Afflictions, and the one the more endear the other to us; leſt we deſpiſe ſome of the beſt Fruits of the *Autumn* of his Life, to wit, his *Wiſdom and Goodneſs*, that the Guſts of Time and Troubles he lay under did not ſhake; and which he has recommended to us for a Guide in Future Times, to prevent them.

1686.

ANIMADVERSIONS on the APOLOGY of the *Clamorous Squire*, againſt the Duke of *Buckingham's* SECONDS, as Men of no Conſcience.

The INTRODUCTION.

IT *is a Judgment upon ſome Men, not only to miſtake, but to refuſe to be informed; as it is the worſt of Natures to be afraid that other Men ſhould be in the Right.*

All Diſſenters *muſt be in the Wrong*, whether they be or no: *And they muſt not mean any Thing that is Good, by good Words*, whether they do or no. *Though it*

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were that they ſhould ſay, they would not have the Government or National Church deſtroy'd, and only pray for a little Room to exerciſe their own Way quietly, and that they will pray for, and pay Tribute cheerfully to their Auſpicious Cæſar.

And why all this Unkindneſs and Injuſtice, but for fear ſuch Men of Wrath and Intereſt ſhould want a Pretence to deſtroy them? Which, in my Opinion, ſhews them ill Sons of the Church, that unwillingly *believe well of others, and had rather they were in the* Wrong *than in the* Right.

For in all the late Pamphlets againſt Liberty of Conſcience, *there's not one Word of winning one poor* Diſſenter *to the Church, no more than of Tolerating them out of the Church. But how peaceable ſoever he be, he is caſt out for a Veſſel of Wrath, good for nothing but to be* Hang'd *here, and* Damn'd *hereafter.*

It is a Melancholy Proſpect for him, but not without Inſtruction, and ſome Hope: For Extremes do the Authors of them no Good: And theſe Flaſhes *may be but a Lightning before Death, I mean, of* Severity.

It is always darkeſt before Day: Eaſe *and* Liberty of Conſcience, *for all this, may yet dawn under the Government of our Brave King.*

And who would not hope a little longer, that has ſtaid all this While? Will other Princes give better Terms in their Countries, or keep them better? Let's then be Patient and Humble, and pray God to mollify the Hearts, even of them that hate us. Vincit qui patitur. And ſo I come to the ſevere Gentleman *againſt the* Duke of BUCKINGHAM *and his* SECONDS, *for* Men of No Conſcience; *in which we ſhall have a Meaſure of his, of his own giving, and that will ſhew it to be none of the beſt.*

Animadverſions on the Apology, &c.

HE begins, Page 3, with the *Loyalty* of the *Houſe of Commons*, and the Reaſon of his Judgment, to wit, *If we conſider, Who has choſen them, and Who are choſen.* Now, no Body doubts their *Loyalty*, without this lucky Reaſon given by the *Squire*, of *Who choſe them, and Who are choſen.* The Caſe is plain, and needed not his officious Note upon the Houſe, for Spectacles to the People.

But if it be ſo, *The Diſſenters Inſolence is inſufferable in their Pleas for Liberty of Conſcience.* Which I take to be a Reflection upon that Great Aſſembly; it prejudges their Wiſdom and Goodneſs. What knows he which Way Reaſon of State may incline their Judgment; or what Motives may induce their Debates and Reſolves. Is it *Inſolence*, and that unſufferable too, for Men humbly to pray, they may have Leave to ſay their Prayers in another Way than that which is common?

If any Man has done Ill, muſt the Principle ſuffer, and the Party pay the Reckoning, eſpecially if neither be in the Fault? Here's a *Loyal* Parliament, *Ergo, A Million of People muſt be Ruin'd.* A fine *Chriſtian*, and as good a *Stateſman.* I hope, there's *Preference* of one, without *Deſtruction* of the reſt, and *Rebuke* without *Ruin.* The Diſſenter may *live*, though the Church-man only be *preferr'd.* And only let him be *preferr'd*, ſo that t'other may not be *confounded.*

He ſays, Pag. 3, 4, *Liberty of Conſcience has embroil'd three Nations in Blood, and yet the Patrons of it allow'd it not to one another*, as Preſbyterians, Independents, &c: *Nor did they to King* Charles *the Firſt, the* Church of England, *or* Roman Catholicks. He might have added the *Quakers* too, that ſuffered more Cruelties than any other Party, under them.

But I pray, How does this ſhake the Reaſonableneſs of *Liberty of Conſcience*? For, *Firſt*, That was not any Part of the ſtated Quarrel between the K. and Parliament. *Secondly*, If they that made the War, *diſown'd* it, and *deny'd* it, How were they Patrons of it? Or how did that Principle come to lay three Kingdoms in Blood? It ſeems then that *Liberty of Conſcience* muſt pay the Reckoning of the Men that are againſt it; or that becauſe thoſe Men were againſt it (and therein doubtleſs did very Ill) therefore the *Church of England* would do ill to give it. Make this good, and he ſhall be my Oracle.

But why? For Fear they ſhould be undone by giving it, becauſe they were undone that did not give it. Mighty well argued! This Gentleman bids for the firſt Doctor next A C T at *Oxford*.

You would not give it to me, that you wou'd not, and therefore why ſhould I give it to you? No ſuch Matter; Truly, I don't intend it. This is pretty *Logick!* 'tis Demonſtration, backward. But *Paſſion*, though it rules Women, it ſhould not rule in the Church. Wiſe and Good Men conſider the Right and Prudence of a Thing, to which private Paſſions are made to ſubmit.

Page 5. But the *Proteſtant Diſſenters deſerve no Liberty, becauſe in* Seventy Two *they were for Liberty with the* Papiſts, *in* Eighty *without them, and now in* Eighty Five *it is not only lawful, but neceſſary, that the* Roman Catholicks *have their Liberty too.*

Granting this to be ſo, What's that to *Liberty of Conſcience?* It only ſhews the *Partiality* of the Men, and perhaps that would have been granted him for a Word's aſking. This Proves nothing againſt the Principle, though the *Squire* upon this ſo fiercely concludes *all the Villanies in the World againſt Liberty of Conſcience.* But when he has done all he can, they were not *Diſſenters*, under Correction, that in *Eighty* proſecuted the *Roman Catholicks*, and refuſed them *Liberty*, but *Church of England-men*, and ſuch of them too, as would not allow it to ſome *Proteſtant Diſſenters*, for Fear that *Papiſts* ſhould hide themſelves amongſt them, and they therefore muſt ſwallow the moſt ſevere *Teſts* that could be fram'd to ſhew themſelves not Friends to that Communion. And, to tell Truth, and I beſeech the *Gentleman* not to take it amiſs, that I ſay, the *Diſſenters* were invited to the Share they had in Oppoſition to *Popery*, by Church-men, ay, they were for a *Comprehenſion*, to make the Church ſtand broader, the better to receive the Aſſaults of *Rome* without Hazard. And had the *Diſſenter* been more modeſt to his Miſtreſs, and not ſo Malepert and officious, he had doubtleſs been upon better Terms with her now. However, her Anger muſt not endure for ever, nor deſtroy her Servant for being too buſy or eager in the Service ſhe call'd him to.

Well, *But the Duke of* Buckingham*'s* Seconds *are Men of no Conſcience, becauſe they charge the Excluſion upon the Members of the Church of* England. This is ſo bitterly reſented, that we are told, *That an honeſt* Turk *would have ſcorn'd ſo baſe a Practice, within five Years after the Fact, and in a Caſe wherein the whole Nation knows the contrary.*

If Excluſion, or no Excluſion, be to determine the true from the falſe *Church of England-men*, as Page 7, the Propoſition will be doubly falſe; For there are Men that were not for Excluſion, that were not Members of the *Church of England*, and there are Members of the *Church of England*, that were for the Excluſion. And to this Charge in the *Reply* and the *Defence*, he gives no Anſwer but Anger, which for a Man to avoid, when the Queſtion lies upon it, and that grounded upon Matter of Fact, ſhews his Fear of Succeſs, and that, the Weakneſs of his Cauſe. But ſince the *Diſſenters* by Wholeſale are to bear the Blame, I do affirm the *Excluders* were *Conformiſts*, and are yet *Communicants of your Church*, and the greateſt Part of them upon Education and conſtant Practice too: And that this is Truth, and no Slander, read the Liſt, and 'tis a Demonſtration. Nay, I challenge the *Gentleman* to name *ſix* Perſons of all the *Excluders*, that diſſent from the Eſtabliſh'd Church.

Nor is this of Yeſterday; for if we look back, we ſhall ſee the moſt celebrated Biſhops of your Church barring the Succeſſion in the Law of the 13th and 27th of Q. *Eliz.* and when that Queen pleaded Conſcience in not aſſenting to a Law to put our King's Great-Grandmother, *Mary* Queen of *Scots* to Death, the ſame Reverend Biſhops undertook to remove the Scruple; yet nothing but, *Away with theſe Diſloyal Diſſenters.*

Own them then ingenuouſly, that they are Members of your own Church, and that their Defection began within your ſelves; and that, for all your Invectives, and turning them over now to the Diſſenters, becauſe you are aſhamed of them, they are in Communion with you ſtill, and daily *Conformiſts* to the Worſhip, and as ſuch, are admitted to the accuſtomed *Rites* and *Privileges* of your Church. Page 7. *To charge all Addreſſes, and the* Oxford *Parliament, to the Account of Diſſenters, is not wiſe, any more than true, for it is to give the greater Numbers to the Diſſenting Party, ſince it is plain, how unequal they were that fell in with that Excluding Humour in the Kingdom.*

But this is not all he has ſaid, to prevent the *Legiſlative* Goodneſs to *Diſſenters.* They muſt not have Liberty, *leſt it be charged upon the Government as a Deſign to bring in Popery and Arbitrary Power.*

I remember a Story of *Harry Martin*, that when *Cromwell* came to diſſolve the *Rump*, to juſtify his Action, among other Things, he accuſed ſome of their Members of an *Evil Life*, ſaying, *Here ſits a Drunkard, and there* (pointing to him) *ſits an Whore-maſter*; *Harry Martin* ſitting between two ſober grave Men, jogg'd them, ſaying, *Which of you Two does he mean?* The *Diſſenters* muſt be blam'd by thoſe that are Guilty. 'Tis hard to ſuffer for Faults, and be chid by them that did them.

No, 'twas the Gentlemen of that Communion that impeach'd the Prerogative, in the Declaration of *Indulgence*, and ſet the *Political Capacity of the King in Oppoſition to his National*, and to make their Buſineſs more popular, beſtowed that Comment upon it, of *a Deſign in the Court to let in Popery and Arbitrary Government.*

Upon the whole Matter, 'tis not unworthy of ſome Thought, that this Way of making *Whigs* and *Fanaticks* of all, that in every Point come not up to an Hair, though otherwiſe Men of *Virtue*, *Piety*, *Wiſdom*, and perfectly Church-men, may prove of ill Conſequence; for it narrows, where it is *Wiſdom* to enlarge, and greatens, where *Prudence* enclines to leſſen. I mean the Credit of Number.

This makes me the more admire one Expreſſion, *viz.* pag. 8, *That the Members of the* Church of England *have turn'd over to the* Diſſenters *all the Excluders, and laid the Bill of Excluſion at their Doors, and waſh'd her Hands of them, as* Pilate *did of our Saviour's Blood.* Where, beſides the falſe Politicks of making ſo many Thouſand *Diſſenters* in two Lines, and that without all Hope of Recovery, he unhappily makes the Church of *England-men cowardly Pilate*, and the Excluders to anſwer the Place of our bleſſed Saviour. A pretty Alluſion to credit the Church, and diſgrace Excluders.

This is not the happieſt Part of his *Apology*.

But I would have hoped, that a Man who ſhews not to want a Share of Wit and Expreſſion, ſhould be ſo diſingenuous, as from the Author's of the Defenſive Sheet ſaying, “ Take off the Thing that Pinches, and ſee then whether the “ *Church-men* or the *Fanaticks* and *Catholicks* will be moſt governable. To infer, *Perſecute the Church-men, beſtow the Biſhopricks and Church-Revenues amongſt the* Catholicks *and* Fanaticks, *and ſee which will be the beſt qualified, and moſt dutiful Subjects. A rare Expedient.*

May I not better ſay, a rare Conſequence? As if eaſing *Diſſenters*, and not wringing their Backs, were ſtripping the *Church*, and clothing *Diſſenters* in Velvet, than which, nothing leſs was thought of. This Incharity and Injuſtice ruin all. Such Men cannot hope to eſcape the Judgment of God, that are ſo Injurious in their Judgment to Men.

But he is angry with his Grace the Duke of *Buckingham*, for leading the Dance; and if a Dance it muſt be, it is an old Country One, at which he has been Excellent of long Time, And who would not Dance to ſuch a Fidler? But how *Tranſubſtantiation* comes to be beholding to the Duke, whoſe Concluſion excludes it utterly, of which a Boy of Seven Years Old is Judge, let the *Gentleman* conſider once more.

However, his Grace may happen to aſk this *Gentleman* once in his Life, *If he be the Man that charges him with leading the Dance to Men of* No Honour, No Conſcience, No Honeſty, and that advocates a Cauſe *of ſo much Treaſon and Impiety, as is laid to the Charge of Liberty of Conſcience.*

To the *Diſſenter's Objection*, Pag. 10. he ſays, in their Name, *That all the ill Things they have done, is becauſe there are Laws made againſt them, and that they would be quiet, if they might have their Liberty*; and tells us, *That their ill and diſloyal Practices in Queen* Elizabeth's *Time, drew the firſt Law upon them, and that was the 35th of the Queen.* But that is no Anſwer to the Objection, for they were made Dangerous, as Conventicles are now, by Suſpicion and Prevention, not that they did any ill Thing deſerving that Severity; but Church Refractorineſs, Biſhop *Whitgift* was pleaſed to Tranſlate into *Sedition*: The Old Way, *Indeed my Lord, they are Enemies to* Cæſar, *and Exalters of another King, One* JESUS. So that 'tis begging the Queſtion, to ground this Law on the Seditious Practice of the *Diſſenters*; and we are to learn when any of our Time had a *Toleration* to abuſe, or when any ſuch Thing was in being, to charge our Political, or Eccleſiaſtical Calamities upon. I only pray to be informed, I ſay, *When, Where,* and *How*? For I am intirely of his Mind, pag. 10. *That Wiſe Men will try as few Concluſions in Government* (if ſettled) *as is poſſible*; *and yet when only One Concluſion is left to be tryed,*

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But alas! the Author of this *Apology* is not contented to faſten upon an Occaſion given, and improve it with all the Aggravation of an unkind Nature, but turns *Fortune-Teller*, and reads us a Lecture by the flying of his *Jackdaw*, of our own Inſides and future Devices: A downright Divination and Enthuſiaſm, as if he had been on an Errand to *Delphos*. Hear him, pag. 11. *That we were all thunder ſtruck, dreaded a Prince we had offended, and that had ſo much Diligence and Courage to repay us, and therefore turned* Trimmers, *went to Church, took the Sacrament, gave up the Game, ſet up for Loyal: And that in this Melancholy Frame, it was his Grace found us when he publiſh'd his Eſſay, and that no meaner Perſon durſt do it, though enough follow him.*

Now the firſt Part of the Story is falſe, and the laſt ſilly and ſaucy, as well as Untrue. *I ſee Diſſenters Vertues* (as few as they are) *muſt be their Vices for a Need: Their Quietneſs is from the Stroke of Guilt, and their Conformity only Hypocriſie for Safety:* They have a fine Time of it, and are mightily oblig'd to this Gentleman's Goodneſs and Juſtice, much Good may it do them. But the Duke out of Meaſure, is made Brave in a bad Cauſe, a *Cataline* at leaſt, or if you will, a *Corah*, that is, leading them back to *Egypt* again: A mighty Charge; and but that it is not True, 'twere an Impeachable Buſineſs; and becauſe it is not, let this Gentleman take Heed of a *Scandalum Magnatum*.

But this Cry for Liberty here, is to break out with *Argyle*'s Plot in *Scotland*. This is ſhrewdly hit. Politick every bit of it. I thought *Argyle*'s *Presbyterians* and Liberty had not agreed ſo well together: I have heard ſuch Folks hold as ill an Opinion of it, as this *Gentleman*, for his Ears.

But beſides all this, he tells us, *Our Time is ſhort, we muſt in pure Deſpair do Feats; and what are they but to maul and diſgrace the Church Party at any Rate?* But if they will give us as good Quarter as they have receiv'd from the three or four *Pamphlets* for Liberty, I dare make the Bargain, that the *Diſſenters* ſhall look no farther after Biſhopricks, nor Church-Livings, and I would to God it might reſt there.

What a Stir is here, that Men *pray to be quiet*? O! but we know you won't be quiet, and therefore you ſhan't be quiet: There is nothing ſo idle, as being very Cunning, and making every Thing a Plot. So *Tacitus* makes *Tiberius* to have a deep one, *in going to the Houſe of Office:* To be ſure it was a neceſſary one.

His Concluſion is hard upon us, that Advocate, the Cauſe of tender Conſciences, ſaying, *We are Men of no Honour, no Conſcience, nor Honeſty*, but leaves the Proof to be underſtood.

Certainly he cannot have too much of thoſe good Qualities, that advocates *Tertullus*-like, againſt tender Conſciences, and to give him his Due, he is ſenſible of it; for he preſently acknowledges *his Sharpneſs*, but excuſes it with the Baſeneſs of thoſe that *dare affirm the Excluders were Church of* England-men. But for all that, it falls out to be true, and nothing but *Truth* pinches any Body.

He concludes in Defence of the *Church of England's* Severity, and ſays, *Tell me how Chriſt can be Head of oppoſite Bodies?* But what then? Muſt you perſecute where your Head forbids it? Though he is not Head of oppoſite Bodies, he does not deſtroy the Bodies of which he is not Head. But what does this Man think of an oppoſite Head and Body, the Head of one Mind, and the Body of another? An Head and no Member. *Riddle me, Riddle me, What's this?*

He bids us, *Conſider this following Place of Scripture, and bleſs the World with a Comment*, Rev. 11. 20.

Notwithſtanding I have a few Things againſt thee, becauſe thou ſuffereſt (or tolerateſt) *that Woman,* Jezebel, *which calleth her ſelf a Propheteſs,* (a godly Woman) *to teach and ſeduce my Servants to commit Fornication, and to eat Things ſacrificed to Idols. Now,* ſays he, *I would fain know how long Toleration has been a Chriſtian Virtue,* Rev. 11.

By this, never truſt me, one would think him a Divine, every Inch of him, that can ſo cleverly take *Not Tolerating* IN *Communion*, for *Not Tolerating* OUT *of Communion*.

But is this the *Diſſenters* Caſe? Have they aſk'd for the Churches, or do they uſurp the Pulpits? Or out of your Communion either, do they teach the Uſe of *Fornication* and *Idolatrous Food*? What Stuff is this for a Man of ſome Wit and Words? Beſides, *Jezebel* was a *Perſecutor*, and believ'd a *Whore*, which, with all the Manners I have, I would fain know to whoſe Church it is the moſt Part of our *Engliſh Jezebel*'s go?

For his Query, *How long Toleration has been a Chriſtian Virtue*? 'Tis plain, ever ſince Chriſt came, *That bid the Tares ſhould grow with the Wheat 'till the Harveſt*, which his own bleſſed Comment ſays, *Is the End of the World*, where I ſhould be glad to meet this Gentleman, upon my Word. 'Till then, I would fain have him and his Friends let us alone, and then do their Worſt.

> Luke 9. 54, 55, 56, *They ſaid, Lord, wilt thou that we command that Fire come down from Heaven, and conſume them, even as* Elias *did? But Jeſus turned about, and rebuked them, and ſaid, Ye know not what Spirit ye are of: For the Son of Man is not come to deſtroy Men's Lives, but to ſave them.*

An Expoſition upon which, becauſe the Queſtion is perfectly in the Text, is humbly begg'd,

Of His, to Command,

With Liberty *of* Conſcience.

A PERSWASIVE to Moderation to *Church-Diſſenters*, in Prudence and Conſcience: *Humbly ſubmitted to the* KING *and His Great Council.*

1686.

The EPISTLE.

HAVING of late Time obſerv'd the *Heat*, *Averſion* and *Scorn* with which ſome Men have treated all Thoughts of Eaſe to *Church Diſſenters*, I confeſs I had a more than ordinary Curioſity to examine the Grounds thoſe Gentlemen went upon: For I could not tell how to think Moderation ſhould be a Vice, where Chriſtianity was a Virtue, when the Great Doctor of that Religion commands, that *Our Moderaton be known unto all Men*; and why? *For the Lord is at Hand*: And what to do? but to judge our *Rancor*, and retaliate and puniſh our *Bitterneſs* of Spirit. And, to ſay true, 'tis a ſevere Reflection we draw upon our ſelves, that though *Pagan Emperors* could endure the *Addreſſes* of *Primitive Chriſtians*, and *Chriſtian Cæſars* receive the *Apologies* of *Infidels*, for Indulgence, yet it ſhould be thought, of ſome Men, an Offence to ſeek it, or have it of a Chriſtian Prince, whoſe Intereſt I dare ſay it is, and who himſelf ſo lately wanted it: But the Conſideration of the Reaſon of this Offence, will increaſe our Admiration; for they tell us, *'tis dangerous to the Prince to ſuffer it*, while the Prince is himſelf a *Diſſenter*: This Difficulty is beyond all Skill to remove, that it ſhould be againſt the Intereſt of a *Diſſenting* Prince to indulge *Diſſent*. For though it will be granted there are Diſſenters on differing Principles from thoſe of the Prince, yet they are ſtill Diſſenters, and *Diſſent* being the Prince's Intereſt, it will naturally follow, that thoſe Diſſenters are in the Intereſt of the Prince, whether they think on it or no.

Intereſt will not lye: Men embark'd in the ſame Veſſel, ſeek the Safety of the *Whole* in their *Own*, whatever other Differences they may have. And *Self-Safety* is the higheſt worldly Security a Prince can have; for though all Parties would rejoyce their own Principles prevailed, yet every one is more ſolicitous about it's own Safety, than the other's Verity. Wherefore it cannot be unwiſe, by the Security of All, to make it the Intereſt as well as Duty of All, to advance that of the Publick.

1686. Angry Things, then, ſet aſide, As Matters now are, *What is beſt to be done?* This I take to be the Wiſe Man's Queſtion, as to conſider and anſwer it, will be his Buſineſs. *Moderation* is a Chriſtian Duty, and it has ever been the Prudent Man's Practice. For thoſe *Governments* that have uſed it in their Conduct, have ſucceeded beſt in all Ages.

I remember it is made in *Livy* the Wiſdom of the *Romans*, that they relaxed their Hand to the *Privernates*, and thereby made them moſt faithful to their Intereſt. And it prevailed ſo much with the *Petilians*, that they would endure any Extremity from *Hannibal*, rather than deſert their Friendſhip, even then, when the *Romans* diſcharged their Fidelity, and ſent them the Deſpair of knowing they could not relieve them. So did one Act of *Humanity* overcome the *Faliſci* above Arms: Which confirms that noble Saying of *Seneca*, *Mitius imperanti Melius paretur*, the mildeſt Conduct is beſt obeyed. A Truth Celebrated by *Grotius* and *Campanella*: Practiſed, doubtleſs, by the braveſt Princes: For CYRUS exceeded, when he built the Jews a Temple, and himſelf no Jew: ALEXANDER aſtoniſhed the Princes of his Train with the profound Veneration he paid the High Prieſt of that People: And AUGUSTUS was ſo far from ſuppreſſing the *Jewiſh Worſhip*, that he ſent *Hecatombs* to *Jeruſalem* to increaſe their Devotion. *Moderation* fill'd the Reigns of the moſt Renowned *Cæſars*: And Story ſays, they were *Neros* and *Caligulas* that loved Cruelty.

But others tell us that Diſſenters are moſtly *Antimonarchical*, and ſo not to be indulged, and that the Agreement of the Church of *England* and *Rome* in *Monarchy* and *Hierarchy*, with their Nearneſs in other Things ſhould oblige her to grant the *Roman* Catholicks a ſpecial Eaſe, excluſive of the other Diſſenters. But with the Leave of thoſe Worthy Gentlemen, I would ſay, no Body is againſt that which is for him: And that the Averſion apprehended to be in ſome againſt the *Monarchy*, rather comes from Intereſt than Principle: For Governments were never deſtroy'd by the Intereſts they preſerve.

In the next Place, it is as plain, that there is a *Fundamental* Difference between thoſe Churches in Religion and Intereſt. In *Religion*, it appears by a Compariſon of the *Thirty Nine Articles* with the Doctrine of the *Council* of *Trent*. In *Intereſt*, they differ; Fundamentally, becauſe our Church is in the Actual Poſſeſſion of the Churches and Livings that the other Church claims. What better Mixture then can theſe two Churches make than that of *Iron* and *Clay*? Nor do I think it well judged, or wiſe, in any that pretend to be Sons of the Church of *England*, to ſeek an Accommodation from the Topick of *Affinity*, ſince 'tis that ſome of her Diſſenters have always objected, and ſhe as conſtantly deny'd to be true.

I ſay, this Way of Reconciling or Indulging *Roman Catholicks* ſtumbles far greater Numbers of People of nearer Creeds, and gives the Church of *England* the Lye. But ſuppoſe the Trick took, and they only of all Diſſenters had Indulgence, yet Their *Paucity* conſidered, I am ſure, a Pair of Sir *Kenelm Digby*'s Breeches would ſet with as good a Grace upon the late Lord *Rocheſter*'s Dwarf. Upon the whole Matter, Let Men have *Eaſe*, and they will keep it; For thoſe that might plot to get it, would *not plot to loſe it*. Men love the Bridge they need and paſs: And that Prince who has his People faſt by Intereſt, holds them by the ſtrongeſt human Tye; for other Courſes have failed as often as they have been tried. Let us then once try a True Liberty: Never did the Circumſtances of any Kingdom lye more open and fair to ſo bleſſed an Accommodation than we do at this Time.

But we are told, *The King has promiſed to maintain the Church of England*: I grant it: But if the *Church of England* claims the *King's Promiſe of Protection*, her *Diſſenters* cannot forget *That* of his *Clemency*: And as they were both great, and admirably diſtinguiſhed, ſo by no Means are they inconſiſtent or impracticable.

Will not his Juſtice let him be wanting in the *One*? And can his Greatneſs of Mind let him leave the *Other* behind him in the Storm, *unpity'd* and *unhelp'd*? Pardon me, we have not to do with an inſenſible Prince, but one that has been *Touch'd with our Infirmities*: More than any Body fit to judge our Cauſe, by the Share he once had in it. Who ſhould give *Eaſe like the Prince that has wanted it*? To ſuffer for his own Conſcience, looked Great; but to deliver other Men's, were Glorious. It is a Sort of paying the Vows of his Adverſity, and it cannot therefore be done by any one elſe, with ſo much *Juſtice* and *Example*.

Far be it from me to ſolicite any Thing in Diminution of the Juſt Rights of the *Church of England*: Let her reſt protected where ſhe is. But I hope, none will be thought to intend her Wrong, for refuſing to underſtand the *King's Promiſe* to her, in a *Ruinous Senſe* to all Others; and I am ſure ſhe would underſtand her own Intereſt better, if ſhe were of the ſame Mind. For it is morally impoſſible that a *Conſcientious Prince* can be thought to have ty'd himſelf to compel others to a Communion, that himſelf cannot tell how to be of; or that any thing can oblige him to ſhake the Firmneſs of thoſe he has confirmed by his own *Royal Example*.

Having then ſo Illuſtrious an Inſtance of *Integrity*, as the Hazard of the Loſs of *Three Crowns* for *Conſcience*. Let it at leaſt excuſe Diſſenters *Conſtancy*, and provoke the Friends of the *Succeſſion* to *Moderation*, that no Man may loſe his *Birth-Right* for his *Perſwaſion*, and us to live *Dutifully*, and ſo *Peaceably* under our own Vine, and under our own Fig-Tree, with *Glory to God on High*, to the *King Honour*, and *Good-will to all Men*.

A PERSWASIVE to *Moderation*, &c.

MOderation, the Subject of this Diſcourſe, is in plainer *Engliſh*, *Liberty of Conſcience to* Church *Diſſenters*: A Cauſe I have, with all Humility, undertaken to plead, againſt the Prejudices of the Times.

That there is ſuch a Thing as *Conſcience*, and the *Liberty* of it, in Reference to *Faith* and *Worſhip* towards God, muſt not be denied, even by thoſe, that are moſt ſcandal'd at the *Ill* Uſe ſome ſeem to have made of ſuch Pretences. But to ſettle the Terms: By *Conſcience*, I underſtand *the Apprehenſion and Perſwaſion a Man has of his Duty to God*: By *Liberty of Conſcience*, I mean, *A Free and Open Profeſſion and Exerciſe of that Duty*; eſpecially in *Worſhip*: But I always premiſe this *Conſcience* to keep within the Bounds of *Morality*, and that it be neither *Frantick* nor *Miſchievous*, but a *Good Subject*, a *Good Child*, a *Good Servant*, in all the Affairs of Life: As exact to yield to *Cæſar* the Things that are *Cæſar's*, as jealous of withholding from *God* the Thing that is *God's*.

In brief, he that acknowledges the civil *Government* under which he lives, and that maintains no Principle hurtful to his Neighbour in his Civil Property.

For he that in any Thing violates his Duty to theſe Relations, cannot be ſaid to obſerve it to God, who ought to have his Tribute out of it. Such do not reject their *Prince*, *Parent*, *Maſter* or *Neighbour*, but God who enjoyns that Duty to them. Thoſe Pathetick Words of Chriſt will naturally enough reach the Caſe, *In that ye did it not to them, ye did it not to me*; for Duty to ſuch Relations hath a Divine Stamp: And Divine Right runs through more Things of the World, and Acts of our Lives, than we are aware of: And Sacrilege may be committed againſt more than the Church. Nor will a Dedication to God, of the Robbery from Man, expiate the Guilt of Diſobedience: For though Zeal could turn *Goſſip* to Theft, his Altars would renounce the Sacrifice.

The *Conſcience* then that I ſtate, and the *Liberty* I pray, carrying ſo great a *Salvo* and Deference to publick and private Relations, no ill Deſign can, with any Juſtice, be fix'd upon the Author, or Reflection upon the Subject, which by this Time, I think, I may venture to call a *Toleration*.

But to this ſo much craved, as well as needed, *Toleration*, I meet with two Objections of weight, the ſolving of which will make Way for it in this Kingdom. And the firſt is a Diſbelief of the Poſſibility of the Thing. *Toleration of Diſſenting Worſhips from that eſtabliſh'd, is not practicable* (ſay ſome) *without Danger to the State, with which it is interwoven*. This is Political. The other Objection is, *That admitting Diſſenters to be in the Wrong, (which is always premiſed by the National Church) ſuch Latitude were the Way to keep up the Diſ-union, and inſtead of compelling them into a better Way, leave them in the Poſſeſſion and Purſuit of their old Errors*, This is *Religious*. I think I have given the Objections fairly, 'twill be my next Buſineſs to anſwer them as fully.

The Strength of the firſt Objection againſt this Liberty, is the *Danger* ſuggeſted to the *State*; the Reaſon is, the National Form being *interwoven* with the Frame of the Government. But this ſeems to me only ſaid, and not only (with Submiſſion) not prov'd, but not true: For the Eſtabliſh'd Religion and Worſhip are no other Ways interwoven with the Government, than that the Government makes

1686. Profeſſion of them, and by divers Laws has made them the *Currant Religion*, and required all the Members of the State to conform to it.

This is nothing but what may as well be done by the Government, for any other Perſwaſion, as that. 'Tis true, 'tis not eaſy to change an Eſtabliſhed Religion, nor is that the Queſtion we are upon; but *State Religions* have been chang'd without the Change of the *States*. We ſee this in the Governments of *Germany* and *Denmark* upon the *Reformation*: But more clearly and near our ſelves, in the Caſe of *Henry the Eighth*, *Edward the Sixth*, *Queen Mary* and *Elizabeth*; for the Monarchy *ſtood*, the Family *remained* and *ſucceeded* under all the Revolutions of State-Religion, which could not have been, had the Propoſition been generally true.

The Change of Religion then, does not *neceſſarily* change the Government, or alter the State; and if ſo, *a fortiori*, Indulgence of Church-Diſſenters, does not *neceſſarily* hazard a Change of the State, where the preſent State-Religion or Church remains the ſame; for That I premiſe.

Some may ſay, *That it were more facile to change from one National Religion to another, than to maintain the Monarchy and Church, againſt the Ambition and Faction of divers Diſſenting Parties.* But this is improbable at leaſt. For it were to ſay, That it is an eaſier Thing to change a whole Kingdom, than with the Sovereign Power, followed with *Armies*, *Navies*, *Judges*, *Clergy*, and all the *Conformiſts* of the Kingdom, to ſecure the Government from the Ambition and Faction of *Diſſenters*, as differing in their Intereſts within themſelves, as in their Perſwaſions; and were they united, have neither Power to awe, nor Rewards to allure to their Party. They can only be formidable, when headed by the Sovereign. They may ſtop a *Gap*, or make, by his *Acceſſion*, a Ballance: Otherwiſe, 'till 'tis harder to fight broken and divided Troops, than an entire Body of an Army, it will be always *eaſier* to maintain the Government under a Toleration of Diſſenters, than in a total Change of Religion, and even then it ſelf has not fail'd to have been preſerved. But whether it be more or leſs eaſy, is not our Point; if they are many, the Danger is of Exaſperating, not of making them eaſy; for the Force of our Queſtion is, Whether ſuch Indulgence be ſafe to the State? And here we have the firſt and laſt, the beſt and greateſt Evidence for us, which is *Fact* and *Experience*, the Journal and Reſolves of Time, and Treaſure of the Sage.

For, *Firſt*, The *Jews*, that had moſt to ſay for their Religion, and whoſe Religion was *Twin* to their State, (both being joined, and ſent with Wonders from Heaven) *Indulged* Strangers in their Religious Diſſents. They required but the Belief of the *Noachical* Principles, which were common to the World: No *Idolater*, and but a *Moral Man*, and he had his *Liberty*, ay, and ſome *Privileges* too, for he had an Apartment in the Temple, and this without Danger to the Government. Thus *Maimonides*, and others of their own Rabbies, and *Grotius* out of them.

The *Wiſdom* of the *Gentiles* was very admirable in this, that though they had many Sects of Philoſophers among them, each diſſenting from the other in their Principles, as well as Diſcipline, and that not only in Phyſical Things, but Points *Metaphyſical*, in which ſome of the Fathers were not *free*, the School-men *deeply engaged*, and our preſent Academies but too much *perplexed*; yet they *indulged* them and the beſt Livers with ſingular Kindneſs: The greateſt Stateſmen and Captains often becoming *Patrons* of the Sects they beſt affected, honouring their *Readings* with their Preſence and Applauſe. So far were thoſe Ages, which we have made as the Original of Wiſdom and Politeneſs, from thinking *Toleration* an Error of State, or dangerous to the Government. Thus *Plutarch*, *Strabo*, *Laertius*, and others.

To theſe Inſtances I may add the Latitude of Old *Rome*, that had almoſt as many Deities as Houſes: For *Varro* tells us of no leſs than *Thirty Thouſand* ſeveral *Sacra*, or Religious Rites among her People, and yet without a Quarrel: Unhappy Fate of *Chriſtianity!* the beſt of Religions, and yet her Profeſſors maintain leſs Charity than Idolaters, while it ſhould be peculiar to them. I fear, it ſhews us to have but little of it at Heart.

But nearer Home, and in our own Time, we ſee the Effects of a diſcreet *Indulgence*, even to Emulation. *Holland*, that *Bog* of the World, neither Sea nor dry Land, now the *Rival* of talleſt Monarchs; not by *Conqueſts*, *Marriages*, or Acceſſion of *Royal Blood*, the uſual Ways to Empire, but by her own ſuperlative *Clemency* and *Induſtry*; for the one was the Effect of the other: She cheriſhed her People, whatſoever were their *Opinions*, as the reaſonable Stock of the Country, the Heads and Hands of her Trade and Wealth; and making them eaſy in the main Point, their *Conſcience*, ſhe became Great by them; This made her fill with *People*, and they filled her with *Riches* and *Strength*.

And if it ſhould be ſaid, *She is upon her Declenſion for all that.* I anſwer, All States muſt know it, nothing is here *Immortal.* Where are the *Babylonian*, *Perſian*, and *Grecian* Empires? And are not *Lacedæmon*, *Athens*, *Rome* and *Carthage* gone before her? Kingdoms and Commonwealths have their *Births* and *Growths*, their *Declenſions* and *Deaths*, as well as private Families and Perſons; But 'tis owing neither to the *Armies* of *France*, nor *Navies* of *England*, but her own *Domeſtick* Troubles.

Seventy Two ſticks in her Bones yet: The growing Power of the Prince of *Orange*, muſt, in ſome Degree, be an *Ebb* to that State's Strength; for they are not ſo unanimous and vigorous in their Intereſt as formerly: But were they ſecure againſt the Danger of their own Ambition and Jealouſy, any Body might inſure their Glory at *five per Cent.*. But ſome of their greateſt Men apprehending they are in their *Climacterical Juncture*, give up the Ghoſt, and care not, if they muſt fall, by what Hand it is.

Others chuſe a *Stranger*, and think one afar off will give the beſt Terms, and leaſt annoy them: Whilſt a conſiderable Party have choſen a *Domeſtick* Prince, *Kin* to their early Succeſſes by the *Fore-father's Side* (the Gallantry of his Anceſtors) And that his own Greatneſs and Security are wrapt up in theirs, and therefore modeſtly hope to find their Account in his Proſperity. But this is a Kind of Digreſſion, only before I leave it, I dare venture to add, that if the Prince of *Orange* changes not the Policies of that State, he will not change her Fortune, and he will mightily add to his own.

But perhaps I ſhall be told, *That no Body doubts that* Toleration *is an* agreeable *Thing to a Commonwealth, where every one thinks he has a Share in the Government; ay, that the one is the Conſequence of the other, and therefore moſt carefully to be avoided by all Monarchical States.* This indeed were ſhrewdly to the Purpoſe, in *England*, if it were but true. But I don't ſee how there can be one true Reaſon advanc'd in Favour of this Objection: *Monarchies*, as well as *Commonwealths*, ſubſiſting by the Preſervation of the People under them.

But, *Firſt*, if this were true, it would follow, by the *Rule of Contraries*, that a *Republick* could not ſubſiſt with *Unity* and *Hierarchy*, which is *Monarchy* in the Church; but it muſt, from ſuch *Monarchy* in *Church*, come to *Monarchy* in *State* too. But *Venice*, *Genoa*, *Lucca*, ſeven of the *Cantons* of *Switzerland*, (and *Rome* her ſelf, for ſhe is an *Ariſtocracy*) all under the loftieſt *Hierarchy* in Church, and where is no *Toleration*, ſhew in Fact, that the contrary is true.

But, *Secondly*, This Objection makes a Commonwealth the better Government of the Two, and ſo overthrows the Thing it would eſtabliſh. This is effectually done, if I know any thing, ſince a Commonwealth is hereby rendred a more copious, powerful and beneficial Government to Mankind, and is made better to anſwer Contingencies and Emergencies of State, becauſe this ſubſiſts *either* Way, but *Monarchy* not, if the Objection be true. The one proſpers by *Union* in Worſhip and Diſcipline, and by *Toleration* of Diſſenting Churches from the National. The other only by an *Univerſal Conformity* to a National Church. I ſay, this makes *Monarchy* (in it ſelf, doubtleſs, an admirable Government) *leſs Powerful*, *leſs Extended*, *leſs Propitious*, and finally *leſs Safe* to the People under it, than a *Commonwealth*; In that *no Security* is left to *Monarchy* under Diverſity of Worſhips, which yet no Man can defend or forbid, but may often arrive, as it hath in *England*, more than five Times, in the Two Laſt Ages. And truly 'tis natural for Men to chuſe to ſettle where they may be ſafeſt from the *Power* and *Miſchief* of ſuch Accidents of State.

Upon the whole Matter, it is to reflect the *laſt Miſchief* upon *Monarchy*, the worſt Enemies it has could hope to diſgrace, or endanger it by; ſince it is to tell the People under it, that they muſt either *conform*, or be *deſtroy'd*, or to ſave themſelves, turn *Hypocrites*, or *change* the Frame of the Government they live under. A Perplexity both to *Monarch* and *People*, that nothing can be greater, but the Comfort of knowing the Objection is *Falſe*. And that which ought to make every reaſonable Man of this Opinion, is the Cloud of Witneſſes that almoſt every Age of *Monarchy* affords us.

I will begin with that of *Iſrael*, the moſt exact and ſacred Pattern of *Monarchy*, begun by a valiant Man, tranſlated to the beſt, and improv'd by the wiſeſt of Kings, whoſe Miniſters were neither *Fools*, nor *Fanaticks*: Here we ſhall find Proviſion for Diſſenters: Their *Proſelyti Domicilii* were ſo far from being compelled to their National Rites, that they were expreſly forbid to obſerve them. Such were the *Egyptians* that came with them out of *Egypt*, the *Gibeonites* and *Canaanites*, a great People, that after their ſeveral Forms, worſhipt in an *Apartment* of the ſame Temple. The *Jews* with a Liturgy, they without one: The *Jews* had *Prieſts*, but theſe none: The *Jews* had Variety of Oblations, theſe People burnt Offerings only. All that was required of them was the natural Religion of *Noah*, in which the Acknowledgment and Worſhip of the true God, was, and it ſtill ought to be, the main Point; nay, ſo far were they from Coercive Conformity, that they did not ſo much as oblige them to obſerve their *Sabbath*, though one of the Ten Commandments: *Grotius* and *Selden* ſay more. Certainly this was great Indulgence, ſince ſo unſuitable an Uſage lookt like *prophaning* their Devotion, and a common *Nuſance* to their National Religion. One would think by this, that their Care lay on the Side of preſerving their Cult from the *Touch* or *Acceſſion* of Diſſenters, and not of *forcing* them, by *undoing* Penalties, to conform. This muſt needs be evident: For if God's *Religion* and *Monarchy* (for ſo we are taught to believe it) did not, and would not, at a Time when Religion lay *leſs* in the Mind, and *more* in Ceremony, compel Conformity from Diſſenters, we hope we have got the beſt Preſidents on our ſide.

But if this Inſtance be of moſt Authority, we have another very exemplary, and to our Point Pertinent; for it ſhews what *Monarchy* may do: It is yielded us from the famous Story of *Mordecai*. He, with his *Jews*, were in a bad plight with the King *Ahaſuerus*, by the ill Offices *Haman* did them: The Arguments he uſed were drawn from the common Topicks of *Faction* and *Sedition*, *That they were an odd and dangerous People*, *under differing* Laws *of their own, and refuſed Obedience to his*; So denying his *Supremacy*. Diſſenters with a witneſs: Things moſt tender to any Government.

The King thus incenſed, commands the Laws to be put in Execution, and decrees the Ruin of *Mordecai* with all the *Jews*: But the King is timely intreated, his Heart ſoftens, the Decree is revok'd, and *Mordecai* and his Friends ſaved. The Conſequence was, as extream Joy to the *Jews*, ſo Peace and Bleſſings to the King. And that which heightens the Example, is the *Greatneſs* and *Infidelity* of the Prince: Had the Inſtance been in a *Jew*, it might have been placed to his *greater Light*, or *Piety*: In a petty Prince, to the *Paucity* or *Intireneſs* of his Territories: But that an *Heathen*, and King of One Hundred and ſeven and twenty Provinces, ſhould *throughout* his vaſt Dominions not fear, but *practiſe Toleration* with good Succeſs, has ſomething admirable in it.

If we pleaſe to remember the Tranquility, and Succeſs of thoſe Heathen *Roman* Emperours, that allowed *Indulgence*; that *Auguſtus* ſent *Hecatombs* to *Jeruſalem*, and the wiſeſt honoured the *Jews*, and at leaſt ſpared the divers Sects of *Chriſtians*, it will certainly oblige us to think, that Princes, whoſe Religions are *nearer of kin*, to thoſe of the Diſſenters of our Times, may not unreaſonably hope for quiet from a diſcreet Toleration, eſpecially when there is nothing peculiar in *Chriſtianity* to render Princes unſafe in ſuch an *Indulgence*. The admirable Prudence of the Emperour *Jovianus*, in a quite contrary Method to thoſe of the Reigns of his Predeceſſors, ſettled the moſt *Imbroiled* Time of the Chriſtian World, *almoſt to a Miracle*; for though he found the Heats of the *Arrians* and *Orthodox* carried to a barbarous Height, (to ſay nothing of the *Novatians*, and other diſſenting Intereſts) the Emperour eſteeming thoſe Calamities the Effect of Coercing Conformity to the Prince's or State's Religion, and that this Courſe did not only waſte *Chriſtians*, but expoſe *Chriſtians* to the Scorn of *Heathens*, and ſo ſcandal thoſe whom they ſhould convert, he reſolutely declared, *That he would have none* moleſted *for the different Exerciſe of their Religious Worſhip*; which (and that in a trice (for he reigned but ſeven Months) calm'd the impetuous Storms of Diſſention, and reduced the Empire, before agitated with the moſt uncharitable Conteſts) to a wonderful *Security* and *Peace*; Thus a *kindly Amity* brought a *Civil Unity* to the *State*, which endeavours for a forc'd Unity never did to the Church, but had formerly filled the Government with incomparable *Miſeries*, as well as the Church with Incharity: And which is ſad, I muſt needs ſay, that thoſe *Leaders* of the *Church* that ſhould have been the *Teachers* and *Examples* of Peace, in ſo ſingular a Juncture of the *Churches* ferment, did, more than any, *blow the Trumpet*, and *kindle the*

Fire of Diviſion. So dangerous is it to *Super-fine* upon the Text, and then *Impoſe* it upon Penalty, for Faith.

Valentinian the Emperour (we are told by *Socrates Scholaſticus) was a great Honourer of thoſe that favoured his own Faith; but ſo, as he moleſted not the* Arrians *at all.* And *Marcellinus* farther adds in his Honour, *That he was much Renown'd for his Moderate Carriage during his Reign; inſomuch, that amongſt ſundry Sects of Religion, he troubled no Man for his Conſcience, impoſing neither This nor That to be obſerved; much leſs, with menacing Edicts and Injunctions, did he* compel *others, his Subjects, to bow the Neck, or* conform *to that which himſelf Worſhipped, but left ſuch Points as clear and untoucht as he found them.*

Gratianus, and *Theodoſius* the Great, *Indulg'd* divers Sorts of *Chriſtians*; but the *Novatians* of all the Diſſenters were prefer'd: Which was ſo far from *Inſecuring*, that it preſerv'd the *Tranquility* of the *Empire.* Nor till the Time of *Celeſtine* Biſhop of *Rome*, were the *Novatians* diſturbed; And the *Perſecution* of them, and the Aſſumption of the *ſecular Power*, began much at the ſame Time. But the *Novatians* at *Conſtantinople* were not dealt withal; for the *Greek* Biſhops continued to permit them the quiet Enjoyment of their diſſenting Aſſemblies; as *Socrates* tells us in his fifth and ſeventh Books of Eccleſiaſtical Story.

I ſhall deſcend nearer our own Times; for notwithſtanding no Age has been more furiouſly moved, than that which *Jovianus* found, and therefore the Experiment of Indulgence *was never better made*, yet to ſpeak more in View of this Time of Day, we find our Contemporaries, of remoter Judgments in Religion, under no manner of Difficulty in this Point. The *Grand Seignior, Great Mogul, Czars* of *Muſcovia, King* of *Perſia*; the Great *Monarchs* of the *Eaſt* have *long allow'd and proſper'd with a Toleration:* And who does not know that this gave Great *Tamerlane* his mighty Victories? In theſe Weſtern Countries we ſee the ſame Thing.

Cardinal d'Oſſat in his 92d Letter to *Villeroy*, Secretary to *Henry* the Fourth of *France*, gives us Doctrine and Example for the Subject in hand; "Beſides (ſays he) " that Neceſſity has no Law, be it in what Caſe it will; our *Lord Jeſus Chriſt* in" ſtructs us by his Goſpel, *To let the Tares alone, leſt removing them may endanger* " *the Wheat.* That other *Catholick* Princes have allow'd it without *Rebuke.* That " particularly the Duke of *Savoy*, who (as great a Zealot as he would be thought " for the Catholick Religion) Tolerates the Hereticks in three of his Provinces, " namely, *Angroyne, Lucerne* and *Perone.* That the King of *Poland* does as much, " not only in *Sweedland*, but in *Poland* it ſelf. That all the Princes of the *Auſtrian* " Family, that are celebrated as Pillars of the *Catholick Church*, do the like, not " only in the Towns of the Empire, but in their proper Territories, as in *Auſtria* " it ſelf, from whence they take the Name of their Honour. In *Hungary, Bohe-* " *mia, Moravia, Luſatia, Stirria, Camiolia* and *Croatia* the like. That *Charles* the " Fifth, Father of the King of *Spain*, was the Perſon that taught the King of " *France*, and other *Princes*, how to yield to ſuch Emergencies. That his Son, the " preſent King of *Spain*, who is eſteemed *Arch-Catholick*, and that is, as the *Atlas* " of the *Catholick Church, Tolerates* notwithſtanding, at this Day, in his Kingdoms " of *Valentia* and *Granada*, the *Moors* themſelves in their *Mahometiſm*, and has " offered to thoſe of *Zealand, Holland*, and other *Hereticks* of the Low Countries, " the *free Exerciſe* of their pretended Religion, ſo that they will but *acknowledge* " and *Obey* him in *Civil Matters.* It was of thoſe Letters of this extraordinary Man, for ſo he was (whether we regard him in his Eccleſiaſtical Dignity, or his greater Chriſtian and Civil Prudence) that the great Lord *Fulkland* ſaid, *A Miniſter of State ſhould no more be without* Cardinal d' Oſſat's *Letters, than a Parſon without his Bible.* And indeed, if we look into *France*, we ſhall find the Indulgence of thoſe Proteſtants, hath been a flouriſhing to that Kingdom, as their *Arms* a Succour to their King. 'Tis true, that ſince they helpt the Miniſters of his Greatneſs to Succeſs, that haughty Monarch has chang'd his Meaſures, and reſolves their Conformity to his own Religion, or their Ruin; but no Man can give another Reaſon for it, than that he thinks it for his Turn to pleaſe that Part of his own Church, which are the preſent neceſſary and unwearied Inſtruments of his abſolute Glory. But let us ſee the End of this Conduct, it will require more Time to approve the Experiment.

As it was the Royal Saying of *Stephen, King of Poland*, That he was a *King of* Men, *and not of* Conſcience; *a Commander of* Bodies, *and not of* Souls. So we ſee a *Toleration* has been practiſed in that Country of a long Time, with no ill Succeſs to the State; the Cities of *Cracovia, Racovia*, and many other Towns of *Note*,

1686. *Note*, almoſt wholly diſſenting from the common *Religion of the Kingdom*, which is *Roman Catholick*, as the others are *Socinian* and *Calviniſt*, mighty oppoſite to that, as well as to themſelves.

The King of *Denmark*, in his large Town of *Altona*, but about a Mile from *Hamburgh*, and therefore called ſo, that is, *All-to-near*, is a pregnant Proof to our Point. For though his Seat be ſo remote from that Place, another ſtrong and inſinuating State ſo near, yet under his *Indulgence* of divers Perſwaſions, they enjoy their *Peace*, and he that *Security*, that he is not upon better Terms in any of his more *immediate* and *Uniform* Dominions. I leave it to the thinking Reader, if it be not much owing to this *Freedom*, and if a contrary Courſe were not the Way for him to furniſh his Neighbours with Means to Depopulate that Place, or make it uneaſie and chargeable to him to keep?

If we look into other Parts of *Germany*, where we find a Stout and Warlike People, fierce for the Thing they opine, or believe, we ſhall find, the Prince *Palatine* of the *Rhine* has been ſafe, and more potent by his *Indulgence*, witneſs his *Improvements* at *Manheim*: And as (believe me) he acted the Prince to his People in other Things, ſo in this to the Empire; for he made bold with the Conſtitution of it in the Latitude he gave his Subjects in this Affair.

The *Elector* of *Brandenburg* is himſelf a *Calviniſt*, his People moſtly *Lutheran*, yet in Part of his *Dominions*, the *Roman Catholicks* enjoy their Churches quietly.

The Duke of *Newburg*, and a *ſtrict Roman Catholick*, Brother-in Law to the preſent Emperor, in his Province of *Juliers*, has, not only at *Dewsburg*, *Mulheim*, and other Places, but in *Duſeldorp* it ſelf, where the Court reſides, *Lutheran*, and *Calviniſt*, as well as *Roman Catholick*, Aſſemblies.

The Elector of *Saxony*, by Religion a *Lutheran*, in his City of *Budiſſin*, has both *Lutherans* and *Roman Catholicks* in the ſame Church, parted only by a Grate.

In *Auſburg*, they have two chief Magiſtrates, as their *Duumvirat*, one muſt always be a *Roman Catholick*, and the other a *Lutheran*.

The Biſhop of *Oſnabrug* is himſelf a *Lutheran*, and in the Town of his Title, the *Roman Catholicks*, as well as *Lutherans*, have their Churches: And which is more, the next Biſhop muſt be a *Catholick* too: For like the Buckets in the Well, they take turns: One way to be ſure, ſo that one be but in the Right.

From hence we will go to *Sultzbach*, a ſmall Territory, but has a great Prince, I mean, in his own *extraordinary* Qualities; for, among other Things, we ſhall find him act the Moderator among his People. By Profeſſion he is a *Roman Catholick*, but has *Simultaneum Religionis Exercitium*, not only *Lutherans* and *Roman Catholicks* enjoy their different Worſhips, but *alternatively* in one and the ſame Place, the ſame Day; ſo ballancing his Affection by his Wiſdom, that there appears neither Partiality in him, nor Envy in them, though of ſuch oppoſite Perſwaſions.

I will end theſe Foreign Inſtances with a Prince and Biſhop, all in one, and he a *Roman Catholick* too, and that is the Biſhop of *Mentz*; who admits, with a very peaceable Succeſs ſuch *Lutherans*, with his *Catholicks*, to enjoy their Churches, as live in his Town of *Erford*. Thus doth Practice tell us, that neither *Monarchy* nor *Hierarchy* are in danger from a Toleration. On the contrary, the Laws of the Empire, which are the Acts of the *Emperour*, and the *Soveraign Princes* of it, have Tolerated theſe three Religious Perſwaſions, *viz.* The *Roman Catholick*, *Lutheran* and *Calviniſt*, and they may as well tolerate three more, for the ſame Reaſons, and with the ſame Succeſs. For it is not their *greater Nearneſs* or conſiſtency in Doctrine, or in Worſhip; on the contrary, they differ much, and by that, and other Circumſtances, are ſometimes engaged in great Controverſies, yet is a Toleration practicable, and the Way of Peace with them.

And which is cloſeſt to our Point, at home it ſelf, we ſee that a *Toleration* of the *Jews*, *French* and *Dutch* in *England*, all *Diſſenters* from the *National Way*: And the Connivance that has been in *Ireland*: and the down-right *Toleration* in moſt of the Kings *Plantations* abroad, prove the Aſſertion, *That Toleration is not dangerous to Monarchy*. For Experience tells us, where it is in any Degree admitted, the King's Affairs proſper moſt; *People*, *Wealth* and *Strength* being ſure to follow ſuch *Indulgence*.

But after all that I have ſaid in Reaſon and Fact, why *Toleration* is ſafe to *Monarchy*, Story tells us that worſe Things have befallen Princes in Countries under *Eccleſiaſtical Union*, than in Places under divided Forms of Worſhip; and ſo Tolerating Countries ſtand to the Prince, upon more than equal Terms with *Conform-*

ing ones. And where Princes have been expoſed to hardſhip in tolerating Countries, they have as often come from the Conforming, as Non-conforming Party; and ſo the *Diſſenter* is upon equal Terms, to the Prince or State, with the *Conformiſt.*

The firſt is evident in the *Jews*, under the Conduct of *Moſes*; their Diſſention came from the Men of their own Tribes, ſuch as *Corah*, *Dathan* and *Abiram*, with their Partakers. To ſay nothing of the *Gentiles*.

The Miſeries and Slaughters of *Mauritius* the Emperor, prove my Point, who by the greateſt *Church-men* of his Time was withſtood, and his Servant that perpetrated the *Wickedneſs, by them,* ſubſtituted in his Room, becauſe more officious to their Grandure. What Power but that of the *Church*, dethroned *Childerick*, King of *France*, and ſet *Pepin* in his Place? The Miſeries of the Emperours, *Henry* the fourth and fifth, Father and Son, from their rebellious Subjects, raiſed and animated by the Power of *Conformiſts*, dethroning both, as much as they could, are notorious. 'Tis alledg'd, that *Sigiſmund* King of *Sweedland*, was rejected by that *Lutheran* Country, becauſe he was a *Roman Catholick.*

If we come nearer home, which is moſt ſuitable to the Reaſons of the *Diſcourſe*, we find the *Church-men* take part with *William Rufus*, and *Henry* the firſt, againſt *Robert* their elder Brother; and after that, we ſee ſome of the greateſt of them *made Head* againſt their King, namely *Anſelm* Arch-Biſhop of *Canterbury*, and his Party, as did his Succeſſor *Thomas* of *Becket* to the ſecond *Henry*. *Stephen* uſurp'd the Crown when there was a *Church Union:* And King *John* lived *miſerable* for all that, and at laſt died *by one of his own Religion too.* The Diſſentions that agitated the Reign of his Son *Henry* the third, and the *Barons* War, with Biſhop *Groſteeds* Bleſſing to *Mumford* their General: The *Depoſition* and *Murther* of the ſecond *Edward*, and *Richard*, and ſixth *Henry*, and his Son the Prince. The Uſurpation of *Richard* the Third, and the Murther of the Sons of *Edward* the fourth, in the Tower of *London*. The *civil War* that followed between him and the Earl of *Richmond*, afterwards our Wiſe *Henry* the ſeventh, were all perpetrated in a Country of *one Religion*, and by the Hands of *Conformiſts*. In ſhort, if we will but look upon the civil War that ſo long raged in this Kingdom, between the Houſes of *York* and *Lancaſter*, and conſider that they profeſſed but one and the ſame Religion, and both back't with Numbers of Church-men too (to ſay nothing of the Miſerable end of many of our Kings princely Anceſtors in *Scotland*, eſpecially the firſt and third *James*) we ſhall find Cauſe to ſay, *That Church-Uniformity is not a Security for Princes to depend upon.*

If we will look next into Countries where *Diſſenters* from the National Church are *Tolerated*, we ſhall find the *Conformiſt* not leſs Culpable than the *Diſſenter*.

The Diſorders among the *Jews*, after they were ſettled in the Land that God had given them, came not from thoſe they tolerated, but themſelves. They *caſt off Samuel*, and the Government of the *Judges*. 'Twas the Children of the *National* Church, that fell in with the Ambition of *Abſolom*, and animated the Rebellion againſt their Father *David*. They were the ſame that revolted from *Solomon*'s Son, and cryed in behalf of *Jeroboam*, *To your Tents, O Iſrael!*

Not two Ages ago, the Church of *France*, too generally fell in with the Family of *Guiſe*, againſt their lawful Soveraign, *Henry* the Fourth: Nor were they without Countenance of the greateſt of their Belief, who ſtiled it an *Holy War:* At that Time, fearing (not without Cauſe) the *Defection* of that Kingdom from the *Roman* See. In this Conjuncture, the *Diſſenters* made up the beſt Part of that King's Armies, and by their *Loyalty* and *Blood*, preſerv'd the *Blood Royal* of *France*, and ſet the Crown on the Head of that Prince. That King was twice Aſſaſſinated, and the laſt Time Murdered, as was *Henry* the third, his Predeceſſor; but they fell, one by the Hand of a *Churchman*, the other, at leaſt by a *Conformiſt.*

'Tis true, that the next civil War was between the *Catholicks* and the *Huguenots*, under the Conduct of *Cardinal Richlieu*, and the *Duke of Rohan:* But as I will not juſtifie the Action, ſo their *Liberties* and *Cautions* ſo ſolemnly ſettled by *Henry* the Fourth, as the Reward of their ſingular Merit, being by the Miniſtry of that *Cardinal* invaded, they ſay, they did but defend their Security, and that rather againſt the *Cardinal*, than the *King*, whoſe Softneſs ſuffered him to become a Property to the great *Wit* and *Ambition* of that Perſon: And there is this Reaſon to believe them, that if it had been otherwiſe, we are ſure that King *Charles* the Firſt would not in the leaſt have countenanced the Quarrel.

1686. However, the *Cardinal*, like himſelf, wiſely knew when to ſtop: For though he thought it the Intereſt of the Crown, to moderate their Greatneſs, and check their Growth, yet having freſh in Memory the Story of the foregoing Age, he ſaw, *'Twas Wiſe to have a Ballance upon Occaſion.* But this was more than recompenc'd in their fixt Adheſion to the Crown of *France*, under the Miniſtry and Direction of the ſucceeding *Cardinal*, when their Perſwaſion had not only Number, and many good Officers to value it ſelf upon, but yielded their *King* the ableſt Captain of the Age, namely, *Turene*: It was an *Huguenot* then, at the Head of almoſt an *Huguenot* Army, that fell in with a *Cardinal* himſelf (ſee the Union Intereſt makes) to maintain the Imperial Crown of *France*, and that on a *Roman-Catholick's Head*: And together *with their own Indulgence, that Religion, as National too*, againſt the Pretences of a *Roman-Catholick Army*, headed by a Prince Brave and Learned of the ſame Religion.

I mention not this, to prefer one Party to another; for contrary Inſtances may be given elſe-where, as Intereſts have varied. In *Sweedland* a Prince was rejected by *Proteſtants*; And in *England* and *Holland*, and many of the *Principalities of Germany*, *Roman-Catholicks* have approv'd themſelves Loyal to their *Kings, Princes and States*. But this ſuffices to us that we gain the Point; for it is evident in Countries where *Diſſenters* are Tolerated, the *Inſecurity of the Prince and Government may as well come from the Conforming, as Diſſenting Party*, and that it comes not from Diſſenters, *becauſe ſuch*.

But how Happy and Admirable was this Civil Union between the *Cardinal* and *Turene*? Two moſt oppoſite Religions, both follow'd by People of their own Perſwaſion: One ſays his *Maſs*, t'other his *Directory*: Both invoke *One Deity*, by ſeveral Ways, for *One Succeſs*, and it followed with Glory, and a Peace to this Day. O why ſhould it be otherwiſe now! What has been may be: Methinks Wiſdom and Charity are on that Side ſtill.

It will doubtleſs be objected, *That the Diſſenting Party of* England, *fell in with the State-Diſſenter in our late Civil, but Unnatural War*: And this ſeems to be againſt us, yet *Three Things* muſt be confeſſed: *Firſt*, That the War rather made the *Diſſenters*, than the *Diſſenters* made the War. *Secondly*, That thoſe that were then in being, were not Tolerated, as in *France*, but proſecuted. And, *Laſtly*, That they did not lead, but follow great Numbers of *Church-Goers*, of all Qualities, in that unhappy Controverſie; and which began upon other Topicks than Liberty for *Church-Diſſenters*. And though they were herein blameable, Reaſon is Reaſon, in all Climates and Latitudes. This does not affect the Queſtion: Such Calamities are no *neceſſary Conſequences of Church-Diſſent*, becauſe they would then follow in all Places where *Diſſenters* are *Tolerated*, which we ſee they do not: But theſe may ſometimes indeed be the Effects of a violent Endeavour of *Uniformity, and that under all Forms of Government*, as I fear they were partly here under our Monarchy. But then, this teaches us to conclude, that a *Toleration* of thoſe, that a contrary Courſe makes uneaſie and deſperate, may prevent or cure *Inteſtine Troubles*; as *Anno Forty Eight*; it ended the Strife, and ſettled the Peace of *Germany*. For 'tis not now the Queſtion, *How far Men may be provoked, or ought to reſent it*; but, *Whether Government is Safe in a Toleration, eſpecially Monarchy*: And to this Iſſue we come in Fact, *That 'tis Safe, and that Conformiſts* (generally ſpeaking) *have, for their Intereſts, as rarely known their Duty to their Prince, as Diſſenters for their Conſciences*. So that the Danger ſeems to lye on this Side, of *forcing Uniformity* againſt Faith, upon ſevere Penalties, rather than of a diſcreet *Toleration*.

In the next Place, I ſhall endeavour to ſhew the *Prudence* and *Reaſonableneſs* of a *Toleration*, by the great Benefits that follow it.

Toleration, which is an Admiſſion of *Diſſenting Worſhips, with Impunity to the Diſſenters, ſecures Property*, which is *Civil Right*, and *That Eminently the Line and Power of the Monarchy*: For if no Man ſuffer in his *Civil Right* for the Sake of ſuch *Diſſent*, the Point of *Succeſſion* is ſettled without *a Civil War, or a Recantation*; ſince it were an abſurd Thing to imagine, that a Man born to *Five Pounds a Year*, ſhould not be liable to forfeit his Inheritance for *Non-Conformity*, and yet a *Prince of the Blood, and an Heir to the Imperial Crown, ſhould be made incapable of Inheritance for his Church-Diſſent*.

The Security then of *Property, or Civil Right*, from being forfeitable for Religious Diſſent, becomes a Security to the *Royal Family*, againſt the Difficulties lately labour'd under in the Buſineſs of the *Succeſſion*. And though I have no Commiſſion for it, beſides the great Reaſon and Equity of the Thing it ſelf, I dare ſay, there can hardly be a *Diſſenter* at this Time of Day ſo void of Senſe and Juſtice, as well as Duty and Loyalty, as not to be of the ſame Mind. Elſe it were to deny that to the *Prince*, which he needs, and prays for from him. Let us not forget the Story of *Sigiſmund* of *Sweedland*, of *Henry the Fourth* of *France*, and eſpecially of our *Own Queen Mary.* Had *Property* been fix't, the Line of thoſe Royal Families could not have met with any Let or Interruption. 'Twas this Conſideration that prevail'd with Judge *Hales*, though a ſtrong *Proteſtant*, after King *Edward*'s Death, to give his Opinion for *Queen Mary*'s Succeſſion, againſt that of all the Reſt of the Judges to the contrary: Which Noble Preſident, was recompenc'd in the Loyalty of *Archbiſhop* Heath, *a Roman Catholick*, in favour of the Succeſſion of *Queen Elizabeth*: And the ſame Thing would be done again, in the like Caſe, by Men of the ſame Integrity.

I know it may be ſaid, *That there is little Reaſon now for the Prince to regard this Argument in Favour of Diſſenters, when it was ſo little heeded in the Caſe of the* Preſumptive Heir *to the Crown.* But as this was the Act and Heat of Conforming Men within Doors, ſo if it were, in Counſel or Deſire, the Folly and Injuſtice of any Diſſenters without Doors, ſhall many entire Parties pay the Reckoning of the few buſie Offenders? They would humbly hope, that the ſingular Mildneſs and Clemency, which make up ſo great a Part of the King's publick Aſſurances, will not leave him in his Reflection here.

'Tis the Mercies of Princes, that above all their Works, give them the neareſt Reſemblance to Divinity in their Adminiſtration. Beſides, it is their Glory to meaſure their Actions by the Reaſon and Conſequence of Things, and not by the Paſſions that poſſeſs and animate private Breaſts: For it were fatal to the Intereſt of a Prince, *that the Folly or Undutifulneſs of any of his Subjects*, ſhould put him out of the Way, or tempt him *to be unſteady to his Principle and Intereſt:* And yet, with Submiſſion, I muſt ſay, it would be the Conſequence of Coercion: For, by expoſing *Property for Opinion*, the Prince expoſes the Conſciences and Property of his own Family, and plainly *Diſarms* them of all Defence, *upon any Alteration of Judgment.* Let us remember, *That ſeveral of the ſame Gentlemen, who at firſt Sacrificed Civil Rights for Non-Conformity in common Diſſenters, fell at laſt to make the Succeſſion of the Crown the Price of Diſſent in the next Heir of the Royal Blood.* So dangerous a Thing it is to hazard Property to ſerve a Turn for any Party, or ſuffer ſuch Examples in the Caſe of the meaneſt Perſon in a Kingdom.

Nor is this all the Benefit that attends the Crown by the Preſervation of Civil Rights; for the Power of the Monarchy is kept more Entire by it. The King has the Benefit of his whole People, and the Reaſon of their Safety is owing to their Civil, and not Eccleſiaſtical Obedience: *Their Loyalty to* Cæſar, *and not Conformity to the Church.* Whereas the other Opinion would have it, *That no Conformity to the Church, No Property in the State:* Which is to clog and narrow the Civil Power, for at this Rate, *No Church-Man, No Engliſh-Man*; and, *No Conformiſt, No Subject.* A Way to *alien* the King's People, and practiſe an *Excluſion* upon him, from, it may be, a Fourth Part of his Dominions. Thus it may happen, that the ableſt Stateſman, the braveſt Captain, and the beſt Citizen may be diſabled, and the Prince forbid their Employment to his Service.

Some Inſtances of this we have had ſince the late King's Reſtoration: For upon the firſt *Dutch-War*, Sir *William Penn* being commanded to give in a Liſt of the ableſt Sea-Officers in the Kingdom, to ſerve in that Expedition, I do very well remember he preſented our preſent King with a Catalogue of the knowingeſt and braveſt Officers the Age had bred, with this Subſcrib'd, *Theſe Men, if his Majeſty will pleaſe to admit of their Perſwaſions, I will anſwer for their Skill, Courage and Integrity.* He pickt them by their Ability, not their Opinions; and he was in the Right; for that was the beſt Way of doing the King's Buſineſs. And of my own Knowledge, *Conformity robb'd the King at that Time of Ten Men, whoſe greater Knowledge and Valour, than any One Ten of that Fleet, had in their Room, been able to have ſaved a Battel, or perfected a Victory.* I will Name Three of them: The *Firſt* was Old Vice-Admiral *Goodſon*, than whom, No-body was more Stout, or a Seaman. The *Second*, Captain *Hill*, that in the *Saphire*, beat Admiral *Everſon* Hand to Hand, that came to the Relief of *Old Trump.* The *Third*, was Captain *Potter*, that in the *Conſtant Warwick*, took Captain *Beach*, after Eight Hours ſmart *Diſpute.* And as evident it is, *That if a War had proceeded between this Kingdom and* France *Seven Years ago, the Buſineſs of* Conformity *had deprived the King of* *many Land-Officers, whoſe Share in the late Wars of* Europe, *had made knowing and able.*

But which is worſt of all, ſuch are not Safe, with their *Diſſent*, under their own Extraordinary Prince. For, *though a Man were a Great Honourer of his* King, *a Lover of his* Country, *an Admirer of the* Government: *In the Courſe of his Life, Sober, Wiſe, Induſtrious and Uſeful; if a* Diſſenter *from the Eſtabliſht Form of Worſhip, in that Condition there is no* Liberty *for his Perſon, nor* Security *to his Eſtate*: As *Uſeleſs* to the Publick, ſo *Ruin'd* in himſelf. For this *Net catches the Beſt.* Men True to their Conſcience, and who indulged, are moſt like to be ſo to their Prince; whilſt the reſt are left to *cozen* him by their Change; for that is the *Unhappy End of Forc'd Conformity in the Poor Spirited Compliers.* And this muſt always be the Conſequence of *neceſſitating the Prince to put more and other Teſts upon his People, than are requiſite to ſecure him of their Loyalty.*

And when we ſhall be ſo Happy in our Meaſures, as to conſider this Miſchief to the *Monarchy*, it is to be hop'd, it will be thought expedient to diſ-intangle *Property from Opinion*, and cut the untoward Knot ſome Men have tyed, that hath ſo long hamper'd and gaul'd the Prince as well as People. It will be then, when Civil Puniſhments ſhall no more follow Church Faults, that the *Civil Tenure* will be recover'd to the Government, and the *Natures* of Acts, Rewards and Puniſhments, ſo diſtinguiſh'd, as *Loyalty* ſhall be the Safety of *Diſſent*, and the whole People made uſeful to the Government.

It will, perhaps, be objected, *That Diſſenters can hardly be obliged to be True to the Crown, and ſo the Crown unſafe in their very Services; for they may eaſily turn the Power given them to ſerve it, againſt it, to Greaten themſelves.* I am willing to obviate every Thing, that may with any Pretence be offerr'd againſt our intreated Indulgence. I ſay *No*, and appeal to the *King* himſelf (againſt whom the Prejudices of our late Times ran higheſt, and who therefore has moſt Reaſon to Reſent) If ever He was better Lov'd or Serv'd, than by the *Old Round-headed Seamen*, the Earl of *Sandwich*, Sir *William Penn*, Sir *J. Lawſon*, Sir *G. Aſcue*, Sir *R. Stanier*, Sir *J. Smith*, Sir *J. Jordan*, Sir *J. Harmon*, Sir *Chriſtopher Minns*, Captain *Sanſum*, *Cuttins*, *Clark*, *Robinſon*, *Molton*, *Wager*, *Tern*, *Parker*, *Haward*, *Hubbard*, *Fen*, *Langhorn*, *Daws*, *Earl*, *White*; to ſay nothing of many yet Living, of Real Merit, and many Inferior Officers, Expert and Brave. And to do our *Prince* Juſtice, He *deſerv'd* it from them, by his Humility, Plainneſs and Courage, and the Care and Affection that he always ſhew'd them.

If any ſay, *That moſt of theſe Men were Conformiſts*, I preſume to tell them, I know as well as any Man, they Serv'd the King never the Better for that: On the contrary, 'twas all the Strife that ſome of them had in themſelves, in the doing that Service, that they muſt not ſerve the King without it; and if in that they could have been Indulged, they had perform'd it with the greateſt Alacrity. *Intereſt* will not lye. Where People find their Reckoning, they are ſure to be *True.* For 'tis Want of Wit that makes any Man falſe to himſelf. 'Twas he that knew all Men's Hearts, that ſaid, *Where the Treaſure is, there will the Heart be alſo.* Let Men be eaſie, ſafe, and upon their Preferment with the Prince, and they will be Dutiful, Loyal, and moſt Affectionate.

Mankind by Nature fears Power, and melts at Goodneſs. Pardon my Zeal, I would not be thought to plead for *Diſſenters Preferment*; 'tis enough they keep what they have, and may live at their own Charges. Only I am for having the *Prince have Room for his Choice*, and not be crampt and ſtinted by Opinion; but imploy thoſe who are beſt able to ſerve him: And, *I think out of Six Parties, 'tis better picking, than out of One*, and therefore the Prince's Intereſt is to be Head of all of them, which a *Toleration effects in a Moment*, ſince thoſe *Six* (divided Intereſts, within themſelves) having but *One Civil Head*, become one intire *Civil Body to the Prince.* And I am ſure, I have *Monarchy* on my Side, if *Solomon* and his Wiſdom may ſtand for it, who tells us, *That the Glory of a King is in the Multitude of his People.*

Nor is this all, *for the Conſequences of ſuch an Univerſal Content, would be of infinite Moment to the Security of the Monarchy, both at Home and Abroad. At Home, for it would Behead the Factions without Blood, and Baniſh the Ringleaders without going abroad.* When the *Great Bodies of Diſſenters* ſee the Care of the *Government for their Safety*, they have no Need of their Captains, nor theſe any Ground for their Pretences: For as they us'd the People to value themſelves, and raiſe their Fortunes with the *Prince*, ſo the People follow'd their Leaders to get that

Eaſe, they ſee their Heads promiſed, but could not, and the *Government* can, and does give them.

Multitudes cannot Plot, they are too many, and have not Conduct for it, they move by another Spring. *Safety is the Pretence of their Leaders*: If once they ſee they enjoy it, they have yet Wit enough not to hazard it for any Body: For the Endeavours of Buſie Men are then diſcernable; but a State of Severity gives them a Pretence, by which the Multitude is eaſily taken. Men may indiſcreetly Plot to get what they would never Plot to loſe. *So that Eaſe is not only their Content, but the Prince's Security.*

This I ſay, upon a Suppoſition, *That the Diſſenters could agree againſt the Government*; which is a begging of the Queſtion: For it is improbable (if not impoſſible without *Conformiſts*) ſince, *beſides the Diſtance they are at in their Perſwaſions and Affections, they dare not hope for ſo Good Terms from one another, as the Government gives*: And that Fear, with Emulation, would draw them into that Duty, that they muſt all fall into a Natural Dependence, which I call, *Holding of the Prince, as the Great Head of the State.*

From Abroad, we are as Safe as from within our ſelves: For if *Leading Men at Home* are thus diſappointed of their Intereſt in the People, *Foreigners will find here no Interpreters of their* dividing Language, *nor Matter (if they could) to work upon.* For the Point is gain'd, the People they would deal in, are at their Eaſe, and cannot be bribed; and thoſe that would, can't deſerve it.

It is this that makes *Princes* live *Independent* of their Neighbours: And, to be loved at Home, is be feared Abroad: One follows neceſſarily the other. Where Princes are driven to ſeek a foreign Aſſiſtance, the Iſſue either muſt be the *Ruin* of the *Prince*, or the abſolute *Subjection* of the *People*; not without the Hazard of becoming a Province to the Power of that Neighbour that turns the Scale. Theſe *Conſequences* have on either Hand an *ill Look*, and ſhould rebate Extremes.

The *Greatneſs* of *France* carries thoſe *Threats* to all her Neighbours, that, politically ſpeaking, 'tis the *Melancholieſt* Proſpect *England* has had to make ſince *Eighty Eight*: The *Spaniard* at that Time, being ſhorter in all Things but his *Pride* and *Hope*, than the *French* King is now, of the ſame *Univerſal Monarchy.* This Greatneſs, begun with the *Eleventh Lewis*, ſome will have it, has not been ſo much advanced by the Wiſdom of *Richlieu*, and Craft of *Mazarene*, no, nor the *Arms* of the preſent *Monarch*, as by the *Aſſiſtance* or *Connivance* of *England*, that has moſt to loſe by him.

O. Cromwell began, and gave him the Scale againſt the *Spaniard*. The Reaſon of State he went upon, was the Support of Uſurp'd Dominion: And he was not out in it; for the *Exile* of the *Royal Family* was a great Part of the Price of that Aid: In which we ſee, how much *Intereſt* prevails above *Nature*. It was not *Royal Kindred* could ſhelter a King againſt the Solicitations of an *Uſurper* with the *Son* of his *Mother's Brother*.

But it will be told us by ſome People, *We have not degenerated*, but exactly followed the ſame Steps ever ſince, which has given ſuch an Increaſe to thoſe Beginnings, that the *French Monarchy* is almoſt above our Reach. But ſuppoſe it were true, What's the Cauſe of it? It has not been old Friendſhip, or nearneſs of Blood, or Neighbourhood. Nor could it be from an Inclination in our Miniſters, to bring Things here to a like Iſſue, as ſome have ſuggeſted; for then we ſhould have clogged his Succeſſes, inſtead of helping them in any Kind, leſt in ſo doing, we ſhould have put it into his Power to hinder our own.

But perhaps our *Croſs* Accidents of State may ſometimes have compelled us into his Friendſhip, and his Councils have carefully improved the one, and huſbanded the other to great Advantages, and that this was more than made for our *Engliſh* Intereſt: And yet 'tis but too true, that the *extreme Heats* of ſome Men, that moſt inveighed againſt it, went too far to ſtrengthen that Underſtanding, by not taking what would have been granted, and creating an Intereſt at Home, that might naturally have diſſolv'd that Correſpondence Abroad.

I love not to revive Things that are uneaſily remembred, but in Points moſt tender to the late King, he thought himſelf ſometimes too cloſely preſſed, and hardly held; and we are all wiſe enough now to ſay, a milder Conduct had ſucceeded better: For if reaſonable Things may be reaſonably preſt, and with ſuch private Intentions, as induce a Denial, Heats about Things doubtful, unwiſe or unjuſt, muſt needs harden and prejudice.

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Let us then create an Intereſt for the Prince at *Home*, and *Foreign Friendſhips* (at beſt, uncertain and dangerous) will fall of Courſe; for if it be allowed to *Private Men*, ſhall it be forbid to *Princes* only, to know and to be true to their own Support?

It is no more than what every Age makes us to ſee in all Parties of Men. The Parliaments of *England*, *ſince the Reformation, giving no Quarter to Roman Catholicks*, have forc'd them to the *Crown for Shelter*. And to induce the *Monarchy to yield them the Protection they have needed*, they have with mighty Addreſs and Skill, recommended themſelves as the *Great Friends of the Prerogative*, and ſo ſucceſsfully too, that it were not below the Wiſdom of that Conſtitution, to reflect what they have loſt by that Coſtiveneſs of theirs to *Catholicks*. On the other Hand, the *Crown* having treated the *Proteſtant Diſſenters* with the Severity of the Laws that affected them, ſuffering the Sharpeſt of them to fall upon their Perſons and Eſtates, they have been driven ſucceſſively to *Parliaments for Succour*, whoſe Priviledges, with equal Skill and Zeal, they have abetted: And our late Unhappy Wars are too plain a Proof, how much their Acceſſion gave the Scale againſt the Power and Courage of both *Conformiſts and Catholicks*, that adhered to the *Crown*.

Nor muſt this *Contrary Adheſion be imputed to Love or Hatred*, but *Neceſſary Intereſt:* Refuſal in one Place, makes Way for Addreſs in another. If the Scene be changed, the Parts muſt follow; for as well before, as after *Cromwell*'s *Uſurpation*, the *Roman Catholicks* did not only promiſe, *The moſt ready Obedience to that Government, in their Printed Apologies for Liberty of Conſcience; but actually treated by ſome of their Greateſt Men, with the Miniſters of thoſe Times*, for Indulgence, *upon the Aſſurances they offer'd to give of their* Good Behaviour *to the Government, as then Eſtabliſh'd*.

On the other Hand, we ſee the *Preſbyterians*, That in *Scotland* began the War, and in *England* promoted and upheld it to *Forty Seven*, when ready to be ſupplanted by the *Independents*, wheel to the King. In *Scotland* they Crown him, and come into *England* with an Army to reſtore him, where their Brethren joyn them; but being defeated, *They Help, by Private Collections*, to ſupport him Abroad; and after the Overthrow of Sir *George Booth*'s Attempt, to almoſt a Miracle, reſtore him. And which is more, a Great Part of that Army too, whoſe *Victories* came from the *Ruin* of the Prince they reſtored.

But to give the laſt Proofs our Age has of the Power of *Intereſt*, againſt the Notion oppos'd by this Diſcourſe. *Firſt*, the *Independents* themſelves, held the *Greateſt Republicans* of all Parties, were the moſt Laviſh and Superſtitious Adorers of Monarchy in *Oliver Cromwell*, becauſe of the Regard he had to them; allowing him, and his Son after him, to be *Cuſtos Utriuſq; Tabulæ*, over all Cauſes, as well Eccleſiaſtical as Civil, *Supreme Governour*. And next, the *Conformiſts* in Parliament, reputed the moſt *Loyal and Monarchical Men*, did more than any Body queſtion and oppoſe the late King's *Declaration of Indulgence*; even They themſelves would not allow ſo much Prerogative to the Crown, but pleaded and oppoſed his Political Capacity.

This proves the *Power of Intereſt*, and that *All Perſwſions center with it:* And when they ſee the *Government* engaging them with a *Fix'd Liberty of Conſcience*, they muſt for their own Sakes ſeek the Support of it, by which it is maintained. This *Union*, directed under the Prince's Conduct, would Awe the Greatneſs of our Neighbours, and ſoon reſtore *Europe* to its Ancient Ballance, and that into his Hand too: So that *He may be the Great Arbiter of the Chriſtian World.* But if the Policy of the Government, places the Security of it's Intereſt in the *Deſtruction of the Civil Intereſt of the Diſſenters*, it is not to be wondred at, if they are leſs found in the Praiſes of it's Conduct, than others, to whom they are offered up a Sacrifice by it.

I know it will be inſinuated, *That there is Danger in Building upon the Union of divers Intereſts*; and this will be aggravated to the *Prince*, by ſuch as would engroſs *His Bounty*, and intercept *His Grace* from a great Part of his People. But I will only oppoſe to that meer Suggeſtion, Three Examples to the contrary, with this Challenge, That if after Rummaging the Records of all Time, they find one Inſtance to contradict me, I ſhall ſubmit the Queſtion to their Authority.

The *Firſt*, is given by thoſe *Chriſtian Emperors*, who admitted all Sorts of *Diſſenters into their Armies, Courts and Senates.* This, the Eccleſiaſtical Story of thoſe Times, aſſures us, and particularly *Socrates*, *Evagrius*, and *Onuphrius*.

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The *next* Inſtance, is that of *Prince* William *of* Orange, who by a timely *Indulgence*, united the ſcattered Strength of *Holland*, and, all animated by the *Clemency*, as well as *Valour* of their Captain, crown'd his Attempts with an extraordinary Glory; and, what makes, continues Great,

The *laſt*, is given us by *Livy*, in his Account of *Hannibal's Army*; "That they conſiſted of divers *Nations*, *Languages*, *Cuſtoms* and *Religions*: That under all their Succeſſes of War and Peace, for *Thirteen Years together*, they never mutiny'd againſt their General, nor fell out among themſelves. What *Livy* relates for a Wonder, the Marquis *Virgilio Malvetzy* gives the Reaſon of, to wit, their *Variety* and Difference, *well managed by their General*; for, ſaid he, "It was impoſſible for ſo many *Nations*, *Cuſtoms* and *Religions* to combine, eſpecially when the General's equal Hand gave him more Reverence with them, than they had of Affection for one another. This (ſays he) ſome would wholly impute to *Hannibal*; but however great he was, I attribute it to the Variety of People in the Army: For (adds he) *Rome's* Army was ever leſs given to Mutiny, when ballanced with Auxiliary Legions, than when intirely *Roman*. Thus much in his Diſcourſe upon *Cornelius Tacitus*.

And they are neither few, nor of the weakeſt Sort of Men, that have thought the *Concord* of *Diſcords* a firm Baſis for Government to be built upon. The Buſineſs is to *Tune* them well, and that muſt be the Skill of the *Muſician*.

In Nature we ſee all Heat *conſumes*, all Cold *kills*: That three Degrees of Cold to two of Heat, allays the Heat, but introduces the contrary Quality, and overcools by a Degree; but *two Degrees* of *Cold* to *two* of *Heat*, makes a *Poize* in Elements, and a *Ballance* in Nature. And in thoſe Families where the eveneſt Hand is carried, the Work is beſt done, and the Maſter is moſt reverenced.

This brings me to another Benefit, which accrues to the *Monarchy* by a *Toleration*, and that is a *Ballance at Home*: For though it be improbable, it may ſo happen, that either the Conforming or Non-conforming Party may be undutiful; the one is then a Ballance of the other. *This might have prevented much Miſchief to our ſecond and third* Henry, *King* John, *the ſecond* Edward, *and* Richard, *and unhappy* Henry *the Sixth, as it undeniably ſaved the* Royal Family *of* France, *and ſecured* Holland, *and kept it from Truckling under the* Spaniſh Monarchy. While all hold of the Government, 'tis that which gives the Scale to the moſt Dutiful; but ſtill, no farther than to ſhew it's Power, and awe the Diſorderly into Obedience, not to deſtroy the *Ballance*, leſt it ſhould afterwards want the Means of *Over-poizing Faction*.

That this is more than Fancy, plain it is, that the *Diſſenter* muſt firmly adhere to the Government for his *Being*, while the *Church-man* is provided for. The one ſubſiſts by it's *Mercy*, the other by it's *Bounty*. This is tied by *Plenty*, but that by *Neceſſity*, which being the laſt of Tyes, and ſtrongeſt Obligation, the Security is greateſt from him, that it is fancy'd moſt unſafe to *Tolerate*.

But beſides this, the *Tranquility* which it gives at Home, will both oblige thoſe that are upon the Wing for *Foreign Parts*, to *pitch here again*; and at a Time when our Neighbouring Monarch is waſting his People, excite thoſe Sufferers into the King's Dominions, whoſe Number will encreaſe that of his Subjects, and their Labour and Conſumption, the Trade and Wealth of his Territories.

For what are all *Conqueſts*, but of People? And if the Government may by *Indulgence* add the Inhabitants of Ten Cities to thoſe of it's own, it obtains a *Victory* without Charge. The Ancient Perſecution of *France* and the *Low Countries*, has furniſh'd us with an invincible Inſtance; for of thoſe that came hither on that Account, we were inſtructed in moſt uſeful *Manufactures*, as by Courſes of the like Nature, we loſt a great Part of our *Woollen Trade*. And as Men, in Times of Danger, draw in their Stock, and either tranſmit it to other Banks, or bury their Talent at Home for Security (that being out of Sight, it may be, out of Reach too (and either is fatal to a Kingdom) ſo this Mildneſs obtained, ſetting every Man's Heart at reſt, every Man will be at Work, and the Stock of the Kingdom employ'd: which, like the Blood, that hath it's due Paſſage, will give Life and Vigour to every Member in the publick Body.

And here give me Leave to mention the Experiment made at Home by the late King, in his *Declaration of Indulgence*. No Matter how well or ill built that Act of State was, 'tis no Part of the Buſineſs in Hand, but what Effect the *Liberty of it* had upon the *Peace* and *Wealth* of the Kingdom, may have Inſtruction in it to

1686. our preſent Condition. 'Twas evident, that all Men laboured cheerfully, and traded boldly, when they had the *Royal Word* to keep what they got, and the *King* himſelf became the *Univerſal Inſurer* of Diſſenters Eſtates. *Whitehall*, then, and St. *James*'s, were as much viſited and courted by their reſpective Agents, as if they had been of the *Family*: For that which eclipſed the *Royal Goodneſs*, being by his *own Hand* thus remov'd, his benign Influences drew the Returns of Sweetneſs and Duty from that Part of his Subjects, that the Want of thoſe Influences had made barren before. Then it was that we look'd like the Members of one Family, and Children of one Parent. Nor did we envy our eldeſt Brother, *Epiſcopacy*, his Inheritance, ſo that we had but a Child's Portion: For not only *Diſcontents vaniſh'd*, but no Matter was left for ill Spirits, foreign or domeſtick, to *brood* upon, or hatch to Miſchief. Which was a plain Proof, that it is the *Union* of *Intereſts*, and not of *Opinions*, that gives Peace to Kingdoms.

And with all Deference to Authority, I would ſpeak it, the *Liberty* of the Declaration ſeems to be our *Engliſh Amomum* at laſt: The *Sovereign Remedy* to our *Engliſh* Conſtitution. And, to ſay true, we ſhifted Luck (as they call it) as ſoon as we had loſt it; *like thoſe that loſe their Royal* Gold, *their* Evil *Returns*. For all Diſſenters ſeemed then united in their Affection to the *Government*, and followed their Affairs without Fear or Diſtraction. *Projects*, then, were ſtale and unmerchantable, and no Body cared for them, becauſe no Body wanted any: That gentle *Opiate*, at the Prince's Hand, laid the moſt Buſy and Turbulent to Sleep: But when the Loſs of that *Indulgence* made them uncertain, and that uneaſy; Their Perſons and Eſtates being again expoſed to pay the Reckoning of their *Diſſent*, no doubt but every Party ſhifted then as they could: Moſt grew ſelfiſh, at leaſt, jealous, fearing one ſhould make Bargains apart, or excluſive of the other. This was the fatal Part *Diſſenters* acted to their common Ruin: And I take this Partiality to have had too great a Share in our late Animoſities; which, by freſh Accidents falling in, have ſwelled to a mighty Deluge, ſuch an one as hath overwhelmed our former civil Concord and Serenity. And pardon me, if I ſay, I cannot ſee that thoſe *Waters* are like to *aſſwage*, 'till this *Olive-Branch* of *Indulgence* be ſome Way or other reſtored: The *Waves* will ſtill cover our Earth, and a Spot of Ground will hardly be found in this glorious Iſle, for a great Number of uſeful People to ſet a quiet Foot upon. And, to purſue the Allegory, What was the *Ark* it ſelf, *but the moſt apt and lively* Emblem *of* Toleration? A Kind of *Natural Temple of Indulgence*. In which we find *two of every* living Creature dwelling together, of *both* Sexes too, that they might *propagate*; and that as well of the *unclean* as *clean* Kind: So that the *baſer* and leſs uſeful Sort were ſaved. Creatures never like to change their Nature, and ſo far from being whipt and puniſh'd to the Altar, that they were expreſly forbid. *Theſe were Saved*, *theſe were Fed and Reſtored to their Ancient Paſtures*. Shall we be ſo mannerly as to complement the *Conformiſts* with the Stile of *Clean*, and ſo humble as to take the *Unclean* Kind, to our ſelves, who are the leſs Noble, and more Clowniſh Sort of People? I think verily we may do it, if we may but be ſaved too by the *Commander* of our *Engliſh Ark*. And this the *Peaceable* and *Virtuous Diſſenter* has the leſs Reaſon to fear, ſince *Sacred Text* tells us, *'Twas Vice*, and *Not Opinion*, that brought the Deluge upon the reſt. And here (to drop our Allegory) I muſt take Leave to hope, that though the Declaration be gone, if the Reaſon of it remain, I mean the *Intereſt of the Monarchy*, the *King* and His *Great Council* will graciouſly pleaſe to think a *Toleration*, no Dangerous nor Obſolete Thing.

But as it has many *Arguments* for it, that are drawn from the Advantages that have and would come to the Publick by it, ſo there are divers *Miſchiefs* that muſt unavoidably follow the *Perſecution* of *Diſſenters*, that may reaſonably diſſwade from ſuch Severity. For they muſt either be *ruined*, *fly*, or *conform*; and perhaps the laſt is not the *Safeſt*. If they are *Ruin'd* in their Eſtates, and their Perſons *Impriſoned*, modeſtly computing, a *Fourth* of the *Trade* and *Manufactury* of the Kingdom *ſinks*; and thoſe that have helped to maintain the Poor, muſt come upon the *Poor's Book* for *Maintenance*. This ſeems to be an *Impoveriſhing* of the Publick. But if to avoid this, they tranſport themſelves, with their *Eſtates*, into other Governments; nay, though it were to any of the King's Plantations, the Number were far too great to be ſpared from Home. So much principal Stock wanting to turn the yearly Traffick, and ſo many People too, to conſume our yearly Growth, muſt iſſue *fatally* to the *Trade* one Way, and to the *Lands* and *Rents* of the Kingdom the other Way.

And laſtly, If they ſhould reſolve, neither to *ſuffer* nor *fly*, but *conform* to prevent both. It is to be enquired, if this *Cure* of *Church-Diviſion* be *ſafe* to the State; or not rather, a raking up *Coals under Aſhes*, for a future Miſchief? He whom Fear or Policy hath made *Treacherous* to his own Conſcience, ought not to be held *True* to any thing but his own *Safety* and *Revenge*. His Conformity gives him the firſt, and his Reſentment of the Force that compels it, will on no Occaſion let him want the laſt. So that *Conformity cozens* no Body but the Government: For the *State Fanatick* (which is the *unſafe* Thing to the State) being *chriſten'd* by *Conformity*, he is eligible every where, with Perſons the moſt devoted to the Prince: And all Men will hold themſelves *protected* in their Votes by it.

A Receipt to make *Faction keep, and preſerve Diſloyalty againſt all Weathers*. For whereas the Nature of *Teſts* is to *diſcover*, this is the Way to *conceal* the Inclinations of Men from the Government. *Plain Diſſent* is the *Prince with a Candle in his Hand*: He ſees the *Where* and *What* of Perſons and Things: He diſcriminates, and makes that a *Rule* of Conduct: But forc'd *Conformity* is the *Prince in the Dark*: It blows out his Candle, and leaves him without Diſtinction. Such Subjects are like *Figures in Sand*, when Water is ſlapt upon them, they run together, and are indiſcernible: Or *written Tradition*, made *illegible* by writing the *Oaths* and *Canons* upon it: *The ſafeſt Way of blotting out Danger*.

I know not how to forbear ſaying, that this *neceſſary Conformity* makes the Church *dangerous* to the State: For even the *Hypocriſy* that follows, makes the Church both *conceal* and *protect* the *Hypocrites*, which, together with their *Liberality* to the *Parſon*, *Charity to the Poor, and Hoſpitality to their Neighbours*, recommends them to the firſt Favour they have to beſtow. That *Fort* is *unſafe*, where a Party of the *Garriſon* conſiſts of *diſguiſed Enemies*; for when they take their Turns at the *Watch*, the *Danger* is hardly evitable. It would then certainly be for the *Safety* of the *Fort*, that ſuch Friends in *Maſquerade* were induſtriouſly *kept out*, inſtead of being *whipt in*.

And it was ſomething of this, I remember, that was made an Argument for the *Declaration of Indulgence*, in the Preamble, to wit, *the greater Safety of the Government, from* Open *and* Publick, *than Private, diſſenting Meetings of Worſhip*; as indeed the reſt bear the ſame Reſemblance. For theſe were the Topicks, *Quieting* the People, *Encouraging* Strangers to come and live among us, and *Trade* by it; and laſtly, *Preventing* the Danger that might ariſe to the *Government* by *Private Meetings*: Of greater Reaſon then from *Private Men*, not leſs diſcontented, but more concealed and ſecure by the Great *Brake* of Church Conformity. It is this will make a *Comprehenſion* of the next Diſſenters to the Church *dangerous*, tho' it were practicable, of which Side ſoever it be. For in an Age, the *preſent Frame of Government* ſhall feel the Art and Induſtry of the Comprehended. So that a *Toleration* is in Reaſon of State to be prefer'd. And if the Reaſons of the *Declaration* were ever good, they are ſo ſtill, becauſe the Emergencies of State that made them ſo, remain; and our Neighbours are not leſs powerful to improve them to our Detriment.

But it will be now ſaid, *Though the Government ſhould find it's Account in what has been laſt alledged, this were the Way to overthrow the Church, and encourage Diſſenters to continue in their Errors.* Which is that ſecond main Objection I propoſed at firſt, to anſwer in it's proper Place, and that I think is this:

I humbly ſay, if it prove the Intereſt of the three conſiderable *Church-Intereſts* in this Kingdom, a *Relaxation*, at leaſt, can hardly fail us. The three *Church Intereſts* are, That of the *Church of England*; That of the *Roman Catholick Diſſenter*; and, That of the *Proteſtant Diſſenter*.

That the *Church of England* ought *in Conſcience and Prudence* to conſent to the Eaſe deſired.

I pray, firſt, that it be conſidered, how great a Reflection it will be upon her Honour, that from a *Perſecuted*, ſhe ſhould be accounted a *Perſecuting Church*: An Overthrow none of her *Enemies* have been able to give to her many *excellent Apologies*. Nor will it be excuſed, by her ſaying, *She is in the Right*, which her Perſecutors were not; ſince this is a Confidence not wanting in any of them, or her *Diſſenters*: And the Truth is, it is but the Begging of a Queſtion, that will by no Means be granted.

No body ought to know more than *Churchmen*, that *Conſcience cannot be forced*: That Offerings againſt *Conſcience*, are as *odious* to God, as *uneaſie* to them that make them. That God loves a *free Sacrifice*. That Chriſt *forbad Fire*, though from Heaven (it ſelf) to puniſh *Diſſenters*; and commanded that the *Tares ſhould grow with the Wheat till the Harveſt*. In fine, that we ſhould *love Enemies* themſelves: And to exclude worldly Strife for Religion; *That his Kingdom is not of this World*. This was the Doctrine of the *Bleſſed Saviour* of the *World*.

Saint *Paul* purſues the ſame Courſe: Is glad Chriſt is Preached, be it of *Envy*; the worſt Ground for *Diſſent* that can be. It was he that aſk't that hard, but juſt Queſtion, *Who art thou that judgeſt another Man's Servant? To his own Lord he ſtandeth or falleth*. He allows the Church a Warfare, and Weapons to perform it, but they are not *Carnal*, but *Spiritual*. Therefore it was ſo adviſed, that every Man in Matters of Religion, ſhould be *fully perſwaded in his own Mind*, and if any were ſhort or miſtaken, God would, in his Time, Inform them better.

He tells us of *Schiſmaticks* and *Hereticks* too, and their Puniſhment, which is to the Point in Hand: He directs to a *firſt* and *ſecond Admonition*, and if that prevail not, *reject them*: That is, *refuſe* them Church Fellowſhip, *diſown* their Relation, and *deny them Communion*. But in all this there is not a Word of *Fines* or *Impriſonments*, nor is it an excuſe to any Church, that the *Civil Magiſtrate* executes the Severity, while they are *Members of her Communion*, *that make or execute the Laws*.

But if the Church could gain her Point, I mean *Conformity*, unleſs ſhe could gain *Conſent* too, 'twere but *Conſtraint* at laſt. A Rape upon the Mind, which may encreaſe her Number, *not her Devotion*. On the contrary, the reſt of her Sons are in danger by their Hypocriſie. The moſt cloſe, but watchful and Revengeful Thing in the World. Beſides, the Scandal can hardly be removed: To *over-value Coin*, and *Rate Braſs to Silver*, Beggars any Country; and to own them for *Sons* ſhe *never begat*, debaſes and deſtroys any Church. 'Twere better to *indulge* foreign Coin of *intrinſick Value*, and let it paſs for it's Weight. 'Tis not Number, but *Quality*: Two or three ſincere Chriſtians, that *form* an Evangelical Church: And though the Church were *leſs*, *more Charity* on the one Hand, and *Piety* on the other, with exact Church-Cenſure, and leſs *civil Coercion*, would give her Credit with Conſcience in all Sects; without which, their Acceſſion it ſelf would be no Benefit, but diſgrace, and hazard to her Conſtitution.

And to ſpeak prudently in this Affair, 'tis the *Intereſt* of the *Church of England*, not to ſuffer the Extinction of *Diſſenters*, that ſhe may have a *Counter-Ballance* to the *Roman Catholicks*, who, though few in Number, are great in *Quality*, and greater in their foreign Friendſhips and Aſſiſtance. On the other Hand, it is her Intereſt to Indulge the *Roman Catholick*, that by his Acceſſion, ſhe may at all Times have the *Ballance* in her own Hand, againſt the *Proteſtant Diſſenter*, leaning to either, as ſhe finds her *Doctrine* undermined by the one, or her *Diſcipline* by the other; or laſtly, her *Civil Intereſt* endangered from either of them.

And it is certainly the *Intereſt* of both thoſe *Extremes of Diſſent*, that *She*, rather than either of them ſhould hold the *Scale*. For as the *Proteſtant Diſſenter* cannot hope for any Tenderneſs, excluſive of *Roman Catholicks*, but almoſt the *ſame Reaſons* may be advanced againſt him. So on the other Hand, it would look imprudent, as well as unjuſt, in the *Roman Catholicks*, to ſolicite any Indulgence *excluſive* of *Proteſtant Diſſenters*. For beſides that, it keeps up the Animoſity, which it is their Intereſt to bury; the Conſequence will be, to take the Advantage of Time, to ſnatch it from one another, when an united *Requeſt* for *Liberty*, once granted, will oblige both Parties, in all Times, for Example-ſake, to have it Equally preſerved. Thus are all Church Intereſts of *Conformiſts* and *Diſſenters* rendered conſiſtent and ſafe in their Civil Intereſt one with the other.

But it will laſt of all, doubtleſs, be objected, *That tho' a Toleration were never ſo deſirable in it ſelf, and in it's Conſequence beneficial to the Publick, yet the Government cannot allow it, without Ruin to the Church of* England, *which it is obliged to maintain*.

But I think this will not affect the Queſtion at all, unleſs by maintaining the *Church of England*, it is underſtood that he ſhould force whole Parties to be of her Communion, or knock them on the Head: Let us call to mind, that the Religion that is true, allows no Man to do Wrong, that Right may come of it. And that nothing has leſſen'd the Credit of any Religion more, than declining to ſupport it ſelf by it's *own Charity* and *Piety*, and taking Sanctuary in the Arms, *rather* than the *Underſtandings of Men.* *Violences* are ill Pillars for Truth to reſt upon. The *Church of England* muſt be maintain'd: Right, but can't that be done without the *Diſſenter* be deſtroyed? In vain then did Chriſt command *Peter* to put up his Sword, with this Rebuke, *They that take the Sword, ſhall periſh with the Sword,* if his Followers are to draw it again. He makes killing for *Religion,* Murder, and deſerving Death: Was he then in the Right, Not to call Legions to his Aſſiſtance? And are not his Followers of theſe Times in the Wrong, to ſeek to uphold their Religion by any Methods of Force. The *Church of England* muſt be maintain'd, therefore the *Diſſenters,* that hold almoſt the ſame Doctrine, muſt be Ruin'd. A Conſequence moſt unnatural, as it is almoſt impoſſible. For beſides that, the *Drudgery* would unbecome the civil Magiſtrate, who is the Image of divine Juſtice and Clemency, and that it would faſten the Character of a *Falſe* Church, upon one that deſires to be eſteemed a *True One*; ſhe puts the Government upon a Task that is hard to be performed. *Kings can no more make Brick without Straw, than Slaves:* The Condition of our Affairs is much chang'd, and the Circumſtances our Government are under, differ mightily from thoſe of our Anceſtors. They had not the ſame Diſſents to deal with, nor thoſe Diſſents the like Bodies of People to render them formidable, and their Proſecution miſchievous to the State. Nor did this come of the *Prince's* Neglect or Indulgence: There are other Reaſons to be aſſigned, of which, the Opportunities Domeſtick Troubles gave to their Increaſe and Power, and the Severities uſed to ſuppreſs them, may go for none of the leaſt. So that it was as *involuntary* in the *Prince,* as to the *Church* Anxious. And under this Neceſſity to tye the Magiſtrate to old Meaſures, is to be regardleſs of Time, whoſe *freſh* Circumſtances give *Aim* to the Conduct of Wiſe Men in their preſent Actions. Governments, as well as Courts, *change* their Faſhions: The *ſame Clothes* will not always ſerve: And Politicks made *Obſolete* by new Accidents, are as *unſafe* to follow, as antiquated Dreſſes are ridiculous to wear.

Thus *Sea-men* know, and teach us in their daily Practice: They *humour the Winds,* though they will *lie* as near as they can, and *trim* their Sails by their Compaſs: And by Patience under theſe conſtrained and uneven Courſes, they gain their Port at laſt. This juſtifies the Government's change of Meaſures from the change of Things; for *res nolunt malè Adminiſtrari:*

And to be free, it looks more than Partial, to Elect and Reprobate too. That That the *Church of England* is prefer'd, and has the *Fat of the Earth, the Authority of the Magiſtrate, and the Power of the Sword in her Sons Hands, which comprehend all the Honours, Places, Profits, and Powers of the Kingdom,* muſt not be repined at: Let her have it, and keep it all, and let none dare ſeek or accept an Office that is not of her. But to ruin *Diſſenters* to compleat her Happineſs, (pardon the Alluſion) is *Calviniſm* in the worſt Senſe; for this is that *Horrendum Decretum* reduc'd to Practice: And to purſue that ill-natur'd Principle, *Men are civilly Damn'd for that they cannot help,* ſince Faith is not in Man's Power, though it ſometimes expoſes one to it.

It is a ſevere Dilemma, that a Man muſt either renounce *That* of which he makes Conſcience in the Sight of God, or be *Civilly* and *Eccleſiaſtically Reprobated.* There was a Time, when the *Church of England* her ſelf ſtood in need of Indulgence, and made up a great Part of the *Non-Conformiſts* of this Kingdom, and what ſhe then wanted, ſhe pleaded for, I mean a *Toleration,* and that in a general Style, as divers of the Writings of her Doctors tell us: Of which let it be enough but to mention that excellent Diſcourſe of Dr. *Taylor, Biſhop of Down,* entituled, *Liberty of Prophecy.*

And that which makes *Severity* look the worſe in the Members of the *Church of England,* is the Modeſty ſhe profeſſes about the Truth of the Things ſhe believes: For though perhaps it were indefenſible in any Church to compel a Man to that which ſhe were infallibly aſſured to be true, unleſs ſhe ſuperſeded his Ignorance by *Conviction, rather than Authority,* it muſt, doubtleſs, look rude, to puniſh Men into Conformity to that, of the Truth of which, the Church her ſelf pretends no Certainty.

Not that I would leſs believe a Church ſo cautious, than one more confident; but I know not how to help thinking Perſecution harſh, *when they Ruin People for not believing that, which they have not in themſelves the Power of believing,* and which ſhe *cannot give them,* and of which her ſelf is *not infallibly aſſured.* The Drift of this is *Moderation,* which well becomes us poor Mortals, *That for every*

1686. *Idle Word we ſpeak, muſt give an Account at the Day of Judgment,* if our Saviour's Doctrine have any credit with us.

It would much mitigate the Severity, if the Diſſent were *Sullen, or in Contempt:* But if Men can't help or hinder their Belief, they are rather *Unhappy* than *Guilty*, and more to be *pitied* than *blamed.* However they are of the reaſonable Stock of the Country, and tho' they were unworthy of *Favour*, they may not be unfit to live. 'Tis Capital, at Law, to deſtroy *Baſtards*, and *By-blows* are laid to the Pariſh to keep: They muſt maintain them at laſt: And ſhall not theſe natural Sons, at leaſt, be laid at the Door of the Kingdom? Unhappy Fate of *Diſſenters!* to be leſs heeded, and more deſtitute than any Body. If this ſhould ever happen to be the Effect of their own Folly, with Submiſſion, it can never be the Conſequence of the *Government's Engagements.*

Election does not neceſſarily imply a *Reprobation* of the reſt. If God hath elected ſome to Salvation, it will not follow of courſe, that he hath abſolutely rejected all the reſt. For tho' he was God of the *Jews*, he was God of the *Gentiles* too, and they were his People, tho' the *Jews* were his peculiar People. *God reſpects not Perſons*, ſays St. *Peter*, the good of all Nations are accepted. The Difference at laſt, will not be of *Opinion*, but *Works: Sheep* or *Goats*, All, of all Judgments will be found: And *Come, Well done*; or *Go ye Workers of Iniquity*, will conclude, their Eternal State: Let us be careful therefore of an *Opinion-Reprobation* of one another.

We ſee the God of Nature hath taught us ſofter Doctrine in his great Book of the World: His *Sun ſhines*, and his *Rain falls upon all.* All the Productions of Nature are by *Love*, and ſhall it be proper to *Religion* only to propagate by *Force?* The poor *Hen* inſtructs us in Humanity, who, to defend her feeble Young, refuſes no Danger. All the *Seeds* and *Plants* that grow for the uſe of Man, are produc'd by the kind and warm Influences of the Sun. 'Tis *Kindneſs* that upholds Humane Race. People don't *Multiply in Spight:* And if it be by *gentle* and *friendly* Ways, that Nature produces and matures the Creatures of the World, certainly *Religion* ſhould teach us to be *Mild* and *Bearing.*

Let your Moderation be known to all Men, was the ſaying of a great Doctor of the Chriſtian Faith, and his Reaſon for that Command *Cogent*, *For the Lord is at Hand.* As if he had ſaid, Have a care what you do, be not *bitter* nor *violent*, for the *Judge is at the Door:* Do as you would be done to, leſt what you deny to others, God ſhould *refuſe to you.*

And after all this, ſhall the *Church of England* be leſs tender of Men's *Conſciences*, than our *common Law* is of their *Lives*, which had rather a *Thouſand Criminals* ſhould eſcape, than that *One Innocent* ſhould periſh? Give me leave to ſay, that there are many *Innocents* (Conſcience excepted) now expoſed, Men honeſt, peaceable and uſeful; free of ill Deſigns; that pray for *Cæſar*, and pay their Tribute to *Cæſar.*

If any tell us, *They have, or may, ill uſe their Toleration.* I ſay, this muſt be look't to, and not Liberty therefore refuſed; for the *Engliſh Church* cannot ſo much forget her own Maxim to Diſſenters, That *Propter abuſum non eſt Tollendus uſus.* It ſuffices to our *Argument*, 'tis no *neceſſary* Conſequence, and that *Fact* and *Time* are for us. And if any miſuſe ſuch Freedom, and entitle *Conſcience* to *Miſbehaviour*, we have other Laws enough to catch and puniſh the Offenders, without *treating* One Party *with the Spoils of* Six. And when Religion becomes no Man's Intereſt, it will hardly ever be any Man's Hypocriſy. Men will chuſe by Conſcience, which at leaſt preſerves Integrity, though it were miſtaken: And if not in the wrong, Truth recompences Inquiry, and Light makes amends for Diſſent.

And ſince a plain Method offers it ſelf, from the Circumſtances of our caſe, I take the Freedom to preſent it for the *Model* of the *intreated Toleration.*

Much has been deſired, ſaid and preſt, in Reference to the late King's being *Head* of a *Proteſtant League*, which takes in but a Part of the Chriſtian World; the *Roman* and *Grecian* Chriſtians being excluded. But I moſt humbly offer, that our Wiſe Men would pleaſe to think of another Title for our *King*, and that is *Head* of a *Chriſtian League*, and give the Experiment here at Home in his own Dominions.

The *Chriſtian Religion is admired of All in the Text*, and by *All* acknowledged in the *Apoſtle's Creed.* Here every Party of *Chriſtians* meet, and center as in a General. The ſeveral *Species of Chriſtians*, that this *Genus* divideth it ſelf into, are thoſe divers Perſwaſions we have within this Kingdom; The *Church of England*, *Roman-Catholicks, Grecians, Lutherans, Preſbyterians, Independents, Anabaptiſts, Quakers, Socinians:* Theſe I call ſo many Orders of Chriſtians, that unite in the Text, and differ only in the *Comment*; All owning *One Deity, Saviour and Judge, Good Works, Rewards and Puniſhments:* Which Bodies once Regulated, and holding of the Prince as *Head of the Government, Maintaining Charity, and Preſſing Piety, will be an Honour to Chriſtianity, a Strength to the Prince, and a Benefit to the Publick:* For in Lieu of an unattainable, (at beſt an unſincere) *Uniformity,* we ſhall have in *Civils Unity, and Amity in Faith.*

The *Jews* before, and in the Time of *Herod,* were divided into divers Sects. There were *Phariſees, Sadducees, Herodians,* and *Eſſenes.* They maintain'd their Diſſent without Ruin to the Government: And the Magiſtrates fell under no Cenſure from Chriſt for that *Toleration.*

The *Gentiles,* as already has been obſerved, had their *Divers Orders of Philoſophers,* as Diſagreeing as ever Chriſtians were, and that without Danger to the Peace of the State.

The *Turks* themſelves ſhow us, that both other Religions, and divers Sects of their own, are very Tolerable, with Security to their Government.

The *Roman Church* is a conſiderable Inſtance to our Point; for She is made up of divers *Orders* of both Sexes, of very differing Principles, fomented ſometimes to great Feuds and Controverſies; as between *Franciſcans, Dominicans, Jeſuits,* and *Sorboniſts*; yet without Danger to the Political State of the Church. On the contrary, She therefore caſt her ſelf into that Method, *That She might ſafely give Vent to Opinion and Zeal, and ſuffer both without Danger of Schiſm.* And theſe Regulars are, by the Pope's Grants, priviledg'd with an Exemption from Epiſcopal Viſitation and Juriſdiction.

GOD Almighty inſpire the King's *Heart, and the Hearts of His Great Council, to be the Glorious Inſtruments of this Bleſſing to the Kingdom.*

I ſhall conclude this PERSWASIVE, with the Judgment of ſome *Pious Fathers,* and *Renowned Princes.*

Quadratus and *Ariſtides* wrote *Two Apologies* to *Adrian,* for the Chriſtian Faith, and againſt the Perſecution of it.

Juſtin Martyr, an Excellent Philoſopher and Chriſtian, writ Two Learned *Diſſwaſives* againſt Perſecution, which he Dedicated (as I take it) to *Antoninus Pius,* and *Marcus Aurelius Antoninus.*

Melito, Biſhop of *Sardis,* a Good and Learned Man, writ a ſmart Defence for the *Chriſtian Religion,* and a *Toleration,* Dedicated to *Verus.*

Tertullian, in his moſt ſharp and excellent Apology for the Chriſtians, faſtens Perſecution upon the *Gentiles,* as an inſeparable Mark of *Superſtition* and *Error,* as he makes the *Chriſtian Patience a Sign of Truth.* In his Diſcourſe to *Scapula,* he ſays, *'Tis not the Property of Religion to Perſecute for Religion; She ſhould be received for Her ſelf, not Force.*

Hilary, an early and learned Father, againſt *Auxentius,* ſaith, *The Chriſtian Church does not perſecute, but is perſecuted.*

Atticus, Biſhop of *Conſtantinople,* would by no Means have the Miniſter of *Nice* to reſpect any Opinion or Sect whatſoever, in the Diſtribution of the Money ſent by him for the Relief of Chriſtians; and by no Means to prejudice thoſe that practiſe a contrary Doctrine and Faith to theirs: That he ſhould be ſure to relieve thoſe that Hunger and Thirſt, and have not wherewith to help themſelves, and make that the Rule of his Conſideration. In ſhort, he made the *Hereticks* to have his Wiſdom in Admiration, in that he would by no Means trouble or moleſt them.

Proclus (another Biſhop of *Conſtantinople*) was of this Opinion, *That it was far eaſier by fair Means to allure unto the Church, than by Force to compel:* He determined to vex no Sect whatever, but reſtored to the Church the Renowned Virtue of *Meekneſs,* required in Chriſtian Miniſters.

If we will next hear the *Hiſtorian*'s own Judgment upon a Toleration, *I am of Opinion* ſays he) *that he is a Perſecutor, that in any Kind of Way, moleſteth ſuch Men as lead a Quiet and Peaceable Life:* Thus Socrates in his Third Book: In his Seventh he tells us, *That the Biſhop of* Sinada, *indeed, did baniſh the Hereticks, but neither did he this* (ſays he) *according to the Rule of the* Catholick Church, *which is not accuſtomed to perſecute,* lib. 7.

Lactantius tells the angry Men of his Time, thus, *If you will with Blood, Evil and Torments, defend your Worſhip, it ſhall not thereby be defended, but polluted.*

Chryſoſtom ſaith expreſly, *That it is not the Manner of the Children of God, to perſecute about their Religion, but an evident Token of Antichriſt.*

Thus the *Fathers* and *Doctors* of the firſt Ages. That *Emperors* and *Princes* have thus believed, let us hear ſome of Greateſt Note, and moſt preſſing to us.

Jerom, a Good and Learned Father, ſaith, *That Hereſie muſt be Cut off with the Sword of the Spirit.*

Conſtantius, the Father of *Conſtantine the Great*, laid this down for a Principle, *That thoſe that were Diſloyal to God, would never be Truſty to their Prince.* And which is more, he liv'd thus, and ſo dy'd, as his Great Speech to his Great Son, on his Death-Bed, amply evidences.

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Euſebius Pamphilus, in the Life of *Conſtantine*, tells us, that in his Prayer to God, he ſaid, *Let thy People, I beſeech thee, deſire and maintain Peace, Living free from Sedition to the common Good and Benefit of all the World; and thoſe that are led away with Error, let them deſire to live in Peace and Tranquility with the Faithful: For Friendly Humane Society and Commerce with them, will very much avail to bring them to the Right Way. Let no Man moleſt another, but let every one follow the Perſwaſion of their own Conſcience: But let thoſe that have a True Opinion concerning God, be perſwaded, that ſuch as regulate their Lives by God's Holy Laws, do lead an Holy and Upright Life: But thoſe that will not conform thereunto,* may have Liberty to erect and ſet up Altars. *But we will* Maintain *the Church and True Religion, which thou haſt committed to our Defence. Moreover, we deſire that they may Joyfully receive and welcome this General Offer of Peace and Concord.*

This was the Judgment of the Moſt Celebrated Emperor that ever profeſſed the *Chriſtian Faith.* I have cited other Emperors in the Body of this Diſcourſe; but becauſe the Worſt are to be commended when they do well, *Valens* himſelf, charm'd with the Sweetneſs and Strength of the Philoſopher *Themiſtius*, in his Elegant Oration, grew Moderate towards the Orthodox, whom a little before he had ſeverely treated: Of which theſe were the Heads; *That he Perſecuted without Reaſon People of Good Lives: That it was no Crime to think or believe otherwiſe than the Prince believed: That he ought not to be troubled at the Diverſity of Opinions: That the* Gentiles *were much more divided in their Judgment than the* Chriſtians: *That it ſufficeth, that every Sect aimed at the Truth, and lived virtuouſly.* We have had Modern Royal Examples too.

Stephen, King of *Poland*, declared his Mind in the Point controverted, thus, *I am King of Men, and not of Conſcience; a Commander of Bodies, and not of Souls.*

The King of *Bohemia* was of Opinion, *That Mens Conſciences ought in no Sort to be violated, urged, or conſtrained.*

And *Laſtly*, let me add (as what is, or ſhould be of more Force) the Senſe of King *James* and King *Charles* the Firſt, Men, as of Supreme Dignity, ſo famed for their Great Natural Abilities and acquired Learning; *It is a ſure Rule in Divinity* (ſaid King *James*) *that God never loves to Plant his Church by Violence and Bloodſhed.* And in his Expoſition on the Twentieth of the *Revelations*, he ſaith, *That Perſecution is the Note of a Falſe Church.*

And in the Advice of King *Charles* the Firſt, to the late King, he ſays, *Take Heed of abetting any Factions; your* Partial *adhering to any one Side, gains you not ſo great Advantages in ſome Men's Hearts, (who are* Prone *to be of their King's Religion) as it loſeth you in others, who think themſelves, and their Profeſſion, firſt deſpiſed, then perſecuted by you.*

Again, *Beware of Exaſperating any Factions, by the Croſneſs and Aſperity of ſome Men's Paſſions, Humours, or Private Opinions, imployed by you, grounded only upon their Difference, in leſſer Matters, which are but the Skirts and Suburbs of Religion; wherein a* Charitable Connivence *and* Chriſtian Toleration, *often diſſipates their Strength, whom rougher Oppoſition fortifies, and puts the deſpiſed and oppreſſed Party into ſuch* Combinations, *as may moſt enable them to get a full Revenge on thoſe they count their* Perſecutors, *who are commonly aſſiſted by that* Vulgar Commiſeration *that attends all that are ſaid to ſuffer under the Notion of* Religion.

Always keep up Solid Piety, *and thoſe* Fundamental Truths *(which mend both Hearts and Lives of Men) with* impartial Favour and Juſtice. *Your Prerogative is beſt ſhown and exerciſed in* Remitting, *rather than* Exacting *the Rigour of Laws*; *there being nothing worſe than* Legal Tyranny.

1687.

Good ADVICE to the *Church of England*, *Roman-Catholick*, and *Proteſtant Diſſenter*: In which it is endeavoured to be made appear, that it is their Duty, Principle, and Intereſt, to aboliſh the Penal LAWS and TESTS. *Beati Pacifici.*

To the READER.

Reader,

NO *Matter* Who, *but* What; *and yet if thou wouldſt know the Author, he is an* Engliſh-Man, *and therefore obliged to this Country, and the Laws that made him Free.*

That Single Conſideration were enough to command this Undertaking; *for 'tis to perſwade his Country-Men to be delivered of the greateſt Yoak a Nation can well ſuffer under*; Penal Laws for Religion, *I mean.*

And now thou haſt both the Who, *and* What: *If thou art* Wiſe *and* Good, *Thou art above my* Epithets, *and more my Flatteries*; *If not, I am in the Right to let 'em alone.* Read, Think, *and* Judge. Liberty, Engliſh *and* Chriſtian, *is all that is ſought in the enſuing Diſcourſe.*

Adieu.

GOOD ADVICE, &c.

PART I.

Part I.

I Muſt own, it is my Averſion at this Time, to meddle with *Publick Matters*, and yet my Duty to the *Publick* will not let me be Silent. They that move by Principles, muſt not regard Times nor Factions, *but what is Juſt, and what is Honourable*; and *That* no Man ought to ſcruple, nor no Time or Intereſt to Conteſt.

The Single Queſtion I go upon, and which does immediately concern and exerciſe the Minds of the Thinking, as well as Talking Men of this Kingdom, is, *Whether it be fit to Repeal the Penal Laws and Teſts, in Matters of Religion, or not?* I take the Affirmative of the Queſtion, and humbly ſubmit my Reaſons to every Reaſonable Conſcience. I ſay Reaſonable, becauſe *That* which knows not it's own Duty, Principle and Intereſt, is not ſo, and *That which is not willing to do to others as it would be done by*, leſs deſerves to be thought ſo.

Now there are Three Sorts of People that will find themſelves concerned in this Queſtion, *The Church of England*, *the Roman Catholick*, and *the Proteſtant Diſſenter*, and theſe make up the whole Body of the Kingdom; If it appear to be their Duty, Principle and Intereſt, the Queſtion is gain'd, and no Body is left to complain; and if I am miſtaken, it is with ſo great an Inclination to ſerve them all, that their Good Nature cannot but plead my Excuſe, eſpecially when they conſider I am neither mov'd by Hopes nor Fears. Private Loſs or Gain being farther from my Thought, than I hope they are from a Good Underſtanding.

I ſay, *Firſt*, then it is the Duty of all of them, becauſe they all profeſs that Religion which makes it their common Duty to do it; *Chriſtianity* I mean: For no Chriſtian ought to deprive any Man of his Native Right for Matters of Faith and Worſhip towards God, in the Way that he thinks moſt agreeable to the Will of

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Conſtantius, the Father of *Conſtantine the Great*, laid this down for a Principle, *That thoſe that were Diſloyal to God, would never be Truſty to their Prince.* And which is more, he liv'd thus, and ſo dy'd, as his Great Speech to his Great Son, on his Death-Bed, amply evidences.

Conſtantine the Great, in his Speech to the *Roman Senate*, tells them, *There is this Difference between Humane and Divine Homage and Service, that the one is compell'd, and the other ought to be free.*

Euſebius Pamphilus, in the Life of *Conſtantine*, tells us, that in his Prayer to God, he ſaid, *Let thy People, I beſeech thee, deſire and maintain Peace, Living free from Sedition to the common Good and Benefit of all the World; and thoſe that are led away with Error, let them deſire to live in Peace and Tranquility with the Faithful: For Friendly Humane Society and Commerce with them, will very much avail to bring them to the Right Way. Let no Man moleſt another, but let every one follow the Perſwaſion of their own Conſcience: But let thoſe that have a True Opinion concerning God, be perſwaded, that ſuch as regulate their Lives by God's Holy Laws, do lead an Holy and Upright Life: But thoſe that will not conform thereunto,* may have Liberty to erect and ſet up Altars. *But we will* Maintain *the Church and True Religion, which thou haſt committed to our Defence. Moreover, we deſire that they may Joyfully receive and welcome this General Offer of Peace and Concord.*

This was the Judgment of the Moſt Celebrated Emperor that ever profeſſed the *Chriſtian Faith.* I have cited other Emperors in the Body of this Diſcourſe; but becauſe the Worſt are to be commended when they do well, *Valens* himſelf, charm'd with the Sweetneſs and Strength of the Philoſopher *Themiſtius*, in his Elegant Oration, grew Moderate towards the Orthodox, whom a little before he had ſeverely treated: Of which theſe were the Heads; *That he Perſecuted without Reaſon People of Good Lives: That it was no Crime to think or believe otherwiſe than the Prince believed: That he ought not to be troubled at the Diverſity of Opinions: That the* Gentiles *were much more divided in their Judgment than the* Chriſtians: *That it ſufficeth, that every Sect aimed at the Truth, and lived virtuouſly.* We have had Modern Royal Examples too.

Stephen, King of *Poland*, declared his Mind in the Point controverted, thus, *I am King of Men, and not of Conſcience; a Commander of Bodies, and not of Souls.*

The King of *Bohemia* was of Opinion, *That Mens Conſciences ought in no Sort to be violated, urged, or conſtrained.*

And *Laſtly*, let me add (as what is, or ſhould be of more Force) the Senſe of King *James* and King *Charles* the Firſt, Men, as of Supreme Dignity, ſo famed for their Great Natural Abilities and acquired Learning; *It is a ſure Rule in Divinity* (ſaid King *James*) *that God never loves to Plant his Church by Violence and Bloodſhed.* And in his Expoſition on the Twentieth of the *Revelations*, he ſaith, *That Perſecution is the Note of a Falſe Church.*

And in the Advice of King *Charles* the Firſt, to the late King, he ſays, *Take Heed of abetting any Factions; your* Partial *adhering to any one Side, gains you not ſo great Advantages in ſome Men's Hearts, (who are* Prone *to be of their King's Religion) as it loſeth you in others, who think themſelves, and their Profeſſion, firſt deſpiſed, then perſecuted by you.*

Again, *Beware of Exaſperating any Factions, by the Croſneſs and Aſperity of ſome Men's Paſſions, Humours, or Private Opinions, imployed by you, grounded only upon their Difference, in leſſer Matters, which are but the Skirts and Suburbs of Religion; wherein a* Charitable Connivence *and* Chriſtian Toleration, *often diſſipates their Strength, whom rougher Oppoſition fortifies, and puts the deſpiſed and oppreſſed Party into ſuch* Combinations, *as may moſt enable them to get a full Revenge on thoſe they count their* Perſecutors, *who are commonly aſſiſted by that* Vulgar Commiſeration *that attends all that are ſaid to ſuffer under the Notion of* Religion.

Always keep up Solid Piety, *and thoſe* Fundamental Truths *(which mend both Hearts and Lives of Men) with* impartial Favour and Juſtice. *Your Prerogative is beſt ſhown and exerciſed in* Remitting, *rather than* Exacting *the Rigour of* Laws; *there being nothing worſe than* Legal Tyranny. 1686.

Good ADVICE to the *Church of England*, *Roman-Catholick*, and *Proteſtant Diſſenter*: In which it is endeavoured to be made appear, that it is their Duty, Principle, and Intereſt, to aboliſh the Penal LAWS and TESTS. *Beati Pacifici.* 1687.

To the READER.

Reader,

NO *Matter* Who, *but* What; *and yet if thou wouldſt know the Author, he is an* Engliſh-Man, *and therefore obliged to this Country, and the Laws that made him Free.*

That Single Conſideration were enough to command this Undertaking; for 'tis to perſwade his Country-Men to be delivered of the greateſt Yoak a Nation can well ſuffer under; Penal Laws for Religion, *I mean.*

And now thou haſt both the Who, *and* What: *If thou art* Wiſe *and* Good, *Thou art above my* Epithets, *and more my Flatteries; If not, I am in the Right to let 'em alone.* Read, Think, *and* Judge. Liberty, Engliſh *and* Chriſtian, *is all that is ſought in the enſuing Diſcourſe.*

Adieu.

GOOD ADVICE, *&c.*

PART I.

Part I.

I Muſt own, it is my Averſion at this Time, to meddle with *Publick Matters*, and yet my Duty to the *Publick* will not let me be Silent. They that move by Principles, muſt not regard Times nor Factions, *but what is Juſt, and what is Honourable*; and *That* no Man ought to ſcruple, nor no Time or Intereſt to Conteſt.

The Single Queſtion I go upon, and which does immediately concern and exerciſe the Minds of the Thinking, as well as Talking Men of this Kingdom, is, *Whether it be fit to Repeal the Penal Laws and Teſts, in Matters of Religion, or not?* I take the Affirmative of the Queſtion, and humbly ſubmit my Reaſons to every Reaſonable Conſcience. I ſay Reaſonable, becauſe *That* which knows not it's own Duty, Principle and Intereſt, is not ſo, and *That which is not willing to do to others as it would be done by*, leſs deſerves to be thought ſo.

Now there are Three Sorts of People that will find themſelves concerned in this Queſtion, *The Church of England, the Roman Catholick*, and *the Proteſtant Diſſenter*, and theſe make up the whole Body of the Kingdom; If it appear to be their Duty, Principle and Intereſt, the Queſtion is gain'd, and no Body is left to complain; and if I am miſtaken, it is with ſo great an Inclination to ſerve them all, that their Good Nature cannot but plead my Excuſe, eſpecially when they conſider I am neither mov'd by Hopes nor Fears. Private Loſs or Gain being farther from my Thought, than I hope they are from a Good Underſtanding.

I ſay, *Firſt*, then it is the Duty of all of them, becauſe they all profeſs that Religion which makes it their common Duty to do it; *Chriſtianity* I mean: For no Chriſtian ought to deprive any Man of his Native Right for Matters of Faith and Worſhip towards God, in the Way that he thinks moſt agreeable to the Will of

God; becauſe it is neceſſary to a Chriſtian to believe, *That Faith is the Gift of God alone, and that He only is Lord of Conſcience, and is able truly to Enlighten, Perſwade, and Eſtabliſh it*; and conſequently that prejudicing Men in their Perſons or Eſtates, or depriving them of any Station in the Government, they might otherwiſe, in their Turn, be capable to ſerve the Publick in, is contrary to the *Tenderneſs and Equity of that Religion*; which will yet farther appear, if we conſider that Chriſtianity is the *Sole Religion of the World, that is Built on the Principles of Love; which brought with it the greateſt Evidences of Truth: Equally convincing our Underſtandings with* it's Light, *and bearing down our Senſes with* it's Miracles: *Which ſilenc'd the Oracles of the Heathens by the Divine Power preſent with it, and vanquiſht their Hearts, that had left nothing elſe to conquer, leading Kings and Emperors with their Courts and Armies in Triumph, after the* Deſpiſed Croſs of Him, *who was the Holy and Bleſſed Author of it.*

It was He that laid not his Religion in Worldly Empire, nor uſed the Methods of Worldly Princes to Propagate it; as it came from Heaven, ſo *That* only ſhould have the Honour of protecting and promoting it. His whole Buſineſs to Mankind, from firſt to laſt, was *Love*. 'Twas firſt Love in his Father to ſend Him (as Saint *John* teaches) *God ſo loved the World, that He ſent His Son*, &c. It was Love in Jeſus Chriſt to come on that Errand; that He, *who thought it no Robbery to be Equal with God, ſhould take the Form of a Servant to adopt us Children, and make himſelf of no Reputation with the World, that he might make us of Reputation with God His Father.*

And he did not only come in much Love, but preach'd it and preſt it both to Friends and Foes; *Love one another*; *Love Enemies*; *Do Good to them that Hate you*; *Forgive them that Treſpaſs againſt you*; *What you would that other Men ſhould do unto you, do that unto them: By theſe Things ſhall all Men know you are my Diſciples*; *for I came not to deſtroy Men's Lives*, no, not for Religion it ſelf; *for my Kingdom, Power, Force, Weapons, and Victory, are not of this World.* In all this, *Love* prevails: It was His Great, His New, His Laſt Commandment; of all his Diſciples, the moſt purſued by *His Beloved One*, that in his Boſom had learn'd His Heart, as his Divine Doctrine of Love in his Epiſtles tells us.

As He Liv'd in Love, ſo He Died in Love, with us, and for us, *and that while we were Rebellious too*; ay, *He Pray'd and Dy'd for them who put Him to Death, ſhewing us* (ſays St. *Peter*) *an Example that we ſhould follow His Steps.* And what are they? Doubtleſs the Steps of Love, the Path he trod: *To do Good to Mankind, Enemies as well as Friends, that we may be like our Heavenly Father, that cauſes His Sun to ſhine, and His Rain to fall upon the Juſt and Unjuſt.* This muſt be the Apoſtle's Meaning, for the Reſt of His Paſſion was inimitable.

Now if this be *the Doctrine of Chriſt, the Nature of Chriſtianity, the Practice of the Primitive Church*, that like *Adam*, was *Created in full Strength, Beauty and Wiſdom*, and ſo an Example to ſucceeding Ages of Religion, and to which we ſo often refer as our Original; with what Pretence to a Chriſtian Conſcience, can any one ſtickle to keep *Impriſoning, Baniſhing, Impoveriſhing, Hanging and Quartering Laws on Foot for Religion Sake*, but eſpecially againſt ſuch as are by Creed Profeſſors of Chriſtianity as well as themſelves.

I know the Caſe is put hard by thoſe that have the Laws on their Side, *We do this to ſave our ſelves*; but an harder Caſe than Chriſt's can never be put, whoſe Anſwer in his, ought to reſolve theirs fully.

Chriſt is ſent by his Father for the Salvation of the World: He introduces and proves his Miſſion by Miracles, and the Great Authority of his Word and Doctrine: His Followers fully ſatiſfied who He was, whence He came, what He taught, and how eminently confirm'd, grew impatient at Contradiction; they could not bear the leaſt Diſſent; for when ſome of the *Samaritans* refuſed to entertain their Lord, becauſe they thought he was going for *Jeruſalem*, the Place of their greateſt Averſion, theſe Diſciples were for having but the Word from his Mouth, and they would, in Imitation of *Elijah*, *have called for Fire from Heaven to have deſtroy'd them.* But He turned and rebuked them, and ſaid, *Ye know not what Manner of Spirit ye are of, for the Son of Man is not come to Deſtroy Men's Lives, but to Save them.* This Anſwer is to Purpoſe, and for all Times, to be ſure Chriſtian Ones; and the higher the Pretenſions of any Party are to Chriſtianity, the more inexcuſable if they practiſe the contrary. Would not Chriſt then hurt them that refuſed him, and can we hurt our Neighbours for not receiving us? He condemned that *Spirit* in *His Diſciples*, and ſhall we uphold the *ſame Spirit*, and that by

Law too, which He condemned by his Goſpel? *This is Killing for God's Sake, expreſly charg'd by Chriſt with Impiety. They ſhall think*, ſays he to his Diſciples, *they do God good Service to kill you*; Who ſhould think ſo? *Why the Chriſtian Perſecutors.* Is it their Property to do ſo? Yes; What ſhall one think then of thoſe Chriſtians that profeſs it.

The *Jews* were grievouſly puniſhed of God, for that Abomination of Sacrificing their Children to *Moloch*, but theſe Laws, though they change the Object, they have not leſſen'd the Sin; *for they offer up Man, Woman and Child*, and tho' they ſay, *'Tis to God*, no Matter for that, ſince it makes their Caſe worſe, for 'tis to imagine that ſo Good, ſo Juſt, ſo Senſible, ſo merciful a Being, can take Pleaſure in ſo much Cruelty. Well, *But if we muſt not knock Folks on the Head, what muſt we do with them?* Take an Anſwer at the Mouth of Truth and Wiſdom: *Let the Tares and Wheat grow together till the Harveſt*; What's that? He tells you, *'Tis the End of the World*; ſo that whatever the Church of *England* is, 'tis certain Chriſt is for a Toleration, and His Doctrine is always in Faſhion: What He was, He is, and will be; He went not by Reaſons of State, or Cuſtoms of Countries; His Judgment was better Built, who came to give Law, and not to receive it, and 'tis *A Light and Rule to all Times. And He that Loves Father, or Mother, or Wife, or Children, or Houſe, or Land, better than* HIM, that is, *His Doctrine* (of which this is ſo great a Part) *is not worthy of Him*; and I fear no other Reaſon induces the Church of *England* to decline it.

To confirm what has been ſaid, tho' I deſign Brevity, let me not loſe another Paſſage very pregnant to our Purpoſe; when His Diſciples had accompliſh'd their Firſt Miſſion, at their Return they gave Him the *Hiſtory of their Travels*: Among the reſt, they tell Him of One they met with, *That in His Name Caſt out Devils*, but becauſe He would not follow with them, *They forbad Him*: Here is at leaſt a *Diſſenting Chriſtian*, tho' *a Believer*, yet it ſeems not One of that cloſer Congregation; we alſo ſee their Zeal and Sentence. But what ſays the Maſter yet alive, and with them, *the Infallible Doctor, in whoſe Mouth was no Guile, who had not the Spirit by Meaſure, and was the Great Wiſdom of God to His People*, Was He of the ſame Mind, or did He leave them without Rule in the Point? His Anſwer is this: *And JESUS ſaid to them*, Forbid Him not, *for he that is not againſt us is for us* The Prohibition is taken off, and their Judgment revers'd; and from His, to be ſure, there lies no Appeal. For tho' a Power of Deciſion were allow'd to ſome One or more on Earth, in Matters obſcure and undetermin'd, *Yet in Caſes already adjudged by the Son of God Himſelf, who had the Chair, and could not Err*, there can be no Room for another Judge.

Now to apply it, I muſt firſt ſay, I find no ſuch Diſciples among thoſe that are of the Side of keeping up the Penal Laws; God knows, the Diſparity is but too unequal. But next, if they were all *Twelve in Weſtminſter-Abby*, and ſhould be of the Side of upholding the *Penal Laws* (which is the wrong Side they were of before) I ſhould beg their Pardon, if I were of their Maſter's Mind, and objected his Wiſdom to their Zeal, and his Gentle Rule to their harſh and narrow Judgment. And I beſeech the *Church of England* to conſider, that no Pretence can excuſe Her Diſſent, and leſs Her croſs Practice to the Judgment of Her Saviour: *A Judgment that ſeems given and ſettled for the Conduct of the Church on the like Occaſions, in ſucceeding Times: And 'tis pity any Worldly Thing ſhould have Place with Her to divert Her Obedience.* Did *Chriſt then come to Save Men's Lives, and not to Deſtroy them?* And ſhould She (She I ſay that pretends to be a Reformed Church) uphold thoſe Laws that do deſtroy them? HE, Alas! went to another Village inſtead of Burning them, or theirs, for refuſing Him. And She forbids any, that belongs to any other, to lodge in Her's, upon Pain of loſing Life or Eſtate: *This may make Her a* Samaritan Indeed, *but* Not the Good One, *whoſe Example would have taught Her, inſtead of theſe ſharp and ruder Remedies, to have poured the Oil of Peace and Gladneſs into thoſe Chops and Wounds, that Time, and Heats of all Hands, had made in every Religious Party of Men.* Nor does She loſe any Thing by Repealing thoſe Laws, but the Power of Perſecuting, and a Good Church would never have the Temptation. Come, Some-Body muſt begin to Forgive, let Her not leave that Honour to another, nor draw upon Her ſelf the Guilt and Miſchief of refuſing it. She pretends to fear the *Strokes of the Romaniſts*, but I would fain know of Her, if following their Example will Convert them, or Secure Her? Does She hope to keep them out by the Weapons that have fail'd in their Hands, or can She Honourably cenſure Perſecution in them, and yet uſe it Her ſelf?

But ſhe is extremely ſcandal'd and ſcared *at the Severity upon Proteſtants in France.* 'Tis certainly very ill; but do not the Laws ſhe is ſo fond of point at the ſame Work, *Conformity*, or *Ruin*. And don't we know, that in ſome Places, and upon ſome Parties, her Magiſtrates have plow'd as deep Furrows, eſpecially within theſe ſix and Twenty Years. *Husbands ſeparated from their Wives, Parents from their Children, the Widow's Bed and the Orphans Milk made a Prize for Religion, Houſes ſtript, Barns and Fields ſwept clean, Priſons crowded without* Regard *to Sex or Age, and ſome of both Sorts dungeon'd to Death, and all for Religion.* If ſhe ſays they were *peeviſh Men, Bigots*, or mov'd by *private Intereſt*, ſhe ſtill made the Laws, and ſays no more for her ſelf than the *French* ſay for their King, which yet ſhe refuſes to take for an Anſwer. Perhaps I could parallel ſome of the ſevereſt Paſſages in that Kingdom out of the Actions of ſome Members of the Church of *England* in *cool Blood*, that are even yet for continuing the *Penal Laws* upon their plundered Neighbours; ſo that this Reflection of hers upon *France*, is more popular than juſt from her. But I beſeech her to look upon a Country four Times bigger than *France*, *Germany* I mean, and ſhe will there ſee both Religions practis'd with great Eaſe and Amity, yet of this we muſt not hear one Word: I hope it is not for Fear of imitating it. However, 'tis diſingenuous to object the Miſchiefs of Popery to a general Eaſe, when we ſee it is the Way to prevent them. This is but in the Name of Popery *to keep all to her ſelf*, as well from Proteſtant Diſſenters as Roman Catholicks. How Chriſtian, how equal, how Safe, that narrow Method is, becomes her well to conſider, and methinks ſhe ought not to be long about it.

I know ſhe flatters her ſelf, and others too believe, ſhe is a *Bulwark* againſt Popery; and with that, without any farther Security to other Proteſtants, wipes her Mouth of all old Scores, and makes her preſent Court for Aſſiſtance. But when that Word *Bulwark* is examin'd, I fear it appears to mean no more than this, *That ſhe would keep out Popery for that Reaſon, for which ſhe apprehends Popery would turn her out*, viz. *Temporal Intereſt*. But may I without Offence aſk her, when ſhe kept Perſecution out? Or if ſhe keeps out Popery for any Body's Sake but her own? Nay, if it be not to hold the Power ſhe has in her Hands, that ſhe would frighten other Parties (now ſhe has done her Worſt) with what Miſchief Popery would do them when it has Power. But to ſpeak freely, can ſhe be a Bulwark in the Caſe, that has been bringing the worſt Part of Popery in theſe ſix and twenty Years, if *Perſecution be* ſo as ſhe ſays it is. This would be called *Canting* to the World in others. But I hear *ſhe begins to ſee her Fault, is heartily ſorry for it, and promiſes to do ſo no more*: And why may not Popery be as wiſe, that has alſo burnt her Fingers with the ſame Work? Their praying for Eaſe by *Law*, looks as if they choſe That, rather than Power, for Security; and if ſo, Why may not the Papiſts Live as well as ſhe Reign? I am none of their Advocate, I am no Papiſt, but I would be juſt and merciful too. However, I muſt tell her, that keeping the Laws on Foot, by which ſhe did the Miſchief, is none of the plaineſt Evidences of her Repentance: They that can believe it, have little Reaſon to quarrel at the Unaccountableneſs of Tranſubſtantiation. It is unjuſt in Popery to invade her Privileges, and can it be juſt in her to provoke it, by denying a Chriſtian Liberty? Or can ſhe expect what ſhe will not give? Or not do as ſhe would be done by, becauſe ſhe fears others will not obſerve the ſame Rule to her? Is not this *doing Evil that Good may come of it*, and that uncertain too, againſt an expreſs Command as well as common Charity? But to ſpeak freely, whether we regard the Circumſtances of the King, the Religion of his Children, the Inequality of the Number and Strength of thoſe of each of their Communions, we muſt conclude, that the Averſion of the Church of *England* to this intreated Liberty, cannot reaſonably be thought to come from the Fear ſhe has of the Prevalency of Popery, but the Loſs of that Power the Law gives her to domineer over all Diſſenters. And is not this a *Rare Motive* for a Chriſtian Church to continue Penal Laws for Religion? If her Piety be not able to maintain her upon equal Terms, methinks her having ſo much the whip Hand and Start of all others, ſhould ſatisfy her Ambition, and quiet her Fears; for 'tis poſſible for her to keep the Churches if the Laws were aboliſhed; all the Difference is, ſhe could not Force: She might perſwade and convince what ſhe could: And pray, Is not that enough for a true Church, without *Goals, Whips, Halters* and *Gibbets*? O what Corruption is this that has prevail'd over Men of ſuch Pretenſions to Light and Conſcience? that they do not, or will not, ſee nor feel their own Principles one Remove from themſelves; but ſacrifice the nobleſt Part of the Reformation to Ambition, and compel Men to truckle their tender Conſciences to the Grandure and Dominion of their Doctors.

But becauſe the Sons of the Church of *England* keep, at this Time, ſuch a Stir in her Favour, and fix her Excellency in her Oppoſition to Popery, it is worth while to conſider a little farther, if really the moſt feared and diſagreeable Part of Popery, in her own Opinion, does not belong to her, and if it does, ſhould we not be in a fine Condition, to be in Love with our Fetters, and to Court our Miſery?

That Part of *Popery* which the Church of *England* with moſt Succeſs objects againſt, is her *Violence*. This is that only ſhe can pretend to fear: Her Doctrines ſhe partly profeſſes, or thinks ſhe can eaſily refute. No Body counts her Doctors *Conjurers* for their *Tranſubſtantiation*, or *dangerous* to the State for their *Beads*, or their *Purgatory*. *But forcing others to their Faith, or ruining them for refuſing it, is the terrible Thing we are taught by her to apprehend.* Now granting this to be the Caſe, in Reference to the Roman Religion, where it is in the Chair. I aſk, if the Church of *England*, with her better Doctrines, has not been guilty of this Impiety, and for that Cauſe more blameable than the Church ſhe oppoſes ſo much? If we look into her Acts of State, we find them many, and bitter, againſt all Sorts of Diſſenters. There is nigh twenty Laws made, and yet in Force, to conſtrain Conformity, and they have been executed too, as far and as often as ſhe thought it fit for her Intereſt to let them. *Some have been Hang'd, many Baniſh'd, more Impriſon'd, and ſome to Death; and abundance Impoveriſh'd*; and all this merely for Religion: Though, by a baſe and barbarous Uſe of Words, it has been call'd *Treaſon, Sedition, Routs and Riots*; the worſt of Aggravations, ſince they are not contented to make People unhappy for their Diſſent, but rob them of all they had left, *their Innocency*. This has been her State Act, to coin Guilt, and make Men dangerous, to have her Ends upon them. But that Way of Palliating Perſecution, by rendering a Thing that it is not, and puniſhing Men for Crimes they never committed, ſhews but little Conſcience in the Projectors. The Church of *England* cries out againſt Tranſubſtantiation, becauſe of the Inviſibility of the Change. She don't ſee Chriſt there, and therefore he is not there, and yet her Sons do the ſame Thing. For though all the Tokens of a Riot are as inviſible in a Diſſenter's Meeting, as that in the Tranſubſtantiation, yet it muſt be a Riot without any more to do; the Engliſh of which is, 'tis a Riot to pray to God in the humbleſt and peaceableſt Manner in a Conventicle.

I know it is ſaid, *The Blood-ſhed in the foregoing Reign, and the Plots of the Papiſts againſt Queen* Elizabeth, *drew thoſe Laws from the Church of* England. But this was no Reaſon why ſhe ſhould do ill becauſe they had done ſo: Beſides, it may be anſwered, that that Religion having ſo long intermixt it ſelf with worldly Power, it gave Way to take the Revenges of it. And certainly the Great Men of the Church of *England* endeavouring *to intercept Queen* Mary, *by proclaiming the Lady* Jane Gray, *and the Apprehenſion the Papiſts had of the better Title of* Mary *Queen of* Scots, *together with a long Poſſeſſion,* were ſcurvy Temptations to kindle ill Deſigns againſt that extraordinary Queen. But tho' nothing can excuſe and leſs juſtify thoſe cruel Proceedings, yet if there were any Reaſon for the Laws, it is plainly remov'd, for the Intereſts are joined, and have been ſince King *James* the firſt came to the Crown. However, 'tis certain there were Laws enough, or they might have had them, to puniſh all civil Enormities, without the Neceſſity of making any againſt them as Papiſts. And ſo the civil Government had ſtood upon it's own Legs, and Vices only againſt it had been puniſhable by it. In ſhort, it was the falſeſt Step that was made in all that great Queen's Reign, and the moſt diſhonourable to the Principles of the firſt Reformers, and therefore I know no better Reaſon why it ſhould be continued, than that which made the *Cardinal* in the Hiſtory of the *Council of Trent* oppoſe the Reformation at *Rome*. That tho' it was true that they were in the Wrong, yet the admitting of it *approv'd the Judgment of their Enemies, and ſo good-night to Infallibility*. Let not this be the Practice of the Church of *England*, and the rather, becauſe ſhe does not pretend to it: But let her reflect, that ſhe has loſt her King from her Religion, and they that have got him, naturally hope for Eaſe for theirs by him, that 'tis the End they laboured, and the great Uſe they have for him, and I would fain wonder that ſhe never ſaw it before; but whether ſhe did or no, why ſhould ſhe begrudge it, at leaſt refuſe it now? ſince 'tis plain, that there is nothing we eſteem dangerous in Popery that other Laws are not ſufficient to ſecure us from: Have we not enough of them? let Her think of more, and do the beſt ſhe can to *diſcover Plotters,*

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Part I.

puniſh Traytors, ſuppreſs the Seditious, and keep the Peace better than thoſe we have can enable us to do. But, for God's Sake, let us never direct Laws againſt Men for the Cauſe of Religion, or puniſh them before they have otherwiſe done amiſs. Let Men's Works, not their Opinions, turn the Edge of the Magiſtrate's Sword againſt them, elſe 'tis beheading them before they are born.

By the Common Law of this Kingdom there muſt be ſome *real and proper Overt-act* that proves Treaſon; ſome *Malice* that proves Sedition; and ſome *violent Action* that proves a Rout or Riot. If ſo, to call *any Sort of Religious Orders*, the one, or *praying to God in any Way out of Faſhion*, the other, is prepoſterous, and puniſhing People for it, down right *Murder* or *Breach of the Peace*, according to the true Uſe of Words and the old Law of *England*.

If the Church of *England* fears the Growth of Popery, let her be truer to the Religion ſhe owns, and betake her ſelf to *Faith*, rather than *Force*, by a *Pious, Humble*, and a *Good Example*: To *convince* and *perſwade*, which is the higheſt Honour to any Church, and the greateſt Victory over Men. I am for a National Church as well as ſhe, ſo it be by *Conſent*, and not by *Conſtraint*. But coercive Churches have the *ſame Principle*, though not the ſame *Intereſt*. A Church, *by Law Eſtabliſh'd*, is a State Church, and that is no Argument of Verity, unleſs the State that makes her ſo be infallible; and becauſe that will not be aſſerted, the other can never oblige the Conſcience, and conſequently the Compulſion ſhe uſes, is unreaſonable. This very Principle *juſtifies the King of* France, *and the Inquiſition*. For Laws being equally of Force in all Countries where they are made, it muſt be as much a Fault in the Church of *England*'s Judgment to be *a Proteſtant at* Rome, *or a Calviniſt at* Paris, as to be a *Papiſt at* London: Then where is Truth or Conſcience but in the Laws of Countries! which renders her an *Hobbiſt*, notwithſtanding her long and loud Clamours againſt the *Leviathan*.

I beg her, for the Love of Chriſt, that ſhe would think of theſe Things, and not eſteem me her Enemy for performing the Part of ſo good a Friend. Plain-dealing becomes that Character; no Matter whether the Way be agreeable, ſo it be right: We are all to do our Duty, and leave the reſt to God: He can beſt anſwer for our Obedience, that Commands it; and our Dependence upon his Word will be our Security in our Conduct. What Weight is it to a Church, that ſhe is *the Church by Law Eſtabliſh'd*, when no human Law can make a true Church? A True Church is of *Chriſt's making*, and is by Goſpel Eſtabliſh'd. 'Tis a Reflection to a Church that would be thought true, to *ſtoop* to human Laws for her Eſtabliſhment. I have been often ſcandal'd at that Expreſſion from the Sons of the Church of *England*, eſpecially thoſe of the Robe, *what do you talk for? our Religion is by Law Eſtabliſh'd*, as if that determined the Queſtion of it's Truth againſt all other Perſwaſions.

The *Jews* had this to ſay againſt our Saviour, *We have a Law, and by our Law he ought to Dye*. The Primitive Chriſtians, and ſome of our firſt Reformers, died *as by Law Eſtabliſhed*, if that would mend the Matter; but does that make it lawful to a Chriſtian Conſcience? we muſt ever demur to this Plea. No greater Argument of a Church's Defection from Chriſtianity than turning Perſecutor. 'Tis true, the Scripture ſays, *The Earth ſhall help the Woman*, but that was to ſave her ſelf, *not to deſtroy others*: For 'tis the Token that is given by the Holy Ghoſt of a falſe Church; *That none muſt Buy or Sell in her Dominions that will not receive her Mark in their Forehead, or Right Hand*. That is, by going to Church againſt Conſcience, or bribing luſtily to ſtay at Home.

Things don't change tho' Men do. Perſecution is ſtill the ſame, let the Hand alter never ſo often; But the Sin may not: For doubtleſs it is greateſt in thoſe that make the higheſt Claim to Reformation. For while they plead their own Light for doing ſo, they hereby endeavour to *extinguiſh* another's Light that can't concur. What a Man can't do, *it is not his Fault he don't do, nor ſhould he be compelled to do it, and leaſt of all puniſh'd for not doing it. No Church can give Faith, and therefore can't force it; for what is Conſtrain'd is not Believ'd; ſince Faith is in that Senſe free, and Conſtraint gives no Time to aſſent; I ſay, what I don't will is not I, and what I don't chuſe is none of mine, and another's Faith can't ſave me tho' it ſhould ſave him*. So that this Method never obtains the End deſigned, ſince it ſaves no body, becauſe it converts no body; it may breed *Hypocriſy*, but that is quite another Thing than *Salvation*.

What then is the Uſe of Penal Laws? only to ſhew the Sincerity of them that Suffer, *and Cruelty of thoſe that make and execute them.* And all Time tells us they have ever fail'd thoſe that have leaned upon them; They have always been Loſers at laſt; Beſides, it is a moſt unaccountable Obſtinacy in the Church of *England* to ſtickle to uphold them, for after having made it a Matter of Religion and Conſcience to addreſs the late King in Behalf of This, to think he ſhould leave Conſcience behind him in *Flanders*, or when they waited on him to the Crown, that he ſhould ſend it thither upon a Pilgrimage, is want of Wit at beſt, pardon the Cenſure. Could they Conſcientiouſly oppoſe his Excluſion for his Religion, and now his Religion becauſe he will not leave it? Or can they reaſonably maintain thoſe *Teſts* that excluded him when *Duke of York*, while they endured none to *hinder him from the Crown*? I heartily beg the Church of *England*'s Excuſe, if I ſay I can't apprehend her: Perhaps the Fault is mine, but ſure I am ſhe is extremely dark. How could ſhe hope for this King without his Conſcience? or conceive that his Honour or Conſcience would let him leave the Members of his Communion under the Laſh of ſo many Deſtroying Laws? Would ſhe be ſo ſerv'd by a Prince of her own Religion, and ſhe in the like Circumſtances? She would not, let her talk 'till *Doom's-day*.

To object the King's Promiſe, when he came to the Crown, againſt the Repeal of the Penal Laws, ſhews not his Inſincerity, but her Uncharitableneſs, or that really ſhe has a very weak Place: For it is plain the King *firſt declared his own Religion*, and then *promiſed to maintain her's*; but was that to be without, or together with his own? His Words ſhews he intended that his own ſhould *Live*, tho' t'other might *Reign*. I ſay again, it is not credible that a Prince of any Sincerity can refuſe a Being to his own Religion, when he continues another in it's well-being. This were to act upon *State* not *Conſcience*, and to make more Conſcience to uphold a Religion he cannot be of, *than of giving Eaſe to one his Conſcience obliges him to be of*. I cannot imagine how *this Thought* could enter into any Head that had Brains, or Heart that had Honeſty. And, to ſay true, they muſt be a Sort of State Conſciences, *Conſciences as by Law Eſtabliſhed*, that can follow the Law againſt their Convictions.

But this is not all I have to obſerve from that Objection: It implies too evidently, firſt, that ſhe thinks her ſelf *ſhaken*, if the Penal Laws be repealed; then by Law Eſtabliſh'd ſhe muſt mean, *Eſtabliſhed by thoſe Penal Laws*. Secondly, That the King having promiſed to maintain her, as by Law Eſtabliſhed, *he ought not to endeavour their Repeal by which ſhe is eſtabliſhed*. I confeſs this is very cloſe arguing, but then ſhe muſt not take it ill, if all Men think her ill founded; for any thing muſt be ſo, that is eſtabliſhed by deſtroying Laws? Laws, that *Time* and *Practice* have declared Enemies to *Property* and *Conſcience*. O let her not hold by that Charter, nor point thither for her Eſtabliſhment and Defence, if ſhe would be thought a Chriſtian Church.

Plutarch had rather one ſhould think there never was ſuch a Man in the World, than that *Plutarch* was an ill Man. Shall the Church of *England*, that glories in a greater Light, *be more concerned for her Power than her Credit*? To be, than to be that which ſhe ſhould be? I would ſay, far be it from her, for her own Sake, and which is of much more Moment, for the Sake of the general Cauſe of Religion.

Let us ſee therefore if there be not another Way of underſtanding thoſe Words more decent to the King, and more honourable for her, *viz.* that ſhe is in the *National Chair, has the Churches and Revenues, and is Mother of thoſe that do not adhere to any ſeparate Communion, and that the King has promiſed to maintain her in this Poſt from the Invaſions of any other Perſwaſion that would wreſt theſe Privileges out of her Hands*: This he promiſed formerly; this he has very particularly repeated in his gracious Declaration: But to ruin Men that would not conform, while himſelf was ſo great a Diſſenter, and came ſuch, to her Knowledge, to the Crown, can be no Part of his Promiſes in the Opinion of Common Senſe and Charity. Is there no Difference to be obſerved between not turning her out, and Deſtroying all others not of her Communion: He will not turn her out, there's his Promiſe, and he has not done it; There's his Performance: Nor will he do it, I am confident, if ſhe pleaſes. But there's no Manner of Neceſſity from this Engagement that all Parties elſe are to be confounded. Tho' if it were ſo, 'tis ill Divinity to preſs ſuch Promiſes upon a Prince's Conſcience, that can't be performed with a good One by Any Body.

Let us remember how often ſhe has upbraided her Diſſenters with this, *Render to Cæſar the Things that are Cæſar's*, whilſt they have returned upon her t'other half of the Text, *and render unto God the Things that are God's*. It happens now that *God* and *Cæſar* are both of a Mind, which perhaps does not always fall out, at leaſt about the Point in Hand. Will ſhe diſſent from both now? Her Caſe, believe me, will be doubtful then. I beg her to be Conſiderate. 'Tis the greateſt Time of Trial ſhe has met with ſince ſhe was a Church. To acquit her ſelf like a Member of Chriſt's Univerſal One, let her keep nothing that voids her Pretenſions. The *Babyloniſh* Garment will undo her. Practices inconſiſtent with her Reformation will ruin her. The *Martyr*'s Blood won the Day, and her Severity has almoſt loſt it. They ſuffered by Law, ſhe makes Laws *for Suffering*. Is this an Imitation of their Practice, *to uphold the Weapons of their Deſtruction?* I muſt tell her, 'tis being a *Martyr* for Perſecution, and not by it. Another Path than that the Holy Ancients, and our humble Anceſtors trod, and which will lead her to be deſerted and contemned of every Body that counts it ſafer to follow the bleſſed Rule and practiſe of Chriſt and his inſpired Meſſengers, than her narrow and worldly Policies. But that which heightens the Reproach, is the Offer of the Romaniſts themſelves to make a perpetual Civil Peace with her, and that ſhe refuſes. Would the Martyrs have done this? ſurely no. Let her remember the firſt Argument honeſt old *Fox* advances againſt that Church, is the Church of *England*'s preſent Darling, *viz.* Penal Laws for Religion; as ſhe may ſee at the Beginning of his firſt Volume: Doubtleſs he was much in the Right, which makes her extremely in the Wrong. Nothing, ſays the Prophet, muſt harm in God's Holy Mountain, and that's the Church, ſays *Fox*, and therefore he ſays, Chriſt's Church never Perſecutes. Leave then God with his own Work, and Chriſt with his own Kingdom. As it is not of the World, let not the World touch it; no, *not to uphold it*, though they that bear it ſhould trip by the Way. Remember *Uzzah*, he would needs ſupport the Ark *when the Oxen* Stumbled; *but was ſtruck Dead for his Pains*. The Preſumption is more than parallel. Chriſt promiſed *to be preſent with his Church to the End of the World*. He bids them *fear not*, and told them, *that ſufficient was the Day for the Evil thereof*. How? with Penal Laws? no ſuch Matter; but his Divine Preſence. Therefore it was, He called not for *Legions* to fight for him, becauſe his Work needed it not. They that want them have another Sort of Work to do: And 'tis too plain, that *Empire*, and not Religion, has been too much the Buſineſs. But, O let it not be ſo any more! To be a *True* Church is better than to be a *National* One; eſpecially as ſo upheld. *Preſs Virtue*, *Puniſh Vice*, *Diſpenſe with Opinion*; *Perſwade*, but don't *Impoſe*. Are there *Tares* in Opinion? let them alone; you heard *they are to grow with the Wheat 'till Harveſt*, that is, *the End of the World*. *Should they not be plucked up before?* No; and 'tis *Angels* Work at laſt too. Chriſt, that knew all Men, ſaw no Hand on Earth fit for that Buſineſs. Let us not then uſurp their Office. Beſides, *we are to love Enemies*; this is the Great Law of our Religion; *by what Law then are we to Perſecute them?* and if not Enemies, not Friends and Neighbours certainly.

The Apoſtle rejoyced *that Chriſt was Preached out of Envy*, If ſo, I am ſure we ought not to envy Chriſtians the Enjoyment of the Liberty of their Conſciences. Chriſtianity ſhould be propagated by the Spirit of Chriſtianity, and not by Violence or Perſecution, for that's the Spirit of Antichriſtianity. Nor for Fear of it, ſhould we, of Chriſtians, become Antichriſtians. Where is Faith in God? Where is Truſt in Providence? Let us do our Duty, and leave the reſt with Him; *and not do Evil that Good may come of it*; for that ſhews a Diſtruſt in God, and a Confidence in our own Inventions for Security. No Reaſon of State can excuſe our Diſobedience to his *Rule*; and we deſert the Principles of our Heavenly Maſter when we decline it. The Queſtion is about Conſcience, about this we can none of us be too tender, nor exemplary. 'Tis in right doing that Chriſtians can hope for Succeſs; and for true Victory only through Faith and Patience. But if to avoid what we fear, we contradict our Principles, we may juſtly apprehend *that God will deſert us in an unlawful Way of maintaining them*. Perhaps this may be God's Time of trying all Parties, what we will do; whether we will rely upon him or our own feeble Proviſions; whether we will allow what we our ſelves, in our Turn, *have all of us deſired*; if not, may we not expect to ſuffer the Thing we would inflict? for our Penal Laws cannot ſecure us from the Turns of Providence, and leſs ſupport us under them. Let us conſider the true Ground of the Difficulty that is made, if it be not partial and light in God's Scale; for to that Tryal all Things muſt come, and his Judgment is inevitable as well as infallible. Beſides, if we have not tried all other Methods, we are inexcuſable in being ſo tenacious for this. I do therefore, in all Humility, beſeech all Sorts of Profeſſors of Chriſtianity in theſe Kingdoms, to abſtract themſelves from thoſe Jealouſies which worldly Motives are apt to kindle in their Minds, and with an even and undiſturbed Soul purſue their Chriſtian Duty in this great Conjuncture; Conſidering *the Race is not to the Swift, nor the Battle to the Strong*, and that for all our Watchmen, *'tis God alone* (at laſt) *that keeps the City*. Not that I would decline a fitting, but an unchriſtian Proviſion: For though the Foundation were never ſo true, yet if our Superſtructure be *Hay* and *Stubble*, (our own narrow Devices) the Fire will conſume it, and our Labour will be worſe than in vain. Let us not therefore *Sow what we would not Reap, becauſe we muſt Reap what we Sow*: And remember who told us, *what we meaſure to others ſhall be meaſured to us again*. Let us therefore do unto all Parties of Men, *as we would be done unto by them in their Turn of Power*: Leſt our Fear of their Undutifulneſs, *ſhould tempt us out of our Duty*, and ſo draw upon our ſelves the Miſchiefs we are afraid of. Sacred Writ is full of this, in the Doctrine of both Teſtaments; and, as we profeſs to believe it, we are inexcuſable if we do not practiſe it. Let the Spirit then of Chriſtian Religion prevail: Let our Policies give Way to our Duty, and our Fears will be overcome of our Hopes, which will not make us aſhamed at the laſt and great Judgment: where, O God! let us all appear with Comfort.

I could yet enlarge upon this Subject; for nothing can be more fruitful. I could ſay, that a Church that *Denies* Infallibility, cannot *force*, becauſe ſhe cannot be *certain*, and ſo *Penal Laws* (tho' it were poſſible that they could be lawful in others) in her, *would be Unjuſt*. That Scripture leaves Men to *Conviction* and *Perſwaſion*. That the true Church-Weapons are *Light* and *Grace*; and her Puniſhments, *Cenſure* and *Excommunication*. That *Goals* and *Gibbets* are Inadequate Methods for Converſion, and that they never ſucceeded. That this forbids all farther Light to come into the World, and ſo limits the Holy One, which in Scripture is made a great Sin. And, laſtly, That ſuch enſnare their own Poſterity that may be of another Mind, and forfeit by it the Eſtates they have ſo carefully tranſmitted to them. Thus far againſt Impoſition. And againſt Compliance, I could ſay, that it's to betray God's Sovereignty over Conſcience; To defy Men; Gratify Preſumption; Soil and Extinguiſh Truth in the Mind; Obey Blindfold; make over the Soul without Security; turn Hypocrite, and abundance more; each of which Heads might well merit an whole Chapter. But this having been well and ſeaſonably conſidered elſewhere, I ſhall now proceed to the ſecond Part of this Diſcourſe, in which I will be as brief, and yet as full as I can.

PART II. *That 'tis the Principle of Men of Note of all Parties.*

Part II.

BUT what Need Is there of this, may ſome ſay, when all Parties profeſs to be of the ſame Judgment, *That Conſcience ought not to be forced, nor Religion impoſed upon Men at their Civil Peril*? I own they are all of that Mind, at one Time or other, and therefore, that I may purge my ſelf of any Animoſity to the Doctrine of the Church of *England*, I will ingenuouſly confeſs the ſevere Conduct I have argued againſt is not to be imputed to her Principles; but then her Evil will be the greater, that in Fact has ſo notoriouſly contradicted them. I know ſome of her Defenders will hardly allow that too; tho' the more candid give us their Silence or Confeſſion: For they tell us, *'tis not the Church that has done it*; which, unleſs they mean, the Laws were not made at Church, muſt needs be falſe, ſince thoſe that made and executed them were of her own Communion, and are that great Body of Members that conſtitute her a Church; but, by her ſhifting them off, 'tis but reaſonable to conclude that ſhe tacitly condemns what ſhe publickly diſowns. One would think then it ſhould not be ſo hard to perſwade her to quit them, in the Way ſhe made them, or to enjoyn her Sons to do it, if that Language be too harſh for her. This ſhe muſt hear of ſome Way, and I pray God ſhe may endeavour to do her Duty in it. She is not alone; for every Party in Power has too evidently lapſed into this Evil; tho' under the Prevalency and Perſecution of another Intereſt they have ever writ againſt Club-Law for Religion. And to the End that I may do the *Reformation* Right, and the Principles of the Church of

England Juſtice, I muſt ſay, that hardly one Perſon of any note, died in the Time of Queen *Mary*, that did not paſs Sentence upon Perſecution as Antichriſtian, particularly *Latimer*, *Philpot*, *Bradford*, *Rogers*, very Eminent Reformers. The Apologies that were writ in thoſe Times, are of the ſame Strain, as may be ſeen in *Jewel*, *Haddon*, *Reynolds*, *&c.* and the Papiſts were with reaſon thought much in the wrong by thoſe Primitive Proteſtants, for the Perſecution that they raiſed againſt them, for Matters of pure Religion. But what need we go ſo far back? Is it not recent in Memory, that Biſhop *Uſher* was Employ'd to *O. Cromwell* by ſome of the Clergy of the Church of *England* for Liberty of Conſcience? Dr. *Parr*, in the Life of Dr. *Uſher* Primate of *Armagh*, fol, 75. has that Paſſage thus.

'*Cromwell* forbidding the Clergy, under great Penalties, to teach Schools, or to perform any Part of their miniſterial Function; ſome of the moſt conſiderable Epiſcopal Clergy in and about *London*, deſired my Lord *Primate* that he would uſe his Intereſt with *Cromwell*, (ſince they heard he pretended a great Reſpect for him) that as he granted Liberty of Conſcience to almoſt all Sorts of Religions, ſo the Epiſcopal Divines might have the ſame Freedom of ſerving God in their private Congregations (ſince they were not permitted the publick Churches) according to the Liturgy of the Church of *England*; and that neither the Miniſters, nor thoſe that frequented that Service, might be any more hindered, or diſturbed by his Soldiers: So according to their Deſire, he went and uſed his utmoſt Endeavours with *Cromwell*, for the taking off this Reſtraint, which was at laſt promiſed (though with ſome Difficulty) and that they ſhould not be moleſted, provided they meddled not with any Matters relating to his Government.

Certainly thoſe Gentlemen were of my Mind, And to give Dr. *Hammond* his due, who I underſtand was one of them, he left it to the Witneſſes of his End, as his dying Counſel to the Church of *England*, That they diſplaced no Man out of the Univerſity or preſent Church, but that by Love, and an Holy Life they ſhould prevail upon thoſe in Poſſeſſion to come into their Church. But this lookt ſo little like the Policy and Ambition of the Living, that they reſolved it ſhould be Buried with him. This I had from an eminent Hand in *Oxford*, a Year or two after his Death. An older Man out liv'd him, and one of the moſt Learned and Pious of that Communion, Biſhop *Sanderſon* I mean: They were the two great Men of their Sort that was of the Party. Let us ſee what this Reverend Man ſays to our Point.

'The Word of God doth expreſly forbid us to ſubject our Conſciences to the Judgment of any other, or to uſurp a Dominion over the Conſciences of any One. *Several Caſes of Conſcience diſcuſſed in Ten Lectures in the Divinity School at* Oxford, 3 Lect. 30 Sect. pag. 103. printed 1660.

'He is not worthy to be Chriſt's Diſciple, who is not the Diſciple of Chriſt *alone*. The Simplicity and Sincerity of the Chriſtian Faith, hath ſuffered a great Prejudice ſince we have been divided into Parties, neither is there any Hope that Religion ſhould be reſtored to her former Original and Purity, until the Wounds that were made wider by our daily Quarrels and Diſſentions, being anointed with the *Oyl of Brotherly Love*, as with a Balſam, ſhall begin to cloſe again, and to grow entire into the ſame Unity of Faith and Charity, *ibid. Sect.* 29.

'The Obligation of Conſcience doth not ſignify any Compulſion, for, to ſpeak properly, the Conſcience can no more be compelled than the Free-will. *ibid* 4. *Lecture Sect.* 5. pag. 109.

'The expreſs Commandment of God doth oblige the Conſcience properly by it ſelf and by it's own Force; and this Obligation is abſolute, becauſe it doth directly and always oblige, and becauſe it obligeth all Perſons, and the Obligation of it is never to be cancelled. *None but God alone* hath Power to impoſe a Law upon the Conſcience of any Man, to which it ought to be ſubjected, as obliging by it ſelf,—— This Concluſion is prov'd by the Words of the Apoſtle, *There is but one Law-giver, who can both ſave and deſtroy.* In which Words two Arguments do offer themſelves to our Obſervation; In the firſt place they aſſert there is but one Legiſlator; not one picked out amongſt many; not one above many; but one excluſively, that is to ſay, One, and but one only. The Apoſtle otherwiſe had made uſe of a very ineffectual Argument, to prove what he had propounded; for he rebuketh thoſe who unadviſedly did paſs their Judgment either on the Perſons, or the Deeds of other Men, as the Invaders of their Rights. *Who art Thou* (ſaith he) *who doſt judge another?* As if he ſhould have ſaid, doſt thou know thy ſelf, what thou art, and what thou doſt? It doth not belong to

'Thee to thruſt thy ſawcy Sickle into the harveſt of another Man, *much leſs boldly to fling thy ſelf into the Throne of Almighty God.* If already Thou art Ignorant of it, then know, that it belongeth to him *alone* to judge of the Conſciences of Men, *to whom alone it doth belong to impoſe Laws upon the Conſciences of Men,* which none can do but God alone. *ibid pag.* 111, 112, 113.

'The Condition and Natural Eſtate of the Conſcience itſelf is ſo placed as it were in the middle *betwixt* God and the will of Man, as that which is uſually and truly ſpoken of Kings and Emperours, may as truly be verified of the Conſcience of every Man, *Solo Deo minores eſſe, nec aliquem in Terris ſuperiorem agnoſcere; They are leſs than God only, and on Earth do acknowledge no Superior.* That Speech of the Emperour *Maximilian* the firſt is very memorable, *Conſcientiis Dominari velle, eſt Arcem Cæli invadere; To exerciſe a Domination over Conſciences, is to invade the Tower of Heaven.* He is a Plunderer of the Glory of God, and a *nefarious Invader* of the Power that is due unto him, whoſoever he is that ſhall claim a right to the Conſciences of Men, or practice an Uſurpation over them. *ibid. Sect.* 11. *pag.* 115.

And yet this is the ſad Conſequence of impoſing Religion upon Conſcience, and puniſhing Non-conformity with worldly Penalties.

Let us now hear what the late *Biſhop* of *Down* ſays in his *Lib. of Propheſy* to our Point, 'I am very much diſpleaſed that ſo many Opinions and new Doctrines are commenced amongſt us, but more troubled, that every Man that hath an Opinion thinks his own and other Men's Salvation is concerned in it's maintenance, but moſt of all, that Men ſhould be Perſecuted and Afflicted for diſagreeing in ſuch Opinions, which they cannot with ſufficient Grounds obtrude upon others neceſſarily, becauſe they cannot propound them Infallibly, and becauſe they have no Warrant from Scripture ſo to do; for if I ſhall tye other Men to believe my Opinion, becauſe I think I have a Place of Scripture which ſeems to warrant it to my Underſtanding; why may he not ſerve up another Diſh to me in the ſame Dreſs, and exact the ſame Taſk of me to believe the contradictory? *Liberty of Propheſy*, Epiſt. Dedicat. p. 8, 9.

'The Experience which Chriſtendom hath had in this laſt Age is Argument enough that *Toleration of differing Opinions* is ſo far from diſturbing the Publick Peace, or deſtroying the Intereſt of Princes and Common-wealths, that it does advantage to the Publick, it ſecures Peace, becauſe there is not ſo much as the *Pretence of Religion* left to ſuch Perſons to contend for, it being already indulged to them. *ibid.* pag. 21.

It is a proverbial ſaying, *Quod nimia familiaritas ſervorum eſt conſpiratio adverſus Dominum*, and they who for their Security run into Grots and Cellars, and Retirements, think that they being upon the defenſive, thoſe Princes and thoſe Laws that drive them to it are their Enemies, and therefore they cannot be ſecure, unleſs the Power of the one, and the Obligation of the other be leſſened and reſcinded; and then the being reſtrained, and made miſerable, endears the diſcontented Perſons mutually, and makes more hearty and dangerous Confederations, *ibid.* Page 23.

'No Man ſpeaks more unreaſonably, than he that *denies to Men the Uſe of their Reaſon in Choice of their Religion.* ibid. pag. 169.

'*No Chriſtian is to be put to Death, Diſmembred, or otherwiſe directly Perſecuted for his Opinion, which does not teach Impiety or Blaſphemy*, ibid. pag. 190.

'There is a popular Pity that follows all Perſons in Miſery, and that Compaſſion breeds likeneſs of Affections, and that very often produces Likeneſs of Perſwaſion; and ſo much the rather, becauſe there ariſes a Jealouſie and pregnant Suſpicion that they who Perſecute an Opinion are deſtitute of ſufficient Arguments to confute it, and that the Hangman is the beſt Diſputant. *ibid. Page* 197, 198.

'If a Man cannot change his Opinion when he liſts, nor ever does heartily or reſolutely, but when he cannot do otherwiſe, then to uſe Force, may make him an Hypocrite, but never to be a right Believer, and ſo inſtead of erecting a Trophy to God and true Religion, *we build a Monument for the Devil.* ibid. p. 200.

'The Trick of giving Perſons differing in Opinion over to the ſecular Power, at the beſt is no better than *Hypocriſy*, removing Envy from themſelves, and laying it upon others, a refuſing to do that in external Act, *which they do in Counſel and Approbation.* ibid. pag. 209.

Thus far *Biſhop Taylor*, and one of the moſt Learned Men of the Church of *England* in his Time.

Let me add another Biſhop, held Learned by all, and in great Reputation with the Men of his Communion, and among them *the Lords Spiritual and Temporal in Parliament aſſembled*, who have ſufficiently declared againſt this perſecuting Spirit on the Account of Religion, by their full Approbation of, and *Thanks returned to the Biſhop of* S. Aſaph *for his Sermon Preached before them* November *the 5th*, 1680. *and their Deſire that he would Print and Publiſh that Sermon.* The Biſhop ſays, that, ‘ They who are moſt given to Hate and to Deſtroy others, eſpecially thoſe others ‘ who differ from them in Religion, they are not the *Church of God*, or at leaſt ‘ they are ſo far corrupt in that particular. *pag.* 8.

Again he ſays, ‘ That, of Societies of Men, Chriſtians, of all others, are moſt ‘ averſe from Ways of Violence and Blood; eſpecially from uſing any ſuch Ways ‘ upon the Account of Religion: And among Chriſtian Churches, where they dif‘fer among themſelves, if either of them uſe thoſe Ways upon the Account of ‘ Religion, they give a ſtrong Preſumption againſt themſelves that they are not ‘ truly Chriſtians. *ibid. pag.* 9.

‘ There is reaſon for this, becauſe, we know that Chriſt gave Love for the Cha‘racter by which his Diſciples were to be known. *John* 13. 35. *By this ſhall all* ‘ *Men know that you are my Diſciples, if you have love to one another.* And leſt ‘ Men ſhould unchriſten others firſt, that they may Hate them, and Deſtroy them ‘ afterwards, Chriſt enlarged his Precept of Love, and extended it even to Ene‘mies, and not only to ours, but to the Enemies of our Religion, *Matt.* 5. 43, 44. *ibid. Pag.* 9.

‘ As our Holy Religion excells all others in this admirable temper, ſo by this we ‘ may uſually judge who they are that excel among Chriſtian Churches, when there ‘ happens any Difference between them, whether touching the Faith, or the Terms ‘ of Communion. They that were the more Fierce, they generally had the worſt ‘ Cauſe. *ibid. pag.* 12, 13.

‘ The Council of *Nice* ſuppreſſed the *Arrians* by no other Force, but putting ‘ *Arrians* out of their Biſhopricks; they could not think Hereticks fit to be truſted ‘ with cure of Souls; but otherwiſe, as to *Temporal Things*, I do not find that ‘ they inflicted any kind of Puniſhments; but when the *Arrians* came to have the ‘ *Power* in their Hands, when theirs was come to be the *Imperial Religion*, then ‘ Depriving was nothing, Baniſhment was the leaſt that they inflicted. *ibid. pag.* 14.

‘ Neither our Religion, nor our Church, is of a *perſecuting* Spirit. I know not ‘ how it may be in particular Perſons; but I ſay again, it is not in the *Genius* of ‘ our Church: She hath no Doctrine that *teacheth Perſecution. ibid.* p. 20.

‘ I would have no Man puniſhed for his Religion, no not them that deſtroy Men for Religion. *ibid. pag.* 37.

Dr. *Stillingfleet* comes ſhort of none of them on this Subject. * Our Saviour, ‘ ſays he, never *preſſed* Followers as Men do *Soldiers*, but ſaid, *If any Man will* ‘ *come after me, let him take up his Croſs* (not his Sword) *and follow me.* His was ‘ ἥμερος καὶ φιλάνθρωπος νομοθεσία, his very Commands ſhewed his Meekneſs; his Laws ‘ were ſweet and gentle Laws; not like *Draco*'s that were writ in Blood, unleſs ‘ it were his own that gave them. His Deſign was to eaſe Men of their former ‘ Burdens, and not lay on more; the Duties he required were no other but ſuch ‘ as were neceſſary, and withal very juſt and reaſonable. He that came to take a‘way the inſupportable Yoke of Jewiſh Ceremonies, certainly did never intend to ‘ gall the Necks of his Diſciples with another inſtead of it. And it would be ‘ ſtrange the Church ſhould require more than Chriſt himſelf did; and make other ‘ Conditions of her Communion, *than our Saviour did of Diſcipleſhip.* What ‘ poſſible reaſon can be aſſigned or given why ſuch Things ſhould not be ſufficient ‘ for Communion with a Church, *which are ſufficient for Eternal Salvation?* And ‘ certainly thoſe Things are ſufficient for that, which are laid down as neceſſary ‘ Duties of Chriſtianity by our Lord and Saviour in his Word. *What Ground can* ‘ *there be why Chriſtians ſhould not ſtand upon the ſame Terms now which they did in* ‘ *the Time of Chriſt and his Apoſtles?* Was not Religion ſufficiently guarded and ‘ fenced in them? Was there ever more true and cordial Reverence in the Worſhip ‘ of God? What *Charter* hath Chriſt given the Church to *bind Men up to more than* ‘ *himſelf hath done?* or to exclude thoſe from her Society who may be admitted ‘ into Heaven? Will Chriſt ever thank Men at the great Day for keeping ſuch out ‘ from Communion with his Church, when he will vouchſafe not only Crowns of

‘ Glory

* *Irenicum*, a Weapon-Salve for the Churches Wounds, by *E. Stillingfleet* Rector of *Sutton* in *Bedfordſhire*, in Preface to the Reader.

‘ Glory to them, but it may be *Aureolæ* too, if there be any ſuch Things there? The Grand Commiſſion the Apoſtles were ſent out with, was only to *teach what Chriſt had commanded them.* Not the leaſt Intimation of any Power given them to impoſe or require any Thing beyond what himſelf had ſpoken to them, or they were directed to by the Immediate Guidance of the Spirit of God.

‘ Without all Controverſy, the main Inlet of all the Diſtractions, Confuſions and Diviſions of the Chriſtian World, hath been by adding other Conditions of Church Communion than Chriſt hath done.

‘ There is nothing the *Primitive Church* deſerves greater Imitation by us in, than in that admirable Temper, Moderation and Condeſcenſion which was uſed in it towards all the Members of it.

‘ This admirable Temper in the Primitive Church might be largely cleared from that Liberty they allowed freely to Diſſenters from them in Matters of Practice and Opinion; as might be cleared from *Cyprian*, *Auſtin*, *Jerome*, and others.—Leaving the Men to be won by obſerving the true decency and order of Churches, whereby thoſe who act upon a true Principle of Chriſtian Ingenuity may be ſooner drawn to a Compliance in all lawful Things, than by Force and rigorous Impoſitions, which make Men ſuſpect the Weight of the Thing it ſelf, when ſuch Force is uſed to make it enter. *In the Preface.*

The ſame is in effect declared by the *Houſe of Commons*, when they returned their Thanks to Dr. *Tillotſon*, *Dean of Canterbury*, for his Sermon Preached before them *November* the 5th, 1678. *deſiring him to Print that Sermon*, where he ſays, upon our Saviour's Words, ‘ *Ye know not what Manner of Spirit ye are of*, Ye own your ſelves to be my Diſciples, but do you conſider what Spirit now Acts and Governs you? not that ſurely which my Doctrine deſigns to mould and faſhion you into, which is not a *Furious and Perſecuting*, and *Deſtructive Spirit*, but Mild and Gentle, and Saving; tender of the Lives and Intereſts of Men, even of thoſe who are our greateſt Enemies. *pag.* 6, 7.

‘ No Difference of Religion, no Pretence of Zeal for God and Chriſt can warrant and juſtifie this Paſſionate and Fierce, this Vindictive and Exterminating Spirit. *ibid. pag.* 7.

‘ He (*i. e.* Chriſt) came to introduce a Religion, which conſults not only the Eternal Salvation of Men's Souls, but their Temporal Peace and Security, their Comfort and Happineſs in this World. *ibid. pag.* 8.

‘ It ſeemed good to the Author of this Inſtitution to compel no Man to it by Temporal Puniſhment. *ibid. pag.* 13.

‘ To *ſeparate* Goodneſs and Mercy From God, Compaſſion and Charity from Religion, is to make the two beſt Things in the World, God and Religion, good for nothing. *ibid. pag.* 9.

‘ True Chriſtianity is not only the beſt, but the beſt natured Inſtitution in the World; and ſo far as any Church is departed from good Nature, and become Cruel and Barbarous, ſo far it is degenerated from Chriſtianity. *ibid. pag.* 30.

Thus far Dr. *Tillotſon*, who, to be ſure, deſerves not to be thought the leaſt Eminent in the preſent Church of *England*. Let us hear what Dr. *Burnet* ſays to it.

‘ Men are not Maſters of their own Perſwaſions, and cannot change their Thoughts as they pleaſe; he that believes any Thing concerning Religion, *cannot turn as the Prince commands him, or accommodate himſelf to the Law, or his preſent Intereſts*, unleſs he arrive at that *Pitch of Atheiſm*, as to look on Religion only as a Matter of Policy, and an Engine for Civil Government: *Dr.* Burnet's *Hiſtory of the Rights of Princes*, &c. in his Preface, pag. 49.

'Tis to this Doctor's Pains, She owes the very *Hiſtory of Her Reformation*; and, as by it he has perpetuated his Name with Her's, certainly he muſt have Credit with Her, or She can deſerve none with any Body elſe; for no Man could well go farther to oblige Her.

Let me here bring in a Lay Member of the *Church of England*, Sir *Robert Pointz*, in *His Vindication of Monarchy*, who yields us an excellent Teſtimony to the Matter in Hand: ‘ The Sword *availeth little* with the Souls of Men, unleſs to *deſtroy* them together with their Bodies, and to make Men *Deſperate*, or *Diſſemblers in Religion*, and when they find Opportunity, to fall into *Rebellion*, as there are many Examples, *pag.* 27.

‘ In the Ancient Times of Chriſtianity, ſuch Means were not uſed as might *make Hereticks and Schiſmaticks more obſtinate than docible, through the prepoſterous*

‘*Proceedings of the Magiſtrates and Miniſters of Juſtice, in the Execution of Penal Laws*, uſed rather as *Snares* for Gaining of Money, and Pecuniary Mulcts impos'd, rather as *Prices* ſet upon Offences, than as Puniſhments for the Reformation of Manners, *ibid. pag.* 28.

‘The *Ancient Chriſtians* were forbidden by the *Imperial Law*, as alſo by the Laws of other Chriſtian Nations, under a great Penalty, *To meddle with the Goods of* Jews, *or* Pagans, living Peaceably, *ibid. pag.* 29.

‘For, the Goods of the *Jews*, although Enemies to the Chriſtian Religion, *cannot for the Cauſe of Religion come by Eſcheat unto Chriſtian Princes*, under whom they live. *Ibid. pag.* 29.

‘It is truly ſaid, that *Peace*, a Meſſenger whereof an *Angel* hath been choſen to be, *is ſcarce Eſtabliſhed by the Sword*; and the *Goſpel*, the *Bleſſed Peace*, cannot be publiſhed by the *Sound of Cannon*; neither the *Sacred Word* be convey'd unto us, by the *Impious Hands of Soldiers*; neither *Tranquillity* be brought to the Perſons and Conſciences of Men, *by that which bringeth Ruin unto Nations*, ibid. pag. 70.

He has ſaid Much in a Little; the Talent and Honour of Men truly Great. I give this ſtill to the *Church of England*'s *Principles*, which yet makes it harder for Her, to Juſtifie Her Practice in Her Uſe of Power. But let us hear a King ſpeak, and One the *Church of England* is bound to hear by many Obligations.

King *Charles* the Firſt, out of his *Tender and Princely Senſe of the ſad and bleeding Condition of the Kingdom*, and his unwearied Deſires to apply ſuch Remedies, as by the Bleſſing of Almighty God, might ſettle it in Peace, by the Advice of his Lords and Commons of Parliament, Aſſembled at *Oxford*, propounded and deſired, *That all the Members of Both Houſes might ſecurely Meet in a Full and Free Convention of Parliament, there to Treat, Conſult, and Agree upon ſuch Things, as may conduce to the Maintenance and Defence of the* Reformed Proteſtant Religion, *with due Conſideration to all Juſt and Reaſonable Eaſe to Tender Conſciences.* The King's Meſſage of a Treaty, *March* 3. 1643. from *Oxford*, Superſcribed to the Lords and Commons of Parliament Aſſembled at *Weſtminſter*.

In the King's Twentieth Meſſage for Peace, *January* 29, 1645, he has theſe Words, *That by the Liberty offered in his Meſſage of the 15th preſent, for the* Eaſe of their Conſciences who will not Communicate in the Service already Eſtabliſhed by Act of Parliament in this Kingdom, *He intends that all other Proteſtants, behaving themſelves Peaceable in, and towards the Civil Government, ſhall have the* Free Exerciſe *of their* Religion, *according to their own Way.*

In the Thirty Third Meſſage for Peace, *November* 14, 1647, there are theſe Words, *His Majeſty conſidering the great preſent Diſtempers concerning* Church-Diſcipline, *and that the* Preſbyterian Government *is now in Practice, His Majeſty to eſchew* Confuſion, *as much as may be, and for the Satisfaction of His Two Houſes, is content that the ſaid Government be Legally permitted to ſtand in the ſame Condition it now is, for Three Years; Provided, that His Majeſty, and thoſe of his Judgment (or any other who cannot in* Conſcience *ſubmit thereunto) be not obliged to comply with the* Preſbyterial Government, *but have* Free Practice of their own Profeſſion, *without receiving any Prejudice thereby.* From the Iſle of *Wight*.

In his Declaration to all his People, *January* 18, 1645, from *Cariſbrook* Caſtle, after the Votes of no Addreſs, He ſays, *I have Sacrificed to My Two Houſes of Parliament, for the Peace of the Kingdom, All but what is much more dear to me than my Life, my* Conſcience *and my* Honour.

In his Letter to the Lords, Gentlemen and Committee of the *Scotch* Parliament, together with the Officers of the Army, *July* 3, 1648, from *Cariſbrook* Caſtle —— *As the Beſt Foundation of Loyalty is Chriſtianity, ſo True Chriſtianity is Perfect Loyalty.*

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. Ch. 6. Upon His Majeſty's Retirement from *Weſtminſter.*— *Sure it ceaſes to be Counſel, when not* Reaſon *is uſed, as to Men to* Perſwade, *but* Force and Terror, *as to Beaſts, to drive and compel Men to whatever Tumultuary Patrons ſhall Project. He deſerves to be a* Slave *without Pity or Redemption, that is content to have* his Rational Sovereignty of his Soul, *and Liberty of his* Will and Words *ſo captivated.* ——— Again, Ibid. *Sure that Man cannot be blameable to God or Man, who ſeriouſly endeavours to* See the Beſt Reaſon of Things, *and faithfully follows what he takes for* Reaſon; *the* Uprightneſs *of his Intentions will excuſe the poſſible Failing of his* Underſtanding. —— Again, Ibid. *I know no Reſolutions*

tions more worthy a Chriſtian King, *than to prefer his* Conſcience *before his Kingdoms.*

Cahp. 12. Upon the Rebellion and Troubles in *Ireland.*—*Some Kind of Zeal counts* All Merciful Moderation, Lukewarmneſs, *and had rather be* Cruel, *than accounted* Cold, *and is not ſeldom more greedy to Kill the Bear for his Skin, than for any Harm he hath done.* —— Ib. O my GOD, Thou ſeeſt how much Cruelty among Chriſtians is acted under the Colour of Religion, as if we could not be Chriſtians, unleſs we Crucify one another.

Chap. 13. Upon the calling the *Scots,* and their coming—*Sure, in Matters of* Religion, *thoſe* Truths *gain moſt on* Men's Judgments and Conſciences, *which are leaſt urged with* Secular Violence, *which weakens* Truth *with Prejudices; and is unreaſonable to be uſed, till ſuch Means of Rational Conviction hath been applied, as leaving no Excuſe for Ignorance, condemns Men's Obſtinacy to deſerv'd Penalties.* —*Violent Motions are neither* Manly, Chriſtian, *nor* Loyal. —— The proper Engine of Faction is Force; *the Arbitrator of Beaſts, not of* Reaſonable Men, *much leſs of* Humble Chriſtians *and* Loyal Subjects, *in Matters of Religion.*

Chap. 14. Upon the Covenant. —— *Religion requires* Charity *and* Candor *to others of different Opinions* —— *Nothing Violent and Injurious can be Religious.*

Chap. 15. Upon the many Jealouſies raiſed, and Scandals caſt upon the King, to ſtir up the People againſt him. —— *In Point of True Conſcientious Tenderneſs (attended with Humility and Meekneſs, not with proud or arrogant Activity, which ſeeks to hatch every Egg of indifferent Opinion to Faction or Schiſm) I have oft declared how little I deſire* My Laws and Scepter *ſhould intrench over God's Sovereignty,* who is the Only King of Men's Conſciences.

Chap. 27. To the Prince of *Wales.* —— *Take Heed of abetting to any Factions; your* Partial *adhering to any One Side, gains you not ſo great Advantages in ſome Men's Hearts, (who are* Prone *to be of their King's Religion) as it loſeth you in others, who think themſelves, and their Profeſſion, firſt deſpiſed, then perſecuted by you.* —— *My Counſel and Charge to you is, That you ſeriouſly conſider the former Real or Objected Miſcarriages, which might occaſion my Troubles, that you may avoid them.* —— A Charitable Connivence, *and* Chriſtian Toleration, *often diſſipates their Strength, whom* Rougher Oppoſition *fortifies.* —— *Always keep up* Sound Piety, *and thoſe* Fundamental Truths *(which mend both Hearts and Lives of Men) with Impartial Favour and Juſtice.* —— *Your Prerogative is beſt ſhewed and exerciſed in* Remitting, *rather than exacting the Rigour of the Law, there being nothing worſe than Legal Tyranny.*

And as this was the Senſe and Judgment of a King, that Time, and the greateſt Troubles had inform'd with a Superiour Judgment, (and which to be ſure highly juſtifies the Meaſures that are now taken) So Dr. *Hudſon,* His *Plain-Dealing Chaplain,* muſt not be forgotten by us on this Occaſion, who took the Freedom to tell His Royal Maſter, *That he look'd upon the Calamities he labour'd under, to be the Hand of* GOD *upon Him, for not having given* GOD *His Due over Conſcience.*

One can eaſily imagine this to be *Reformation Language,* and then it is not hard to think, how low that Church muſt be fallen, that from ſo Free and Excellent a Principle, is come to make, execute, and uphold *Penal Laws for Religion, againſt Her Conſcientious Neighbours;* but it is to be hoped, *That like* Nebuchadnezzar's Image, *whoſe Feet was a Mixture of* Iron and Clay, *and therefore could not ſtand for ever,* Perſecution *will not be able to mix ſo with the Seed of Men, but that* Humanity *will overcome it, and Mankind One Day be delivered from that Iron, Hard, and Fierce Nature.*

I have done with my *Church of England*'s *Evidences againſt Perſecution:* And for the *Judgment of all Sorts of Diſſenters in That Point,* let their Practice have been what it will, nothing is clearer, *than that they diſallow of Perſecution,* of which their Daily Addreſſes of Thanks to the KING, for His General Eaſe, by His Excellent Declaration, are an undoubted Proof.

Thus then we ſee, it is evident, that it is not only the *Duty of all Parties, as they would be thought Chriſtians, to Repeal Penal Laws for Religion,* but upon a Fair Enquiry, *We ſee it is the avowed Principle of every Party, at one Time or other, that* Conſcience *ought not to be compell'd, nor* Religion *impos'd upon Worldly Penalties.* And ſo I come to the Third and Laſt Part of this Diſcourſe.

PART III. *It is the Intereſt of all Parties, and eſpecially the Church of* ENGLAND.

AS I take all Men to be unwillingly ſeparated from their Intereſts, and conſequently ought only to be ſought and diſcours'd in them, ſo it muſt be granted me on all Hands, *That Intereſts change as well as Times, and 'tis the Wiſdom of a Man to obſerve the Courſes, and humour the Motions of his Intereſt, as the Beſt Way to preſerve it.* And leſt any ill-natur'd, or miſtaken Perſon, ſhould call it *Temporizing*, I make this early Proviſion; *That I mean, no immoral, or corrupt Compliance:* A *Temporizing*, deſervedly baſe with Men of Vertue, and which in all Times, my Practice, as well as Judgment, hath ſhown the laſt Averſion to. For upon the Principle I now go, and which I lay down, as common and granted in Reaſon and Fact, with all Parties concern'd in this Diſcourſe, that Man does not change, that *Morally* follows his Intereſt under all it's Revolutions, becauſe to be True to his Intereſt, is his Firſt Civil Principle. I premiſe this, to introduce what I have to offer, with Reſpect to the Intereſts to be now treated upon.

And firſt, I ſay, *I take it to be the Intereſt of the Church of* England, *to aboliſh the Penal Laws, becauſe it never was Her Intereſt to make them.* My Reaſons for that Opinion are theſe, *Firſt*, They have been an Argument to invalidate the Sufferings of the *Reformers*, becauſe if it be unlawful to diſobey Government about Matters of Religion, they were in the wrong. And if they ſay, *O but they were in Error that puniſh'd their Non-Conformity*; I anſwer, *How can She prove that She is Infallibly in the Right?* And if this cannot be done, She compels to an Uncertainty upon the ſame Terms. *Secondly*, She has overthrown the Principles upon which She ſeparated from *Rome:* For if it be Unlawful to plead Scripture and Conſcience, to vindicate Diſſent from Her Communion, it was Unlawful for Her upon the ſame Plea, *To Diſſent from the Church of Rome*; unleſs She will ſay again, *That She was in the Right, but the other in the Wrong*; and She knows this is no Anſwer, but a begging of the Queſtion; *For they that Separate from Her, think themſelves as Serious, Devout, and as much in the Right as She could do.* If then *Conſcience and Scripture*, interpreted with the *Beſt Light* She had, were the Ground of Her Reformation, She muſt allow the Liberty She takes, *Or She Eats Her Words, and Subverts Her Foundation*; than which nothing can be more Deſtructive to the Intereſt of any Being, Civil or Eccleſiaſtical. *Thirdly*, The *Penal Laws* have been the *Great Make-Bate* in the Kingdom from the Beginning: For if I ſhould grant that She had been once truly the *Church of England*, I mean, conſiſting of all the *People of England*, (which She was not, for there were divers Parties Diſſenting from the Firſt of Her Eſtabliſhment) yet ſince it afterwards appear'd She was but One Party, tho' the biggeſt, She ought not to have made Her Power more National than Her Faith, nor Her Faith ſo by the Force of Temporal Authority. 'Tis true, She got the Magiſtrate of Her Side, but She engaged him too far: For She knew, *Chriſt did not leave Cæſar Executor to His Laſt Will and Teſtament*, and, that *That* ſhould be the Reaſon why She did ſo, was none of the *Beſt Ornaments to Her Reformation.* That She was but a Party, tho' the biggeſt, by the Advantages that Temporal Power brought Her, I ſhall eaſily prove, but I will introduce it with a ſhort Account of our State-Reformation here in *England*.

Henry the Eighth, was a Kind of *Hermaphrodite* in Religion, or in the Language of the Times, a *Trimmer*; being a *Medly of Papiſt and Proteſtant*, and that Part he acted to the Life, or to the Death rather; Sacrificing on the ſame Day Men of Both Religions, becauſe one was not *Proteſtant enough*, and t'other *Papiſt enough for him.* In this Time were ſome *Anabaptiſts*, for the Diſtinction of *Church of England*, and *Calviniſt*, was not then known.

Edward the Sixth ſucceeded, a Prince that promiſed Virtues, that might more than ballance the Exceſſes of his Father, and yet by Archbiſhop *Cranmer*, was compell'd to Sign a Warrant to Burn *Poor Joan of Kent*, a Famous Woman, but counted an *Enthuſiaſt:* But to prove what I ſaid of him, 'twas not without frequent Denials and Tears, and the Biſhop taking upon him to anſwer for it at God's Judgment, of which I hope his Soul was diſcharg'd, tho' his Body, by the ſame Law, ſuffer'd the ſame Puniſhment in the ſucceeding Reign. Thus even the *Proteſtants began with Blood for Meer Religion*, and taught the *Romaniſts*, in ſucceeding Times, how to deal with them.

At this Time the Controverſie grew warm between the *Church of England* and the *Calviniſts*, that were the Abler Preachers and the Better Livers. The Biſhops being moſtly Men of State, and ſome of them looking rather backward than forward, Witneſs the Difficulty the King had to get *Hooper* Conſecrated Biſhop, without Conformity to the Reſerved Ceremonies.

Queen Mary came in, and ended the Quarrel at the Stake. Now *Ridley* and *Hooper* hug, and are the Deareſt Brethren, and Beſt Friends in the World. *Hooper* keeps his Ground, and *Ridley* ſtoops with his Ceremonies to t'others farther Reformation. But this Light and Union *flow'd* from their Perſecution: For thoſe abroad at *Frankfort*, and other Places, were not upon ſo good Terms: Their Feuds grew ſo great, that the one refuſed Communion with the other; many Endeavours were uſed to quench the Fire, but they were ineffectual; at beſt it lay under the *Aſhes of their Affliction for another Time*; for no ſooner was *Queen Elizabeth* upon Her Throne, than they returned, and their Difference with them. They managed it civilly for a While, but Ambition in ſome, and Covetouſneſs in others on the one Hand, and Diſcretion giving Way to Reſentment on the other, they firſt ply the *Queen* and *Her Miniſters*, and when that ended in *Favour of the Men of Ceremony*, the others arraign'd them before the Firſt Reformers abroad, at *Geneva*, *Baſil*, *Zurich*, &c. The Leading Prelates by their Letters, as Dr. *Burnet* lately tells us, in his Printed Relation of his Travels, clear themſelves to thoſe firſt Doctors of any ſuch Imputation, and lay all upon the *Queen*, who, for Reaſons of State, would not be brought to ſo Inceremonious a Way of Worſhip, as that of the *Calviniſts*.

At this Time there were *Papiſts*, *Proteſtants*, *Evangeliſts*, *Præciſians*, *Ubiquitiſts*, *Familiſts*, or *Enthuſiaſts*, and *Anabaptiſts* in *England*; when the very firſt Year of Her Reign, *A Law for Uniformity in Worſhip and Diſcipline was Enacted*, and more followed of the ſevereſt Nature, and ſometimes executed. Thus then we ſee that there never was ſuch a Thing as a *Church of England* ſince the Days of *Popery*, that is, *A Church or Communion, containing all the People of the Kingdom*, and ſo cannot be ſaid to be ſo much as a *Twin of the Reformation*; nevertheleſs, She got the Bleſſing of the Civil Magiſtrate: She made Him Great, to be Great by Him: If She might be the *Church*, He ſhould be the *Head*. Much Good may the *Bargain* do her. Now is the Time for Her to ſtand to Her Principle. I never knew any Body exceed their Bounds, *that were not met with at laſt*. If we could eſcape Men, God we cannot, *His Providence* will overtake us, and find us out.

By all this then it appearing, that the *Church of England* was not the Nation, the Caſe is plain, *That the Penal Laws were a Make-Bate*, for they Sacrificed every Sort of People whoſe Conſciences differed from the *Church of England*; which firſt put the *Romaniſts* upon flattering Prerogative, and courting it's Shelter from the Wrath of thoſe Laws. The Addreſs could not be unpleaſant to Princes; and we ſee it was not; for *King James*, that came in with Invectives againſt *Popery*, entring the *Liſts with the Learned of that Church*, and charging Her with all the Marks the *Revelation* gives to that of *Antichriſt*, grew at laſt ſo tame and eaſie towards the *Romaniſts*, that our own Story tells us of the Fears of the Increaſe of *Popery* in the latter Parliament of his Reign.

In *King Charles* the Firſt's Time, no Body can doubt of the Complaint, becauſe that was in great Meaſure the Drift of every Parliament, and at laſt One Reaſon of the War. On the other Hand, *the Severity of the Biſhops*, againſt Men of their own Principles, and in the Main, of their own Communion, either becauſe they were more Zealous in Preaching, more follow'd of the People, or could not wear ſome odd Garment, and leſs, lead the Dance on a *Lord's Day* at a Maypole, (the Relick of *Flora*, the *Roman Strumpet*) or perhaps for Rubbing upon the Ambition, Covetouſneſs, and Lazineſs of the Dignified, and Ignorance and Looſeneſs of the *Ordinary Clergy of the Church*, (of which I could produce Five Hundred Groſs Inſtances) I ſay theſe Things bred bad Blood, and in Part, gave Beginning to thoſe Animoſities, that at laſt broke forth, with ſome other Pretences, into all thoſe National Troubles that agitated this poor Kingdom for Ten Years together, in which the *Church of* England *became the Greateſt Loſer*, *Her Clergy turn'd out*, *Her Nobility and Gentry Sequeſter'd*, *Decimated*, *Impriſoned*, &c. And whatever She is pleas'd to think, nothing is Truer, *than that Her Penal Laws, and Conduct in the Star-Chamber, and High Commiſſion Court in Matters of Religion*, was Her Overthrow.

'Tis as evident, the ſame Humour, *ſince the Reſtoration of the late King*, has had almoſt the ſame Effect. For nothing was grown ſo little and contemptible, as the *Church of England* in this Kingdom, She now intitles Her ſelf *The Church of:* Witneſs the Elections of the Laſt Three Parliaments before this. I know it may be ſaid, *The Perſons Choſen were Church Goers*; I confeſs it, for the Law would have them ſo. But no Body were more averſe to the Politicks of the Clergy; inſomuch that the Parſon and the Pariſh almoſt every where divided upon the Queſtion of their Election. In Truth, it has been the *Favour and Countenance of the Crown*, and not Her intrinſick Intereſt or Value, that has kept Her up to this Day; elſe *Her Penal Laws*, the *Bulwark of the Church of England*, by the ſame Figure, that She is One *againſt Popery*, had ſunk her long ſince.

I hope I may, by this Time, conclude, without Offence, that the *Penal-Laws* have been a *Make-Bate* in the Great Family of the Kingdom, ſetting the Father againſt his Children, and Brethren againſt Brethren; not only giving the Empire to one, but endeavouring to extinguiſh the reſt, and that for this, the *Church of England* has once paid a ſevere Reckoning. I apply it thus: Is it not Her Intereſt to be careful She does it not a ſecond Time? She has a fair Opportunity to prevent it, and keep Her ſelf where She is; that is, *The Publick Religion of the Country, with the Real Maintenance of it*; which is a plain Preference to all the reſt.

Violence and Tyranny are no Natural Conſequences of *Popery*, for then they would follow every where, and in all Places and Times alike. But we ſee in Twenty Governments in *Germany*, there is none for Religion, nor was for an Age in *France*; and in *Poland*, the Popiſh Cantons of *Switzerland*, *Venice*, *Lucca*, *Colonia*, &c. where that Religion is Dominant, the People enjoy their Ancient and Civil Rights, a little more ſteadily then they have of late Times done in ſome *Proteſtant Countries nearer Home*, almoſt ever ſince the Reformation. *Is this againſt Proteſtancy? No; but very much againſt Proteſtants.* For had they been True to their Principles, we had been upon better Terms. So that the *Reformation was not the Fault*, but not keeping to it better than ſome have done; For whereas they were *Papiſts* that both obtain'd the *Great Charter*, and *Charter of Foreſts*, and in the ſucceſſive Reigns of the Kings of their Religion, induſtriouſly labour'd the Confirmation of them, as the *Great Text of their Liberties and Properties*, by above Thirty other Laws; we find almoſt an equal Number to deſtroy them, and but One made in their Favour ſince the *Reformation*, and that ſhrewdly againſt the *Will of the High Church-Men too*; I mean, *The Petition of Right*, in the Third Year of *Charles* the Firſt. In ſhort, They deſire a Legal Security with us, and we are afraid of it, leſt it ſhould Inſecure us; when nothing can do it ſo certainly as their Inſecurity; *For Safety makes no Man Deſperate.* And he that ſeeks Eaſe by Law, therefore does it, becauſe he would not attempt it by Force. Are we afraid of their Power, and yet provoke it? If this Jealouſie and Averſion prevail, it may drive Her to a Bargain with the Kingdom for ſuch General Redemption of Property, as may *Diſſolve our Great Corporation of Conſcience*, and then She will think, *That Half a Loaf had been Better than No Bread*; and that it had been more adviſable to have *parted with Penal Laws*, that only ſerv'd to Dreſs Her in Satyr, than have loſt *All* for keeping them; eſpecially when it was but parting with *Spurs*, *Claws and Bills*, *that made Her look more like a* Vultur *than a* Dove, *and a* Lion *than a* Lamb.

But I proceed to my next Reaſon, why it is Her Intereſt to Repeal thoſe Penal Laws, (tho' a greater cannot be advanc'd to Men than Self-Preſervation) and That is, *That She elſe breaks with a King heartily inclin'd to preſerve Her by any Way that is not Perſecuting, and whoſe Intereſt She once purſu'd at all Adventures, when more than She ſees was ſuggeſted to Her by the Men of the Intereſt She oppoſed, in Favour of His Claim.* What then has befallen Her, that She changes the Courſe She took with ſuch Reſolutions of Perſeverance? For bringing Him to the Crown with this Religion, could not be more Her Duty to His Title, or Her Intereſt to ſupport Her own, than it is ſtill, *To be fair with Him.* If She ow'd the One to Him, and to Chriſtianity, She is not leſs indebted to Her ſelf the other. Does He ſeek to impoſe His own Religion upon Her? By no Means. There is no Body would abhor the Attempt, or, at all Adventures, condemn it more than my ſelf. What then is the Matter? *Why, He deſires Eaſe for His Religion*; She does not think fit to conſider Him in this, (No, not the King She brought with this Objection to the Crown) Certainly She is much in the Wrong, and ſhows Her ſelf an *Ill Courtier*, (tho' it was become Her Calling) firſt, *To give Him Roaſt-Meat,*
then

then beat Him with the Spit. Is not this to quit thoſe High Principles of Loyalty and Chriſtianity She valu'd Her ſelf once upon, and what She can, provoke the Miſchiefs She fears? Certainly this is dividing in Judgment from Him, that She has acknowledged to be *Her Eccleſiaſtical Head*.

My *Fifth Reaſon* is, That as the *Making* and *Executing* the *Penal Laws* for *Religion* affects all the ſeveral Parties of *Proteſtant Diſſenters* as well as the *Papiſts* (the Judges in *Vaughan*'s Time, and he at the Head of them, giving it as their Opinion, they were equally expoſed to thoſe Laws) and that they are thereby naturally driven into an Intereſt with them; ſo it is at this Time greatly the Prudence of the *Church of England* to repeal them, for by ſo doing She divides that *Intereſt* that *Self-preſervation* allows all Men to purſue, that are united by Danger: And ſince She is aſſured the *Papiſts* ſhall not have the leſs Eaſe, in this King's Time than if the Laws were Repealed, and that her Fears are not of the ſucceeding Reigns, how is their Repeal a greater Inſecurity, eſpecially, when by that, ſhe draws into her Intereſt all the *Proteſtant Diſſenters*, that are abundantly more conſiderable than the *Papiſts*, and that are as unwilling that *Popery* ſhould be *National* as her ſelf. For if this be not granted, ſee what Reputation follows to the *Church of England*. She tells the King ſhe does not deſire his Friends ſhould be Perſecuted, yet the Forbearance muſt not be by *Declaration*, to ſave the *Government*, nor by *Law*, to ſave her: and without one of theſe Warrants, every Civil Magiſtrate and Officer in *England* is Perjur'd that ſuffers them in that *Liberty againſt Law*. How can ſhe be ſincerely willing that ſhould be done, that ſhe is not willing ſhould be done *Legally*?

But, *Sixthly*, the *Church of England* does not know but they or ſome other Party may at one Time or other prevail. It ſeems to me her *Intereſt* to ſet a good Example, and ſo to beſpeak eaſy Terms for her ſelf. I know of none intended, and believe no Body but her ſelf can place her ſo low, yet if it were her Unhappineſs, I think to have *Civil Property* ſecured out of the Queſtion of Religion, and *Conſtraint* upon *Conſcience* prevented by a Glorious *Magna Charta for the Liberty of it*, were not a Thing of ill *Conſequence* to her *Intereſt*. Let us but conſider what other Princes did for their own *Religion*, within the laſt *Seven Reigns*, when they came to the Crown, and we cannot think ſo ſoft and equal a Thing as an *Impartial Liberty of Conſcience*, after all that has been ſaid of a *Popiſh Succeſſor*, an ordinary *Character* of a *Prince*, or a mean *Aſſurance* to us: This ought not to ſlip her Reflection. Beſides, there is ſome Care due to Poſterity: Tho' the preſent Members of her *Communion* may eſcape the *Temptation*, their Children may not: They may *change* the Religion of their Education, and Conſcientiouſly chuſe ſome other *Communion*. Would they ſubmit the *Fortunes* they leave them to the *Rape* of Hungry *Courtiers, Bigots and indigent Informers*, or have their Poſterity *Impoveriſh'd*, *Baniſh'd* or *Executed* for Sober and Religious *Diſſent*? God knows into whoſe Hands theſe Laws at laſt may fall, what Miſchief they may do, and to whom. Believe me, a King of the Humour of Sir *J. K.* of the *Weſt*, or Sir *W. A.* of *Reading*, or Sir *R. B.* or Sir *S. S.* of *London*, would, with ſuch *Vouchers*, quickly make a *Golgotha* of the *Kingdom*. If She thinks her ſelf conſiderable in *Number* or *Eſtate*, She will have the more to loſe. Let her not therefore Eſtabliſh that in the Prejudice of others, that may in the Hands of others turn to her Prejudice.

Laſtly, I would not have her miſs the Advantage that is deſigned her by thoſe that perhaps ſhe thinks worſt of. I dare ſay no body would willingly ſee the *Presbyterian* in her *Chair*, and yet that may happen to be the Conſequence of her Tenaciouſneſs in a little Time. For if the Averſion her Sons promote by wholeſale againſt *Popery* ſhould prevail, the Remains of it in her ſelf are not like to eſcape that Reformation. I mean, her *Epiſcopal Government*, and the *Ceremonies* of her Worſhip, for which ſhe has vex'd the moſt Conſcientious People of this Kingdom above an Age paſt. And the *Presbyterian* being a Rich, Induſtrious and Numerous Party, as well among the Nobility and Gentry, as Trading and Country People, I cannot ſee but the next Motion, naturally ſpeaking, is like to tend that Way; for other Parties, however well eſteemed, may ſeem too great a Step of Reformation at once, and methinks ſhe has taſted enough of that *Regiment*, to be once wiſe, and keep the *Ballance* in her own Hands. And certain it is, that nothing will ſo effectually do this, as the entreated Liberty of Conſcience; for then there will be four Parties of Diſſenters beſides her ſelf, to *Ballance* againſt any Deſigns that may *warp* or *byaſs* Things to their *Advancement*. And that which ought to induce the Church of *England* not a little to haſten as well as do the

Thing, is this; She is now a Sort of National Church by *Power*, ſhe will then be the Publick Church by Concurrence of all Parties. Inſtead of Enemies to invade or undermine her, they that ſhould do it are made the Friends of her Safety by the Happineſs they enjoy through her *Complacency*: And if any ſhould be ſo unnatural or ungrateful to her, the Intereſt of the reſt will oblige them to be her *Spies* and *Security* againſt the Ambition of any ſuch *Party*. I do heartily pray to *God* that he would *enlighten the Eyes of her Leaders*, and give them good Hearts too, that *Faction may not prevail againſt Charity*, in the Name of Religion: And, above all, that ſhe would not be proud of her Numbers, or ſtand off upon that Reflection; for that alone will quickly leſſen them in a Nation loving Freedom as much as this we live in: And what appears in the Town is an ill Glaſs to take a Proſpect of the Country by: There are Pariſhes that have Fifteen Thouſand Souls in them, and if two come to Church it is Matter of Brag, tho' half the reſt be ſown among the ſeveral *Diſſenting Congregations* of their Judgment. I would not have her miſtaken, though *Popery* be an unpopular Thing, 'tis as certain ſhe of a long Time has not been Popular, and on that Principle never can be: And if ſhe ſhould Plow with that Heifer now, and gain a little by the Averſion to Popery; when it is diſcerned that Popery does return to the civil Intereſt of the Kingdom they will quickly be Friends. For beſides that, we are the eaſieſt and beſt-natur'd People in the World to be appeaſed: There are thoſe Charms in Liberty and Property to *Engliſh Nature*, that no Endeavours can reſiſt or diſappoint. And can we reaſonably think the *Romaniſts* will be wanting in that, when they ſee it is their own (and perhaps their only) Intereſt to do ſo? Theſe are the Arguments which, I confeſs, have prevailed with me to importune the *Church of England* to yield to the *Repeal of all the Penal Statutes*, and I ſhould be glad to ſee them either well *refuted* or *ſubmitted to*.

I ſhall now addreſs my ſelf to thoſe of the *Roman Church*, and hope to make it appear it is their *Intereſt* to ſit down thankfully with the *Liberty of Conſcience* herein deſired, and that a *Toleration and no more*, is that which all *Romaniſts* ought to be ſatisfied with. My *Reaſons* are theſe: *Firſt*, The *Oppoſition* that *Popery* every where finds: For in *Nothing* is the Kingdom ſo much of a Mind as in this *Averſion*: 'Tis no News, and ſo may be the better ſaid and taken. I ſay then this *Unity*, this *Univerſality*, and this *Viſibility* againſt *Popery*, make the *Attempt*, for more than *Liberty of Conſcience*, too great and dangerous. I believe there may be ſome poor *ſilly Bigots* that hope bigger, and talk farther, but who can help that? there are weak People of all Sides, and they will be making a *Pudder*: But what's the *Language of their true Intereſt*, the Infallible Guide of the wiſer Men? *Safety* certainly; and that in ſucceeding Reigns to chuſe: And if ſo, their Steps muſt be modeſt, for they are *Watch'd* and *Number'd*. And tho' their Prudence ſhould ſubmit to their Zeal, both muſt yield to *Neceſſity*, whether they like it or no. What they convert upon the Square, *Perſwaſion* I mean, is their own, and much Good may it do them. But the Fear is not of this, and for compelling the averſe *Genius* of the Kingdom, *they have not the Means*, whatever they would do if they had them: Which is my *Second Reaſon*. I ſay *they have not the Power*, and that is what we apprehend moſt. There are three Things that prove this in my *Opinion*. Firſt, *their Want of Hands*, next, *Want of Time*, and laſtly, *their Inteſtine Diviſion*; which, whatever we think, is not Inconſiderable. They are *few*, we muſt all agree, to the Kingdom, upon the beſt Computation that could be made: Out of *Eighty Millions of People*, they are not *Thirty Thouſand*, and thoſe but thinly ſown up and down the Nation; by which it appears that the Diſproportion of the *Natural Strength* is not leſs than *Two Hundred and Seventy Perſons to One*. So that *Popery* in *England* is like a *Spirit without a Body*, or, *a General without an Army*. It can hurt *no more, than Bullets without Powder*, or, *a Sword and no Hand to uſe it*. I dare ſay, there is not of that Communion, enough at once, to make all the Coal-Fires in *London*, and yet we are apprehenſive they are able to conſume *the whole Kingdom*. I am ſtill more *afraid of her Fears* than of them; for tho' they ſeem high, ſhe thinks their *Religion* in no Reign has appeared much lower.

O, but they have the King of their Side, and he has the Executive *Power in his Hands!* True, and this I call the *Artificial Strength of the Kingdom*. But I ſay, firſt we have his Word to bind him. And tho' ſome may think our Kings cannot be tyed by their People, certainly they may be tyed by themſelves. What if I don't look upon the Act of both Houſes to oblige the King, *his own Conceſſion muſt*; and that may be given in an *Act of State*. I take the King to be as well obliged in *Honour and Conſcience* to what he promiſes his People in another Method, as if it had been by his *Royal Aſſent in Parliament*; for an honeſt Man's Word is good every where, and why a King's ſhould not I can't tell. 'Tis true, the Place differs, and the Voice comes with greater Solemnity, but why it ſhould with greater Truth I know not. And if the *Church of* England will but be adviſed to give him the Opportunity of keeping his repeated Word with her, and not deprive her ſelf of that Advantage by *Jealouſies* and *Diſtances* that make her ſuſpected, and may force him into another Conduct, I cannot help believing that the King will to a Tittle let her feel the Aſſurance and Benefit of his *Promiſes*.

But next, *we have his Age for our Security*, which is the *Second Proof*, *of the Second Reaſon*, why the *Papiſts* ſhould look no farther than a *Toleration*. This is the Want of Time I mentioned. They have but *one Life in the Leaſe*, and 'tis out of their Power *to Renew*; and this Life has lived faſt too, and is got within *Seven of Threeſcore*; A greater Age than moſt of his Anceſtors ever attained. *Well, but he has an Army, and many Officers of his own Religion.* And if it be ſo, *What can it do?* It may ſuppreſs an *Inſurrection*, but upon the Attempts we fooliſhly fear, they were hardly a Breakfaſt to the Quarters they live in. For if they were together, all the Confines or remote Parts of the Nation would riſe like Graſs upon them; and, if diſperſed, to be ſure they have not Strength for ſuch an Attempt.

But if they are not ſufficient, there is a Potent Prince not far off can help the Deſign, who is not angry with Proteſtancy at Home only. Suppoſe this, Is there not as potent *Naval Powers* to aſſiſt the *Conſtitution* of the *Kingdom* from ſuch *Invaſions?* Yes, *and Land One's too.* And as the *Proteſtant Governments* have more Ships than the other, ſo an equal *Land Force*, when by ſuch Attempts to make *Popery* Univerſal, they are awakened to the Uſe of them: But certainly we muſt be very Silly to think the King ſhould ſuffer ſo great a Shock to his own Intereſt, as admitting an Army of Foreigners to enter his Kingdom on any Pretence, muſt neceſſarily occaſion. Theſe *Bull-Beggars*, and *Raw-heads and Bloody-Bones*, are the Malice of ſome and Weakneſs of others. But Time, that informs Children, will tell the *World the Meaning of the Fright*.

The *Third Proof* of my *Second Reaſon*, is, *The Inteſtine Diviſion among themſelves.* That *Diviſion*, weakens a great *Body*, and renders a ſmall one *harmleſs*, all will agree. Now, that there is ſuch a Thing as *Diviſion* among them is Town-talk. The *Seculars* and *Regulars* have ever been two *Intereſts* all the *Roman Church over*, and they are not only ſo here, but the *Regulars* differ among themſelves. There is not a *Coffee-Houſe* in Town that does not freely tell us that the *Jeſuits* and *Benedictines* are at Variance, that Count *Da*, the Pope's Nuncio, and Biſhop *Lyborn*, Diſſent mightily from the *Politicks* of the firſt; Nay, t'other Day the Story was, *that they had prevailed entirely over them.* The *Lords* and *Gentlemen* of her *Communion* have as warmly conteſted about the *Lengths* they ought to go, *Moderation* ſeems to be the *Concluſion*. Together they are *little*, and can do little; and, divided, they are *Contemptible* inſtead of Terrible.

Laſtly, The *Roman Church* ought to be *Diſcreet*, and think of nothing farther than the entreated general Eaſe, becauſe it would be an Extreme that muſt beget another in the ſucceeding Reign. For, as I can never think her ſo weak as well as baſe, that after all her Arguments for the *Jus Divinum* of Succeſſion, ſhe ſhould, in the Face of the World, attempt to violate it in the Wrong of One of another *Perſwaſion*, (for that were an Eternal Loſs of her with Mankind.) So, if ſhe does not, and yet is Extravagant, ſhe only riſes higher to fall lower than all others in another Reign. This were provoking their own Ruin. And, to ſay true, either Way would, as the *Second Letter has it*, *Diſcredit her for ever, and make true Prophets of thoſe they had taken ſuch Pains to prove falſe Witneſſes.* And ſuppoſing her to reckon upon the Juſt Succeſſion, nothing can recommend her, or continue her Happineſs in a Reign of another Judgment, but this *Liberty equally maintained*, that other Perſwaſions, more numerous, for that Reaſon as well as for their own Sakes, are obliged to inſure her. Here the Foundation is broad and ſtrong, and what is built upon it has the Looks of *long Life*. The *Indenture* will at leaſt be *quinque-partite*, and Parties are not ſo mortal as Men. And as this joyns, ſo it preſerves Intereſt entire, which amounts to a *Religious Amity* and a *Civil Unity* at the worſt.

Upon the whole Matter, I adviſe the Members of the *Roman Communion* in this Kingdom, to be moderate, 'tis their Duty, and it belongs to all Men to ſee it and feel it from them, and it behoves them mightily they ſhould; for the firſt Part of this *Diſcourſe* belongs to their *Hopes*, as well as to the *Church of England*'s *Fears*, *viz. The Duty and Spirit of Chriſtianity*. Next, Let them do *good Offices* between the King and his Excellent Children, for as that will be well taken by ſo affectionate a Father, ſo it gives the Lye to their Enemies Suggeſtions, and recommends them to the Grace and Favour of the Succeſſors. And having ſaid this, I have ſaid all that belongs to them in particular. There is left only my Addreſs to the *Proteſtant Diſſenters*, and a General *Concluſion* to finiſh this *Diſcourſe*.

Your Caſe, that are called *Proteſtant Diſſenters*, differs mightily from that of the *Church of England and Rome*. For the firſt hath the *Laws* for her, the laſt the *Prince*. Thoſe Laws are *againſt* you, and ſhe is not willing they ſhould be Repealed: The *Prince* offers to be kind to you if you pleaſe; Your *Intereſt*, in this *Conjuncture*, is the *Queſtion*. I think none ought to be made, that it is the *Liberty of Conſcience* deſired, becauſe you have much more Need of it, having neither *Laws* nor *Prince* of your Side, nor a Succeſſor of any of your *Perſwaſions*. The *Fears* of *Popery* I know reach you; but it is to be remembred alſo, that if the Laws are not Repealed, there wants no *New Ones* to Deſtroy you, of the *Papiſts* making; ſo that every Fear you are taught to have of their Repeal, is againſt your ſelves. Suppoſe your *Apprehenſions well grounded*, you can but be Deſtroy'd; Which is moſt comfortable for you to ſuffer, by *Law* or *without it?* The *Church of England, by her Penal Laws, and the Doctrine of Headſhip*, has Armed that *Religion* (as it falls out) to Deſtroy you. Nay, has made it a Duty in the King to do it, from which (he ſays) nothing but *an Act of Parliament* can abſolve him, and that ſhe is not willing to allow. And is it not as reaſonable that you ſhould ſeek their Repeal, that if you ſuffer from the *Papiſts*, it may be without *Human Law*, as well as againſt *Chriſt's Law*, as for the *Church of England* to keep them in Force, becauſe if ſhe ſuffers, it ſhall be againſt the *Laws* made to uphold her? For not repealing them, brings you an inevitable Miſchief, and her, at moſt, but an uncertain Safety; tho' 'tis certain, ſhe at the ſame Time will ſacrifice you to it. And yet if I were in her Caſe, it would pleaſe me better to remove *Laws* that might reproach me, and ſtop my Mouth when turn'd againſt me, and be content; that if I ſuffer for my *Religion*, it is againſt the *Law of God*, *Chriſtianity*, and the *Fundamentals* of the Old and True *Civil Government of my Country*, before ſuch Laws helpt to ſpoil it. In ſhort, you muſt either *go to Church*, or *Meet*, or *let fall your Worſhipping of God* in the Way you believe. If the firſt, you are *Hypocrites*, and give away the Cauſe, and reproach your dead Brethren's Sincerity, and gratify the old Accuſation of *Schiſm*, *Ambition*, &c. and finally loſe the Hope and Reward of all your Sufferings. If the ſecond, *viz.* that you *meet againſt Law*, you run into the Mouth of the *Government*, whoſe Teeth are to meet in you and Deſtroy you, *as by Law Eſtabliſhed*. If the laſt, you deny your *Faith*, *overthrow your own Arguments*, *fall away from the Apoſtolical Doctrine of aſſembling together, and ſo muſt fall into the Hands of God, and under the Troubles of your own Conſciences and Woundings of his Spirit, of which 'tis ſaid*, who can bear them. So that nothing is plainer than that *Proteſtant Diſſenters* are not oblig'd to govern themſelves after ſuch *Church of England Meaſures*, ſuppoſing her *Fears* and *Jealouſies* better Bottom'd than they are: For they are neither in this King's Time in the ſame Condition, with her, if the *Penal Laws* remain in Force, nor like to be ſo, if ſhe can help it, in the next Reign, if they are not repealed in this; ſo that they are to be certainly Perſecuted now, in Hopes of an *uncertain Liberty* then. Uncertain both whether it will be in her *Power*, and whether ſhe will do it if it be. The *Language* of *Fear* and *Aſſurance* are two Things, *Affliction* promiſes what *Proſperity* rarely performs. Of this the Promiſes made to induce the late King's *Reſtoration*, and the Cancelling of the former *Declaration*, and what followed upon both are a plain Proof. And tho' the laſt *Weſtminſter Parliament* inclin'd to it; no Body ſo much oppoſed it as the *Clergy*, and the moſt *Zealous Sons of that Church*: And if they could or would not then ſee it to be reaſonable, I can't ſee why one ſhould truſt to People ſo ſelfiſh and ſhort-ſighted. But if ſhe will ſtoop to all thoſe *Diſſenting Intereſts* that are *Proteſtant*, it muſt either be by a *Comprehenſion*, and then ſhe muſt part with her *Biſhops*, her *Common-Prayer*, her *Ceremonies*, and this it ſelf is but *Presbyterian*; (and ſhe muſt go lower yet, if ſhe will comprehend the reſt) or, if not, ſhe muſt *Perſecute*, or give this *Liberty of Conſcience* at laſt; which, that ſhe will ever yield to uncompel'd, and at a Time too, when there is none to do it, while ſhe refuſes it under her preſent preſſing

Circumſtances, I confeſs I cannot apprehend. But there is yet one Argument that can never fail to oblige your Compliance with the General Eaſe intreated, *viz. That the Penal Laws are againſt our Great Law of Property, and ſo void in themſelves.* This has been the *Language* of every *Apology*, and that which, to ſay true, is not to be anſwered: How then can you decline to help their Repeal, that in *Conſcience*, *Reaſon* and *Law*, you think void in their own Nature?

Laſtly, There is nothing that can put you in a Condition to help your ſelves, or the *Church of England*, againſt the *Domination* of *Popery*, but that which ſhe weakly thinks the Way to hurt you both, *viz. The Repeal of the Penal Laws.* For, as you are, you are *tyed* Hand and Foot, you are not your own Men, you can neither ſerve her nor your ſelves, you are faſt in the Stocks of her Laws, and the Courſe ſhe would have you take, is to turn *Martyrs* under them to ſupport them: If you like the *Bargain* you are the beſt natur'd People in the World, and ſomething more. And ſince *Begging* is in Faſhion, I ſhould deſire no other *Boon*; for upon ſo plain a Loſs of your Wits, your Eſtates will of Courſe fall a Stray to the Government, ſo that without the Help of a *Penal Law*, you make an admirable Prize.

I have no Mind to end ſo pleaſantly with you, I have a ſincere and Chriſtian Regard to you and yours. *Be not Cozened, nor Captious, at this Juncture.* I know ſome of you are told, if you loſe this Liberty, *you Introduce Idolatry*, and for *Conſcience Sake* you cannot do it. But that's a pure Miſtake, and improved, I fear, by thoſe that know it ſo, which makes us the worſe; for it is not *Introducing Idolatry, (taking for granted that Popery is ſo)* but ſaving the People from being Deſtroy'd that profeſs that *Religion.* If *Chriſt* and his *Apoſtles* had taken this Courſe with the World, they muſt have *Killed* them inſtead of *Converting* them. 'Tis your Miſtake to think the *Jewiſh* rigorous *Conſtitution* is adequate to the *Chriſtian Diſpenſation*; by no Means: That one Conceit of *Judaiſing Chriſtianity* in our Politicks, has filled the World with *Miſery*, of which this poor Kingdom has had it's Share. *Idolaters* are to be *Enlightned* and *Perſwaded*, as St. *Paul* did the *Athenians* and *Romans*, and not *knocked on the Head*, which mends no Body. And, to ſay a *Chriſtian Magiſtrate* is to do that, that a *Chriſtian* can't do, is ridiculous; unleſs, like the *Biſhop of Munſter*, who goes like a Biſhop one Part of the Day, and a Soldier the other, he is to be *a Chriſtian in the Morning, and a Magiſtrate in the Afternoon.* Beſides, 'tis one Thing to enact a *Religion National*, and *Compel Obedience to it*, (which would make this Caſe abominable indeed) and another Thing to take off *Chriſtian Penalties* for the Sake of ſuch Miſtakes, ſince that is to give them Power to hurt others, and this only to ſave you from being hurt for *meer Religion.*

To conclude my Addreſs to you, of all People, it would look the moſt diſingenuous in you, and give you an Air, the leaſt Senſible, Charitable and Chriſtian, not to endeavour ſuch an Eaſe, that have ſo much wanted it, and ſo often and ſo earneſtly preſſed it, even to Clamour. But that you ſhould do it for their Sakes who have uſed you ſo, and that the Inſtruments of their Cruelty, the Penal Laws, *ſhould from a Common Grievance become a Darling to any among you, will be ſuch a Reproach to your Underſtandings and Conſciences, that no Time or Argument can wipe off, and which I beſeech God and you to prevent.*

The Conclusion.

I Shall conclude with one Argument, that equally concerns you all, and that is this; You claim the *Character* of *Engliſhmen.* Now, to be an *Engliſhman*, in the Senſe of the Government, is to be a *Freeman*, whether *Lord* or *Commoner*, to hold his Liberty and Poſſeſſions *by Laws of his own conſenting unto*, and not to forfeit them upon Facts made Faults, by Humour, Faction, or Partial Intereſt prevailing in the Governing Part againſt the Conſtitution of the Kingdom; but for Faults only, that are ſuch in the Nature of Civil Government; to wit, *Breaches of thoſe Laws that are made by the whole, in Purſuance of common Right, for the Good of the Whole.*

This Regard muſt at no Time be neglected, or violated towards any one Intereſt; for the Moment we concede to ſuch a Breach upon our *General Liberty*, be it from an Averſion we carry to the Principles of thoſe we expoſe, or ſome little ſiniſter and temporary Benefit of our own, we Sacrifice our ſelves in the Prejudices we draw upon others, or ſuffer them to fall under; for our Intereſt in this Reſpect is common. If then as *Engliſhmen*, we are as mutually intereſted in the inviolable Conſervation of each other's Civil Rights, as Men embark'd in the ſame Veſſel are to ſave the Ship they are in for their own Sakes, we ought to Watch, Serve and Secure the Intereſt of one another, becauſe it is our own to do ſo; and not by any Means endure that to be done to pleaſe ſome narrow Regard of any one Party, *which may be drawn in Example at ſome other Turn of Power to our own utter Ruin.*

Had this Honeſt, Juſt, Wiſe and Engliſh Conſideration prevail'd with our Anceſtors of all Opinions from the Days of *Richard* the Second, there had been leſs *Blood, Impriſonment, Plunder, and Beggary* for the *Government of this Kingdom* to anſwer for. Shall I ſpeak within our own Knowledge, and that without Offence, there has been Ruin'd, ſince the late King's Reſtoration, above *Fifteen Thouſand Families*, and more than *Five Thouſand Perſons* Dead under Bonds for Matters of *meer Conſcience* to God: But who hath laid it to Heart? It is high Time now we ſhould, eſpecially when our King, with ſo much Grace and Goodneſs leads us the Way.

I beſeech you all, if you have any Reverence towards God, and Value for the Excellent Conſtitution of this Kingdom, any Tenderneſs for your Poſterity, any Love for your Selves, you would embrace this happy Conjuncture, and purſue a common Expedient; That ſince we cannot agree to meet in one *Profeſſion of Religion*, we may entirely do it in this common civil Intereſt where we are all equally engaged; and therefore we ought for our own Sakes to ſeek one another's Security, that if we cannot be the Better, we may not be the worſe for our Perſwaſions, in Things, that bear no relation to them, and in which, it is impoſſible we ſhould Suffer, and the Government eſcape, that is ſo much concern'd in the civil Support and Proſperity of every Party and Perſon that belongs to it.

Let us not therefore uphold *Penal Laws* againſt any of our Religious Perſwaſions, nor make *Teſts* out of each others Faiths, to exclude one another our civil Rights; for by the ſame Reaſon that denying *Tranſubſtantiation* is made One to exclude a *Papiſt*, to own it, may be made one to exclude a *Church of England Man*, a *Preſbyterian*, an *Independent*, a *Quaker*, and *Anabaptiſt*: For the Queſtion is not who is in the right in Opinion, but whether he is not in Practice *in the wrong*, that for ſuch an Opinion deprives his Neighbour of his common Right? Now 'tis certain there is not one of any Party, that would willingly have a Teſt made out of his Belief, to abridge him of his native Priviledge; and therefore neither the Opinion of *Tranſubſtantiation* in the Papiſts, *Epiſcopacy* in the Church of *England* Man, *Free-will* in the Arminian, *Predeſtination* in the Presbyterian, *Particular Churches* in the Independent, *Dipping of adult People* in the Anabaptiſt, nor *not ſwearing* in the Quaker, ought to be made a *Teſt* of, to deprive him of the Comforts of his Life, or render him incapable of the Service of his Country, to which by a natural Obligation he is indebted, and from which, no Opinion can diſcharge him, and for that Reaſon, much leſs ſhould any other Party think it fit, or in their Power to exclude him.

And indeed it were ridiculous to talk of giving Liberty of Conſcience (which yet few have now the fore-head to oppoſe) and at the ſame Time imagine thoſe *Teſts* that do exclude Men that Service and Reward, ought to be continued: For though it does not immediately concern me, being neither *Officer* nor *Papiſt*, yet the Conſequence is general, and every party, even the Church of *England*, will find her ſelf concern'd upon Reflection; For ſhe cannot aſſure her ſelf it may not come to be her turn.

But, Is it not an odd Thing, that by leaving them on foot, every Body ſhall have Liberty of Conſcience *but the Government*? For while a Man is out of Office, he is *Teſt*-free, but the Hour he is choſen to any Station, be it in the *Legiſlation* or *Adminiſtration*, he muſt *wiredraw* his Conſcience to hold it, or be excluded with the Brand of Diſſent: And can this be equal or wiſe? Is this the Way to employ Men for the good of the Publick, where *Opinion prevails above Virtue*, and *Abilities are ſubmitted to the Humour of a Party*; ſurely none can think this a *Cure* for Diviſion, or that Animoſities are like to be prevented by the only Ways in the World that beget and heighten them. Nor is it poſſible that the eaſe that ſhould be granted can continue long, when the *Party* in whoſe Favour they are not repeal'd, may thereby be enabled to turn the Point of the Sword again upon Diſſenters.

1687.

I know *Holland* is given in Objection to this Extent of Freedom, where only *one Perſwaſion has the Government*, though the reſt their Liberty: But they don't conſider, firſt, *how much more* Holland *is under the Power of Neceſſity than we are*. Next, *That our Conſtitutions differ greatly.* For the firſt, 'tis plain, in the little compaſs they live in; the Uncertainty and Precariouſneſs of the Means of their Subſiſtence: That as they are in more Danger of Drowning, ſo nearer ruin by any Commotion in the State, than other Countries are. *Trading* is their Support, *This*, keeps them buſy, *That*, makes them Rich; and *Wealth*, naturally gives them *Caution* of the Diſorders that may ſpoil them of it. This makes the governing Party wary how they uſe their Power, and the other Intereſts tender how they reſiſt it; for upon it, they have Reaſon to fear a *Publick Deſolation*; ſince *Holland* has not a natural and *Domeſtick Fund* to rely upon, or return to, from ſuch National Diſorders.

The next Conſideration is as clear and cogent; our *Conſtitutions differ mightily*: For though they have the Name of a *Republick*, yet in their Choice, in order to the Legiſlature, they are much leſs free then we are: And ſince the *Freeholders* of all the Parties in *England* may Elect, which in *Holland* they can no more do than they can be choſen, there is good reaſon why all may be elected to ſerve their King and Country here, that in *Holland* cannot be choſen or ſerve. And if our Power to chuſe be larger than theirs in *Holland*, we are certainly then a freer People, and ſo ought not to be confin'd, as they are, about what Perſon it is that muſt be choſen: Methinks it bears no Proportion, and therefore the Inſtance and Objection are improper to our Purpoſe.

But it is ſaid by ſome, *That there cannot be two predominant Religions, and if the* Church of England *be not that*, Popery *by the King's Favour is like to be ſo.* It is certain that *two predominant Religions*, would be two Uppermoſts at once, which is nonſenſe every where: But as I cannot ſee what need there is for the Church of *England* to loſe her Churches or Revenues, ſo while ſhe has them, Believe me, ſhe is *Predominant* in the Thing of the World that lies neareſt her Guides. But if I were to ſpeak my Inclination, I cannot apprehend the Neceſſity of any *Predominant* Religion, underſtanding the Word with *Penal Laws* in the tail of it: The Miſchief of it, in a Country of ſo many powerful Intereſts as this, I can eaſily underſtand, having had the Opportunity of ſeeing and feeling it too: And becauſe nothing can keep up the Ball of Vengeance like ſuch a *Predominant Religion*, and that *Penal Laws* and *Teſts* are the Means of the Domination, I, for that Reaſon, think them fit to be Repeal'd, and let Engliſh Mankind ſay, *Amen.*

I do not love Quibling, but 'tis true, to a Lamentation, that there is little of the *Power of Religion* ſeen where there is ſuch a predominant one, unleſs among thoſe it Domineers over.

I conclude, they that are ſo *Predominant*, and they that ſeek to be ſo (be they who they will) move by the ſame Spirit and Principle, and however differing their Pretenſions and Ends may be, the odds are very little to me, by which it is I muſt certainly be Oppreſt.

Dare we then *do* (for once) *as we would be done by*, and ſhow the World, we are not Religious *without Juſtice*, nor Chriſtians *without Charity*: That *Falſe ſelf* ſhall not govern us againſt *True ſelf*; nor *Opportunity* make us Thieves to our Neighbours, for Gods Sake? The End of *Teſting* and *Perſecuting* under every Revolution of Government. If this we can find in our Hearts to do, and yet as Men, and as Chriſtians, as Engliſh Men, we do but do our Duty, let the *Penal Laws* and *Teſts* be Repeal'd; and in order to it, *Let us now take thoſe Meaſures of Men and Things*, that may give our Wiſhes and Endeavours the beſt Succeſs for the publick Good, that our *Poſterity* may have more Reaſon to bleſs our Memories for their *Freedom* and *Security*, than for their *Nature* and *Inheritance*.

JUST

JUST MEASURES, in an *Epiſtle* of *Peace* and *Love*, to ſuch *Profeſſors* of *Truth*, as are under any Diſſatisfaction, about the preſent Order practis'd in the *Church of Chriſt*.

Friends,

I Have, with a deep Senſe and Sorrow, often beheld the Diſtance and *Diſſatisfaction* you are under in Reference to your ancient and faithful Brethren, and that Fellowſhip, which, I am ſure, was once very dear and valuable with you, and I would have the Charity to hope, is what many of you deſire ſtill: And, for your Sakes that would not willingly think amiſs, nor differ, nor divide from thoſe that otherwiſe you have an Eſteem for and are in Judgment one with, as to the *Worſhip* and *Doctrines of Truth*, I deſire to open my Mind, both with Tenderneſs and Plainneſs; and if what I ſay has the Voice and Matter of Peace and Love in it, and may be helpful to you, in cloſing with your Brethren again, I ſhall greatly rejoyce: In which, know this, I ſeek you not in the Words of *Man's Wiſdom*, nor to raiſe *Controverſy*, nor for *Victory*, nor any *By-ends*, but for the Sake of that *precious Fellowſhip* and *ſeamleſs Garment*, in which the *Truth* clothed us all in the Beginning, and with which it will clothe and comfort all its faithful Servants and true Friends to the End. Firſt, *I ſhall begin with the Difference, and what you have both in Conference and Writing alledged for the Ground of your Diſſatisfaction and Diſſent*: Next, *I ſhall conſider the Nature and Merit of it*; and laſt of all, *give my Senſe upon the whole Matter, in order to a better Underſtanding for the Future.*

That there is a *Difference*, is but too plain, for it has in ſome Parts proceeded to a *Separation*, as well to Places of Worſhip as in Matters of Diſcipline. The Ground of this Diſſatisfaction, upon which ſo great a Diſtance has been raiſed, you ſay is, *Requiring your Compliance with ſome Practices relating to Diſcipline*, particularly Women's *Meetings about Marriages, before they are admitted to be ſolemnized among us*; ſome of you thinking, *that there is no Service for* Women's *Meetings at all*; others, *no Service in their being* diſtinct *from Men's Meetings*, at leaſt, *no Neceſſity for either, and therefore no neceſſary Compliance to be required and inſiſted upon, but every one left to their Liberty in Chriſt, leſt Impoſition and Formality ſhould prevail among us, as they have done in other Religious Societies.* In this, I think, I have truly and fairly ſtated the Caſe on your Part, and given your Objection to our Practice, and the reaſon why you diſſent from it.

Now *Friends*, I ſhall conſider the Nature and Merit of this Diſſatisfaction and Diſſent, wherein I beſeech your Attention, Patience, and Candour, and I hope you will find, that we are clear of the Impoſition and Formality you object or fear.

In the firſt Place, I do not find that you have any juſt Cauſe to fear, in general, an infringement on your Chriſtian Liberty, ſince it has been, and is moſt ſincerely declared by the Brethren, chiefly concerned in the good Order and Service of the Church, that they have no Thought or Deſign of impoſing any Thing upon the *Conſciences of Friends*; or, that Friends ought to have now, any more than at the Beginning, any other Reaſon or Meaſure of Compliance or Conformity in Matters relating to God, than the *Conviction of the Light and Spirit of Chriſt in every Conſcience.* But there is this Diſtinction to be conſidered well of, That the Matters in Difference are not ſuch as require ſuch an Exerciſe and Conviction of Conſcience as is pleaded, becauſe they relate not to *Faith or Worſhip*. Did they require *Faith*, or did they appertain to *Worſhip*, as if you were obliged to worſhip God only in ſuch a *Place*, *Time*, *Geſture*, *Raiment*, *with ſuch Words and Forms of Speech*, &c. which has been the Caſe of the *Diſſenters* from the *National Church*, your Objection and Plea were good: But this about which your Diſſatisfaction ariſes, is purely *Diſcipline in Government, and not in Worſhip*; *Formality in Order, and not in Religion:* It is about Methods of regulating our ſelves, as to the Civil or Outward

Part of the Church, as we are a *Society*; how we may avoid Diſorder, and preſerve the Credit of our Society from Cenſure and Scandal.

For Inſtance, *To keep the Neceſſitous*; as *Poor, Aged, Sick, and Orphans: To reconcile Differences: To take Care of Births, Marriages, and Burials*: In fine, *To prevent, rebuke and reſtore diſorderly Walkers.* To all which, I conceive, there is no Need of an *Act of Faith, or other Exerciſe of Conſcience,* than as the Apoſtle exhorts, *To be ready to every Good Word and Work:* I mean, *Here is nothing required to be believed as an Article of Faith*; here is no *Novelty or Formality in Worſhip introduc'd*, or any Thing propoſed as an End or Service for our *Men and Women's Meetings*, that can reaſonably admit of the raiſing of ſuch a Scruple of Conſcience, ſince the Things propoſed are Duties, that all Civil Societies, as well as Church-Fellowſhips, agree in, as requiſite to the Support of the *Reputation of Fellowſhips and Societies.*

Now this being the *Great and True End, Uſe and Service of our Men and Women's Meetings*: and that 'tis the *End* that always denotes and conſtitutes the Nature of the Means, it cannot juſtly be thought to be of the *Nature of Impoſition and Formality*, as the Words are commonly taken in an ill Senſe, to expect the Compliance of Members of a Society, to ſuch Methods of Order as the *Elders* thereof have exhorted to, and the Generality of the People have embraced, and which the moſt conſiderable Part of thoſe that Diſſent, declare they Diſſent from, rather for Fear of ſuffering an Infringment of their *Chriſtian Liberty*, than any Diſlike to the Practice it ſelf: I ſay, this cannot be called, or accounted ſuch an Impoſition upon Conſcience, becauſe *they are Expedients of Order, and Methods of Rule about Things univerſally agreed upon.* The *Thing* will not bear the Word; For Inſtance, Becauſe I may ſay it is againſt my Conſcience to confeſs to ſuch an Article or Doctrine of Faith, or to worſhip God after ſuch a preſcribed Form, that therefore it would ſound Reaſonable for me to ſay, *It is againſt my Conſcience to ſubmit to the Counſel of the Church for ending of Differences; and it is againſt my Conſcience, after having once told the Brethren I intend to Marry ſuch a Woman, to come again a Fortnight, or a Month after, to aſk if they have informed themſelves of mine and the Woman's Clearneſs, both towards Parents and other Perſons, before we Solemnize it:* Surely this would look to Reaſonable People, *an Over-tender, or an Over-Righteous, or rather, indeed, an Over-free and large Conſcience, that would ſcruple, at* Twice or Thrice publiſhing the Banns, *to prevent Undutifulneſs to Parents, and Injury to Pre-engagements, when thoſe, we profeſs to exceed, require in their Communion that it be Thrice done.* In like Manner it would look very ſtrange in me, to call a *Church-Care of circumſpect Walking up to the Religious Principles of the Society that I have voluntarily embraced,* An impoſing, or over-driving me.

But you object, *Why muſt we go before Women*, and, *Why Women apart from Men?* This ſtill, Friends, can be no Impoſition, as is before expreſſed, *becauſe it is no Matter of Faith, nor Practice of Worſhip,* but *a referring ſtill to our External Order of Life:* And we ſay, *Women as well as Men,* becauſe they are concerned, for they are Part of the Church of Chriſt; and the *Common Banns* that are publiſhed in *Churches* (ſo called) *or Markets, exclude not Women to make their Exception any more than Men. But why Women apart,* ſay you? We think for a very Good Reaſon; the Church increaſeth, which increaſes the Buſineſs of the Church, and Women, whoſe Baſhfulneſs will not permit them to ſay, or do much as to Church-Affairs before the Men, when by themſelves, may exerciſe their Gifts, of Wiſdom and Underſtanding, in a diſcreet Care for their own Sex, at leaſt; which makes up not the leaſt Part of the Buſineſs of the Church, and this while the *Men* are upon their proper Buſineſs alſo. So that as *Men and Women* make up the Church, *Men and Women* make up the Buſineſs of the Church; and therefore it is very Reaſonable they ſhould be *Helpers together*, in doing the Church's Buſineſs. This Way *Women* are made Uſeful and Serviceable in, and to the Church, as were the *Holy Women of Old*, that were ſo much commended by the Apoſtle, for *Deaconneſſes* indeed. And, as I ſaid before, their Buſineſſes being hereby diſtinct, *Two Buſineſſes are doing at one and the ſame Time,* and conſequently, there muſt needs be a greater Diſpatch; which in Country-Places, and Winter-Seaſons, where *Friends* come *Ten or Fifteen Miles to Meetings,* muſt needs be very convenient and comfortable. I may add, that there are divers Things that ſeem peculiar to *Women*, that were not fit for *Men*, and in which *Men* did, and would find themſelves often at a Loſs, which renders their diſtinct Meetings farther convenient.

1692. Theſe are the Reaſons and Motives to the preſent Practice of the Church of Chriſt, without infringing Chriſtian Liberty, *by compelling Conſcience to any Matter of Faith or Practice, relating to Women*; we meaning, by our whole Order and Government, *no other Thing than a Careful Eye, and Check upon Practice*; *an Expediency againſt Irregularity in Converſation, whether towards them that are without, or thoſe that are within the ſame Communion, to which the* Strong *will ſubmit for the Sake of the* Weak.

My own Senſe upon this whole Matter is, That *a miſapprehending the Intention of the Brethren, and an undiſtinguiſhing Zeal againſt Impoſitions on the one Hand, and a Fear on the other Side, that thoſe who ſo miſtook and miſrendered the Deſign of the Brethren, were either High-minded and unruly, or prone to undue Liberty, or that they not being the firſt Promoters of this Diſcipline in Government, detracted from them that were, and ſo would leſſen the Credit and Authority of their Endeavours, with ſuch as were peculiar Favourers*; *and that, in fine, their Diſſent tended to the Breach of Brotherly Love and Unity in the Church.* I ſay my Senſe is, *That this on each Side, with the Heats that followed, perhaps much worſe than the Thing it ſelf, gave Life to the Diviſion that thoſe that fear the Lord, have truly Mourned for.* And ſince I have hinted the Heats that may have attended the Management of this Difference, be not offended that I ſay, *the Difference, through thoſe Heats, is now more in Spirit than Fact, in Mind than Matter:* It is come in Fact to this, *Whether the Care of Converſation ſhould belong to* Women *as well as* Men, *eſpecially relating to their own Sex, the* Women *being ſo great a Part of the Church:* And over this, I think, you are got for the moſt Part. 2. *Whether the* Women *may meet ſeparately from the* Men? And for Anſwer to this, be pleaſed to take Notice of your own unavoidable Conceſſions: *You allow Meetings of Care in General, and do not deny* Women *abſolutely their Share among the* Men, *and that particular Members muſt be accountable to the Society they are of, in Point of Converſation, according to the Rules embraced by the ſaid Society.* I ſay, *You own the End, you allow the Means, you refer the Choice of your Means to the Society, and you, as well as we, expect a Compliance with thoſe Rules.* Then the Queſtion is, *Whether in Fact,* Women's Meetings *be a Part of that Diſcipline the Church admits of?* And it is evident, that the Church of God does, generally ſpeaking, receive and practiſe it, with Satisfaction and Advantage. I would therefore beſeech you, *Friends,* to ponder in your Minds, upon what a narrow Point your Diſtance ſtands, and that the main and tender Point is allowed you, *viz. Conſcience is Free,* and unconcern'd in the Queſtion; and the Viſible Ground of Diſtance being ſo ſmall, weigh with your ſelves by what has been, what may be the Conſequence of this lamentable Breach.

I am as much for *Liberty* as any Man; I ever was ſo, and hope I ever ſhall be for it; but we muſt refer it to a proper Object, or we ſhall abuſe what we do ſo much prize, and pervert one of the greateſt Priviledges we can pretend to. I do not mean, by the Liberty, that we are to reſign to the Benefit of *Society* That which is Private or Perſonal; No, this does not enter into Private or Perſonal Liberty, concerning which, the Apoſtles taught us to bear, and not offend one another; as about Meats and Drinks: I may add Clothes, Houſes, Trades, *&c.* ſo as there be no Exceſs, for that is every where Wrong: Theſe Things regard not Society, but a Man's Self, and his private Liberty alone. What is it to the *Society,* what or when I eat, what Sort of Clothing I wear, or Houſe I live in, or Trade I will be of, ſo as Exceſs or Uncomelineſs be avoided? This is ſtill in my own Power, and many like Things, hard to be numbred, about which *Society* is not in the leaſt concerned, nor in which any Member of it is interrupted, or called in Queſtion. In the next Place, we do alſo all agree, that Faith muſt not be forced, nor Worſhip conſtrained, for that grates upon *Conſcience,* which God only can effectually enlighten or rightly perſwade. But that bears not upon our Queſtion, as I ſaid before; for the Compliance deſired in it, is about *Order,* not *Faith,* and that not about *Worſhip,* but *Converſation,* in which if you ſubmit your Liberty, it is for the *Good of Society,* and you have the Returns of it in the Benefit and Comfort thereof. Do you ſerve, or take Care of others, that before were free of that Engagement? Others alſo are tied by the ſame Rules, to ſerve and be concerned for you, that formerly owed you no Obligation; and if you are under the Notice and Reproof of others, as to your Perſonal Conduct, they are equally under yours upon Occaſion; ſo that you loſe nothing but what you get, nor give nothing but what you receive again, and to a right Spirit and a good Mind, this mutual Service will appear Reaſonable, Chriſtian, and Requiſite. And as in no Age, the Reſiſter and

Gainſayers of *Care and Order*, in any of the *Lord's Eminent Servants*, have paſſed without the *Mark of God's Rebuke*, ſo thoſe that have conteſted and oppoſed the *Wiſdom of God in His Faithful Servants*, have ever failed of their Purpoſe, and been finally manifeſted to have been led by a wrong Spirit. And as obſervable it is, that thoſe by whom the Lord has eminently appeared, and who were the firſt Inſtruments of his ſeveral Diſpenſations to the Sons of Men, have always exerciſed that Authority among the People they have gathered, and have been conſtantly preſerved from falling away, though ſome or other have riſen againſt them with that Clamour, as if they had ſet up themſelves, and were gone from what they taught or were, and took too much upon them. *But what have they all come to? Read, and Judge.*

Nor was it ever heard of, in the *Dealings of GOD with the Sons of Men*, that He varied, or changed his Diſpenſations in the Life-time of the Inſtruments of any of them, as ſome have been ready to imagine, nor yet in that Age in which He has brought them forth: Which engages me to beſeech you, in the Bowels of the Love of CHRIST, our Only Root of Life and Light, and Love and Peace, *that you be like minded with your Friends and Brethren*, and ſee that the Life and the Fellowſhip of the Truth be preſerved in the Enjoyment and Practice of Fellowſhip; which will be, if the Love of God, which firſt made us Love one another, be kept in, for that is a Sovereign Antidote againſt all the Poiſon of Diſcontent, Evil Jealouſie, and the Diviſions that are wont to follow. And inſtead of reproaching our *Elders and Brethren*, whom God has Honoured, and whom we have Honoured, and could have laid down our Lives for, and who know nothing by themſelves, but that they are as True to the Lord, and in as good a Condition in the Truth as ever they were, and have done, and intended in what they have done, as much the Benefit of the *Lord's People*. I ſay, *inſtead of reproaching them with Uſurping Authority, and taking too much upon them*, let us conſider, that thoſe whom we have received with ſo much Reverent Love, and as worthy of double Honour in the Greater Things, are not unworthy to be heard and followed by us in *Leſſer Matters*: Let us regard and value their Care, and Love them for it. So True is that Saying among Men, *That is Well Spoken which is Well Taken*, that the Bent and Purpoſe of a Man's Spirit, is that which gives the Juſt Reaſon of Acceptance or Rejection.

You have, *Dear Friends*, *judged too much after an Outward Appearance*, and, you may ſee, not truly there neither. *Open therefore your Hearts, your Souls and Spirits, and taſte, with the Divine Senſe of the Tender and Meek Truth, the Aim and End of Brethren:* Herein be a little more truly free and univerſal in your Minds, and you will perceive this Care has a large and long Proſpect for Good. The due Exerciſe of your Spiritual Senſes, will anſwer all your Objections, and ſatisfie every Upright Soul among you; *but if you look out, miſtake Liberty, miſtake Impoſition, miſtake Formality, miſtake the Nature and End of Things, and the Intention of your Ancient Friends and Brethren in them*, you will judge carnally, and be ready to think, as if outward Rule and Lordlineſs were aimed at, and a departing from the Truth, even whilſt our Care, in the Sight of the Lord, is for the Honour of it, in *Reference to the Young, the Weak, and ſuch as may be Careleſs, and ready to fall aſleep*; for ſuch ſome yet are, and ſuch are yet like to be; and for their Sakes a *Diſcipline*, as to Converſation, muſt be, as well as that there are Natural Infirmities, as *Sickneſs*, *Age*, &c. that unavoidably call for it. Nor did, or can ever any Community ſubſiſt without it; and the Heats, Prejudice, and Rents, that have ariſen about the *How or Manner of it*, ſhew the Oppoſition not to be Right, nor of a Good Tendency; the End of that Order, in the Minds and Hands of thoſe from whom we Joyfully received the Teſtimony of the Truth, being the Glory of God, and Good of His People, as a *Primitive Chriſtian Society*.

To conclude: *As this is not a Plea for Impoſition, nor Forms of Worſhip*, but *Forms of Diſcipline*, as to the Government and Behaviour of our ſelves in our Converſe, both with thoſe that are without, and thoſe that are within, and that there is no Viſible Communion, or Society in this World of Bodies, but what is ſubject to them, and muſt in ſome Sort ſubſiſt by them; I beſeech you, that We, as becomes a Reaſonable and Modeſt People, and as *Dear Children, may be of One Heart, and One Mind, and walk together as thoſe that have been Partakers of One Life, and that have Drank into One Spirit*; for, *It is a Comely Thing to ſee Brethren walk together in Love.*

1692. *O Friends*, Let us labour againſt ſecret Animoſities, Watchings for Evil, Detractation, *the Sin that flung the Angels out of their Heavenly Station:* Let us ſee to our own Spirits, how they are, if *Meek*, *Lowly*, *Humble*, *Tender*, by which the True and Preſerving Judgment is only known and felt; or, if not *High*, *Fierce*, *Hard*, *and Prejudiced*; for a Man may come to loſe a Good Frame of Spirit upon very Trifles. It is not always what the Matter is the Diſpute ariſes upon, but *how far the Thing is eſpouſed*, and what Place a Man ſuffers it to have in his Mind: If Jealouſy, Reputation, Revenge, or Contradiction, prevail, Diviſion muſt follow: Some are apt to reſent Things too ſoon, and carry it too far, even to Obſtinacy, through the Workings of the Evil One in a Myſtery; ſo that though the Pretence of the Quarrel may be ſome Fact or other, yet that has the leaſt Share oftentimes in the Difference, it being enflam'd and encreaſed by the *Myſterious Workings of the Spirit of Strife and Variance in the Mind*, according to an old Saying, *The greateſt Feuds oftentimes ariſe from the ſlighteſt Cauſes.* Let me beſeech and prevail with you to read and weigh the Bent and Force of the Apoſtle's Spirit in *Rom.* 12. alſo 14. 19. & 15. 4, 5, 6. and eſpecially 16. 16, 17, 18, 19, 20 Verſes. Likewiſe 1 *Cor.* 14. 32, 33. weighty places indeed. 2 *Cor.* 13. *Epheſ.* 4. 1, 2, 3, 4. *Phil.* 3. 16, 17, 18. *ch.* 4. 8, 9. *Col.* 3. 12, 14, 15, 16. 1 *Theſ.* 5. 12, 13, 14. 2 *Theſ.* 3. 4, 5, 6. He often commands Order and Obedience to the Apoſtolick Tradition in this Epiſtle, *Tit.* 1. 15. *ch.* 2. 1, 2, 3, 4, 5, 6, 7. *Heb.* 13. 1. And, 1 *Pet.* 4. 8. All which *exhort to Peace, Brotherly Kindneſs, to be of one Mind, to ſtudy one Thing. O follow the Things that make for Peace, and do not contend, diſpute, and ſtrive one with another.* A bleſſed Doctrine, and it has a bleſſed Reward. The Lord God Almighty diſpoſe your Minds, *my Friends*, to a tender returning State, and frighten not your ſelves with Deſigns (of the Brethren) that *have no Being, but in Jealouſy and Miſapprehenſion:* I beſeech you, in the Lord, lay down every *Mark* or *Enſign* of Difference or Separation, and behold our Arms as open as ever, to receive you, and *let your Heart be as our Heart*, and then our Meetings your Meetings: Let the *Fear* and *Awe* of the Lord, the becoming *Love* of his precious Truth, *which is* Chriſt *in us, the Hope of our Glory*, who gave himſelf for us, to redeem us from the Enmity, Death, and Curſe Diſobedience had laid us under, *melt* and *cement* us as one Lump; Fleſh of Fleſh, and Bone of Bone; ſo ſhall our Joy exceed our Sorrow, and Tears be wiped from our Eyes on this Occaſion; and GOD, our exceeding Great and Glorious Rewarder, be our Crown, Portion, and Diadem for ever.

Yours, In and for the Truth,

W. PENN.

A KEY, opening the Way to every CAPACITY; How to diſtinguiſh the *Religion* Profeſſed by the People called *QUAKERS*, from the *Perverſions* and *Miſrepreſentations* of their *Adverſaries.* With a Brief Exhortation to all Sorts of People to Examine their *Ways*, and *their Hearts*, and *turn* ſpeedily to the Lord.

The INTRODUCTION.

Reader,

OBſerving the prevailing Power of Prejudice, and the too great Eaſineſs of Mankind to be impoſed upon by deſigning Perſons, and eſpecially on the Side of Uncharitableneſs, (ſo depraved is the Nature of Man) and conſidering alſo what Miſ-

chievous Effects that Evil hath produced among too many of all Sorts of People, to the Hurt of Civil as well as Religious Society, by the Coldneſs, Jealouſy, Uncharitableneſs and Animoſity, even to Hatred and Perſecution, (the very Contraries and Reverſe of the true Chriſtian Religion) that have thereby abounded, we have the leſs wondred at the hard Treatment we, as a People, have ſuffered from other Perſwaſions, almoſt all of them having in their Turn, ſome, I hope, Ignorantly; others, I fear, wilfully; Miſrepreſented our Principles, Miſgiven our plain Meanings, and called their own ſtrained Interpretations, ay and their down-right Perverſions too, our Faith and Religion: And thus dreſſing us in the Bear's Skin, the Credulous have been excited to look upon and treat us as Hereticks, Seducers, Blaſphemers, *and what not, while (bleſſed be God) our Aim and Bent have been the very Power and Work of Religion upon our Souls, that we might be God's Workmanſhip through Chriſt Jeſus, his bleſſed Son and Heavenly Agent; taking this to be the very Life and Soul of true Religion; the Effect and Fruit of the Divine Nature, which makes us Chriſtians indeed here, and fits us for Glory hereafter. And becauſe we have choſen Retirement, Moderation, Self-denial, which to be ſure are the Solids and Inwards, the Spirit and Subſtance of Religion, and have therefore waved and ſequeſtred our ſelves from more Outward and Pompous Communions, Offence has been taken at us, and we have been diſingenuouſly repreſented to the World; On which Account I have publiſhed this little Treatiſe, for the Sake of others, as well as in our own Vindication, but theirs eſpecially that are under Prejudices from Vulgar Abuſes. I would intreat ſuch to conſider, that if it be an Evil to judge raſhly or untruly of any ſingle Man, how much a greater Sin it is to condemn an whole People: And if the Matter about which the Judgment is made, renders it more or leſs Evil, certainly to condemn the Religion of an whole People in the Lump, which at once comprehends their Faith, Worſhip and Morals alſo, muſt be, if falſe or miſtaken, as great an Injuſtice as can well be committed, and the Almighty will not hold them guiltleſs that have been ſo Uncharitable and Injurious to their Neighbours. And this we have frequently lamented as our great Unhappineſs, above all that our Enemies have been able Argumentatively to urge againſt us, that we are yet unknown of thoſe that ſtick not to condemn us. But they muſt certainly be inexcuſable with Juſt Minds, that will take our Belief at our Enemies rather than at our Own Hands, who beſt ought to know what we Believe. But it will be the Buſineſs of this Little* KEY *to explain the pretended Obſcurity, and ſhew the Difference between our Principles, and the Vulgar Account and Apprehenſions, and thereby Open a Way into ſo clear and plain an Underſtanding of our true Principles, from our Enemies Perverſions, that we hope, with God's Bleſſing, all Impartial Enquirers will be ſatisfied of our Holy and Chriſtian Profeſſion; And this we alſo earneſtly deſire for their Good, that as we have been called of God, out of the Evil of the World, to be a People to his Praiſe, through his Grace, ſo none may ſtumble or be offended at the Truth we teſtify of; but ſeeing the Excellency of it, by the Peace and Purity it leads into, They may embrace it, and walk in it; which is the beſt Way to end Controverſy, and obtain the Great and True End of Religion, the Salvation of the Soul.*

A KEY *Opening the Way to every* Capacity, &c.

SECT I.

Of the Light within, what it is, and the Virtue and Benefit of it to MAN.

Perverſion 1. THE Quakers *hold, That the* Natural *Light in the Conſcience of every Man in the World, is ſufficient to ſave all that follow it; and ſo they overthrow Salvation by* Chriſt. A mighty Error indeed, if it were *True:*

Principle. But it is at beſt a great Miſtake: For their Belief and Aſſertion is, *That Chriſt, who is the Word, that was with God, and was God;* (and is ſo for ever) *hath lightned every Man that cometh into the World, with his own Light,* as he is *That true* Light, or *ſuch* a Light, as there is no other to be compared with him; which is the Meaning of the Emphaſis *True* in the Text, *Joh.* 1. 9. And that ſuch as follow the Reproofs, Convictions and Leadings of that Light, with which he John 1. 1. 9.

See Iſa. 49. 6. John 1. 4, 9. c. 3. 21. c. 5. 40. c. 8. 12. c. 10. 10.

enlightens the Underſtandings and Conſciences of Men, *ſhall not walk in Darkneſs*, that is, in *Evil* and *Ignorance* of God, *but ſhall have the Light of Life*; that is, be in a *Holy* and *Living* State or Condition towards God: *A State of Acceptance and Salvation, which is from* Sin *here, as well as from* Wrath *hereafter*: And for which End Chriſt was given of God. So that they aſſert the *Light of Chriſt*, to be *ſufficient* to ſave, that is, to *Convince* of Sin, *Lead out of* it, and *Quicken* the Soul in the Ways of Holineſs; and not to be a *Natural* Light, otherwiſe than as *all Men, born* into the World, have a Meaſure of Chriſt's Light, and ſo it may, in a Senſe, be ſaid to be *Natural* to all Men, becauſe all Men have it coming into the World. For this Light is *ſomething elſe* than the bare Underſtanding Man hath as a Rational Creature; Since, as ſuch, Man cannot be a Light to himſelf; but has only a *Capacity* of ſeeing, by means of the Light with which Chriſt, the Word, Enlightneth him. For we can no more be a *Mental* or *Intellectual* Light to our
Rev. 21. 24. ſelves, than we are an *External* and *Corporeal* Light to our ſelves: But as the *Sun* in the Firmament is the *Light* of our Bodies, ſo the *Light* of the Divine Word is the *Sun* of our Souls; the glorious *Luminary* of the *Intellectual* World, and they that walk in it, will by it be led to Bleſſedneſs.

Perverſ. 2. *The* Quakers *hold, That the Light within them is* God, Chriſt, *and the* Holy Spirit; *ſo that every* Quaker *has* whole *God, Chriſt and Holy Spirit in him, which is groſs Blaſphemy.*

Princip. This is alſo a Miſtake of their Belief: They never ſaid that *every* divine *Illumination* or *Manifeſtation* of Chriſt, in the Hearts of Men, was *whole God, Chriſt*, or the *Spirit*, which might render them guilty of that groſs and blaſphemous *Abſurdity* ſome would faſten upon them: But that *God*, who is *Light*, or
John 1. 4. 8. 12. 1 Cor. 15. 45. 47. the Word *Chriſt*, who is *Light*, ſtiled the *ſecond Adam, the Lord from Heaven*, and the *Quickning Spirit, who is God over all bleſſed for ever*, hath *enlightned Mankind* with a *Meaſure* of Saving Light; who ſaid, *I am the Light of the World, and they that follow me, ſhall not abide in Darkneſs, but have the Light of Life.* So that the Illumination is from God, or Chriſt, the *Divine Word*; but not therefore that whole God or Chriſt is in every Man, any more than the *whole Sun* or *Air* is in every Houſe or Chamber. There are no ſuch harſh and unſcriptural Words in their Writings. It is only a *Frightful Perverſion* of ſome of their Enemies, to bring an *Odium* upon their Holy Faith. Yet in a Senſe the Scriptures ſay it, and that is their Senſe, in which only, they ſay the ſame Thing. *I will walk in them*
John 14. 3, 17, 18, 20. Col. 1. 26, 27. 2 Cor. 13. 5. Gal. 4. 19. *and dwell in them. He that dwelleth with you, ſhall be in you: I will not leave you Comfortleſs*, I will come to you: I in them *and They in me: Chriſt* in us, *the Hope of Glory. Unleſs Chriſt be in* you, *ye are Reprobates. Little Children, of whom I travail again in Birth, until Chriſt be formed* in you. Now if they who denied his Coming in the Fleſh, tho' high profeſſing Jews, were to be accounted *Antichriſts*, becauſe Enemies to that Appearance and Diſpenſation of God to Men; what muſt they be reputed, who as *ſtiffly* diſown his *Inward, Nearer* and *more Spiritual Coming, Formation* and *Dominion* in the Soul; which, is to be ſure, the Higher and Nobler Knowledge of Chriſt? Yea, the *Myſtery hid from Ages*, and now revealed
Col. 1. 27. to God's People: The *Riches of the Glory* of the Myſtery which God reſerved to be made known to the Gentiles, of whoſe Stock we are. Certainly tho' they are called Chriſtians, they muſt be no whit *leſs Antichriſts* than thoſe obſtinate Jews of old, that oppoſed his more viſible and bodily Appearance.

Perverſ. 3. *By the* Quakers *Doctrine every Man muſt be ſaved, for every Man, they ſay, is* Savingly *Enlightned.*

Princip. Not ſo neither: For tho' the *Light* or *Grace* of God hath and doth more or leſs appear to all Men, and that it brings Salvation to as many as are
Job 3. 20. 21. Tit. 2. 11, 12. Gen. 6. 5. Ezek. 18. 21, 22, 23, 24. Mic. 6. 8. 1 Tim. 2. 4. 2 Pet. 3. 9. Job 7. 17, 18. ch. 21. 17. ch. 24. 13. *taught by it to deny Ungodlineſs and Worldly Luſts, and to live Soberly, and Righteouſly, and Godly in this preſent World*, as the Scripture teacheth; yet it no Way follows that Men muſt obey, and learn ſo to do, *whether they will or not.* God tenders *Saving* Light *or* Grace to *All*, and by it calls All, and ſtrives and pleads with All, according to the Meaſure and Manifeſtation of it; but if they will not hearken to it, he is clear of their Blood. His Light is *Saving* that lighteth them, but it cannot be ſaid to ſave them, *while they rebel againſt it.* In ſhort, tho' Men are lightned or viſited with a *Saving* Light or Grace, yet the *Quakers* never concluded, nor can it rightly be concluded from their Teſtimony, that ſuch Men muſt Neceſſarily and Abſolutely be ſaved, whether they obey, or rebel.

Perverſ. 4.

1692.

Perverſ. 4. *By the* Quakers *Light or Spirit, they may be moved to* Murder, Adultery, Treaſon, Theft, *or any ſuch like Wickedneſs, becauſe they ſay that ſuch as are ſo led, have the Light within them.*

Princip. This never was their Doctrine, nor is it conſequent of it: For tho' they hold that all have Light, they never ſaid that all obey'd it, or that Evil Men, *as ſuch, or in ſuch Things,* were led by it: Much leſs could the Light be chargeable with the Sins of thoſe that refuſed to be led by it. For herein they Joh. 3. 20,21. know the Spirit of God, and the Motions of it, from the Spirit of this World, Gal. 5.16-26. and it's Fruits, That the Spirit of God *Condemns all Ungodlineſs,* and moves and inclines *to Purity, Mercy, Righteouſneſs, which are of God.*

They deny and abominate that Looſe and Ranting Mind, which would charge the Spirit of God with their *unholy Liberty.* God's Spirit makes People free from Sin, and *not to commit ſin.* Neither do they diſtinguiſh, as ſuch looſe People wickedly do, between the *Act,* and the *Evil* of it. Wherefore they ſay, that as the *Tree* is *known and denominated by it's Fruits, ſo Spirits are by their Influences, Motions and Inclinations:* And the Spirit of God never did incline any one to Evil. And for that Cauſe they renounce this Conſtruction of the Ranters, *that Evil is no Evil when they are led to it by God's Spirit:* For that Groſly implies, As if the Spirit of God led Man at any Time to that which is Evil in it ſelf, or that it were poſſible to *be ſinleſs* in the Commiſſion of Sin, as *Murder, Theft, Adultery, Revenge, &c.* For that never was nor can be the Way and Method of God's Spirit, which is *Pure* and *Holy* for ever; and brings all that regard the Convictions and Motions of it, into a *Senſe* and *Sorrow* for Sin, and ſo leads them into a State of *Reformation,* without which, all Profeſſion of Religion is meer *Formality,* and *Hypocriſy.* So that Man's Sin and Deſtruction are of himſelf, but his Help is in God alone, through Jeſus Chriſt, our bleſſed *Sacrifice,* and *Sanctifier.*

SECT. II. *Of Infallibility and Perfection.*

Perverſ. 5. *The* Quakers *muſt be all* Infallible *and* Perfect, *if they have ſuch an Infallible Light in them.*

Princip. No ſuch Matter: This is alſo a great Abuſe of their true Meaning. They ſay, the Principle is *Pure, Perfect, Unerrable* in it ſelf, or elſe it were very unfit to lead Men out of Error and Impurity. But they never did aſſert themſelves ſuch, merely becauſe it was within them: By no Means. But that all who are led by it, and live according to it's Manifeſtation, are ſo far Perfect, and *ſo far infallible in the right Way,* as they are led by it, and not a Jot farther. For it is not *Opinion,* or *Speculation,* or *Notions* of what is *true*; or *Aſſent* to, or the Subſcription of Articles, or Propoſitions, tho' never ſo ſoundly worded, that according to their Senſe, makes a Man a *True* Believer, or a *True* Chriſtian. But it is Rom. 8. 4. *a Conformity* of Mind and Practice to the *Will of God,* in all Holineſs of Converſation, according to the Dictates of this Divine Principle of Light and Life in the Soul, which denotes a Perſon *truly* a Child of God. *For the Children of God are* Rom. 8. 9.14. *led by the Spirit of God, but if any Man have not the Spirit of Chriſt, he is none of his.* And let it be noted, that tho' this Spiritual Principle be in Man, yet, *it is not of Man but of God,* through Jeſus Chriſt. Who can lay down a more *Independent Doctrine* upon *Self,* and a more depending one upon the Grace or Gift of God? Let us not, I pray, be miſtaken, nor ſuffer for ſuch Miſapprehenſions, nor be made to hold what we don't, on Purpoſe to diſrepute us with ſober People, or to ſupport the Miſtaken Charges of our Enemies. Yet to ſhew that a State of Perfection from Sin (tho' not in Fulneſs of Wiſdom and Glory) is attainable in this Life; they, among others, refer them to theſe Scriptures, which for Brevity's Sake, are not ſet down at large, but the Reader is deſired to turn to them.

Gen. 17. 1. *Deut.* 18. 13. *Job* 1. 1, 8. *ch.* 2, 3, &c. 8. 20. *Pſal.* 18. 32. *Pſ.* 37. 37. and 119. 1. *Prov.* 2. 21. *Mtth.* 5. 48. *Luke* 6. 40. 1 *Cor.* 2. 6. 2 *Cor.* 13. 9. 11. *Eph.* 4. 13. 1 *Theſ.* 3. 10. 2 *Tim.* 3. 17. *Jam.* 1. 4. 1 *Pet.* 5. 10. *Heb.* 6. 1. 1 *Jo.* 6, 7, 8, 9. *Ch.* 2. 20. 27. *Ch.* 3. 5, 6, 7, 8. *Ch.* 4. 17.

SECT. III. *Of the Scriptures, their Truth, Authority, and Service.*

Perverſ. 6. *The* Quakers *deny Scripture, for they deny them to be the* Word of God.

Princ. They own and ſtile the Scriptures, as They own and ſtile themſelves; viz. A Declaration *of thoſe Things moſt truly believed, given forth in former Ages,*

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Luke 1. 1.
2 Tim. 3. 16. 17.
Joh. 1. 4, 14.
Rev. 19. 13.

by the *Inſpiration of the Holy Spirit*; *conſequently that they are profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good Works.* They are the *Form* of *Sound Words.* We profeſs to believe them, and read them, and ſay, it is the Work we have to do in this World, and the earneſt Deſire of our Souls to Almighty God, that we may *Feel* and *Witneſs the Fulfilling of them* in and upon our ſelves; that ſo God's *Will may be done in Earth, as it is in Heaven.* But to call them the *Word of God,* (the Ground of the Charge) which they never call themſelves, but which they peculiarly Denominate and Call Chriſt by; In Reverence to Chriſt, and in no ſlight to them (which they believe to be of *Divine Authority,* and embrace as the *beſt of Books,* and allow to be as much the *Word of God,* as a Book can be) They do, as in Duty and Reaſon bound, attribute that Title to *Chriſt only.*

Mark 7. 13.
John 1. 4.
Deut. 30. 14.
Rom. 10. 6, 7, 8.

And yet as the Word of God may, in ſome Senſe, ſignify the *Command of God,* referring to the Thing or Matter commanded, as the *Mind of God,* it may be called *the Word of the Lord,* or *Word of God:* As, on particular Occaſions, the *Prophets* had the *Word of the Lord* to Perſons and Places; that is to ſay the *Mind* or *Will* of God, or that which was commanded them of the Lord to declare or do. So Chriſt uſes it, when he tells the *Phariſees, that they had made the Word* (or Command) *of God of none effect, by their Traditions.* But becauſe People are ſo apt to think, if they have the Scriptures they have all (for that they account them the *only* Word of God, and ſo look no farther; that is, to no other Word, from whence thoſe good Words came) therefore this People have been conſtrained, and they believe, by God's Good Spirit, once and again to Point them to the great *Word* of Words, *Chriſt Jeſus, in whom is Life, and that Life the Light of Men;* that they might feel ſomething *nearer* to them than the Scriptures, to wit, the *Word in the Heart,* from whence all Holy Scripture came, which is *Chriſt within them the Hope of their Glory.* And to be ſure He is the *only* right *Expounder* as well as the Author of *Holy Scripture,* and without whoſe *Light, Spirit,* or *Grace,* they cannot be Profitably read by thoſe that read them.

Perverſ. 7. *They deny them to be any Means whereby to reſiſt Temptation.*

Princ. This is a very Uncharitable Aſperſion. True it is, that they deny the Scrptures *merely,* or of themſelves, to be *Sufficient* to reſiſt Temptations; for then all that have them and read them, would be ſure to be preſerved by them againſt Temptations: But that they ſhould deny them to be any *Means* or *Inſtrument* in God's Hand, is either great Ignorance or Injuſtice in their Adverſaries, *God hath made uſe of the Scriptures, and daily doth and will make uſe of them for Inſtruction, Reproof, Comfort and Edification, through the Spirit, to thoſe that read them as they ought to do.* Thus they ſay, they have felt them, and ſo they have been and are made unto them, through the good Spirit of God, coming in upon their Spirits, in the Reading and Conſidering of them; and wiſh heartily They were more in Requeſt with the Profeſſors of Chriſtianity.

SECT. IV. *Of the Holy Spirit of God, and it's Office, with reſpect to Man, and of MINISTRY,* &c.

Perverſ. 8. *The* Quakers *aſſert the Spirit of God to be the Immediate Teacher, and that there is no other Means now to be uſed, as* Miniſtry, Ordinances, *&c.*

Princ. They never ſpoke ſuch Language, and their *Daily Practice* confutes the Reflection. But herein we perceive the great Subtilty of Satan, as well as in other Things, to darken the Appearance of the Truth, and *Prepoſſeſs* Peoples Minds againſt it. For ſince he cannot hinder the *Exaltation* of the Spirit above all viſible Inſtruments, nor the Neceſſity of its Manifeſtations, Convictions, Motions and Operations, to be known in the Hearts of Men, and the great Suitableneſs thereof to the Goſpel-Adminiſtration, he would ſpoil all by over-doing the Matter, and carrying our Aſſertions beyond Bounds; For they never denied the Uſe of *Means,* but to this Day, from the Beginning, they have been in the Practiſe of them. But then they are ſuch Means as are uſed in the *Life* and *Power* of God, and not in and from Man's *meer Wit, Will,* or *Carnal Innovation* or *Imitation*; the only Thing they ſtrike at. For Inſtance, they cannot own that to be a *Goſpel-Miniſtry,* that is without a *Goſpel-Spirit,* or that ſuch can be ſent of God, that are not *taught* of God, or that they are fit to teach others what *Regeneration* and the Way to Heaven are, *that have never been Born Again Themſelves*; or that ſuch can ever bring Souls to God, that are themſelves *Strangers* (like thoſe in the *Acts* 19. 21.)

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to the Baptiſm of *Fire, and the Holy Ghoſt*; Never having been *Circumciſed* with the Circumciſion *of the Heart in the Spirit*, Rom. 2. 29. Which is ſo abſolutely neceſſary to make a *True Jew*, or a *Real Chriſtian*, and much more the requiſit qualification of a *Goſpel-Miniſtry*.

This *Unexperienced* and *Lifeleſs Miniſtry*, is the only Miniſtry, and ſuch the only Miniſters, that the People called *Quakers, cannot Own and Receive*, and therefore *cannot maintain.* For the *Miniſtry* and the *Miniſters* that are according to Scripture, they both own, Reſpect, and *delight* in, and are ready to Aſſiſt and Support in their Service for God.

Jo. 14. 16, 17 26 ch. 16. 13 Acts 1. 8. Gal. 1. 1, 15, 16.

It is ſtrange, becauſe they deny all falſe Means, or Means not ſanctified, or uſed in the *Openings* and *Leadings* of God's Power and Spirit, that therefore they muſt deny *All Means*, however *Rightly uſed* or *employed*. This is an Injuſtice to their *Profeſſion and Practice*. Wherefore all are deſired to take Notice, That *Evangelical Means* and *Order* they love and deſire to keep: For they diligently aſſemble themſelves together to wait upon God, to inable them to Worſhip him; where they both *Pray and Propheſy*, one by one, as *Prepared* and *Moved* in their Hearts by his Spirit, and as any Thing is revealed to them, according to *Primitive Practice*; otherwiſe they are ſilent before the Lord. Nor are they without *Spiritual Songs, making Melody in their Hearts* to God their Redeemer, by the ſame Holy Ghoſt, as often as they are comforted and moved by it, as was the *Primitive Practice*.

See 1 Cor. 14 15. 29, 30, 31 Joh. 16. 7. 20 22. Eph. 5. 19. Col. 3. 16.

SECT. V. *Of the Holy Three, or Scripture* TRINITY.

Perverſ. 9. *The* Quakers *deny the Trinity.*

Princ. Nothing leſs: They believe in the *Holy Three*, or *Trinity* of *Father, Word* and *Spirit*, according to Scripture. And that theſe Three are Truly and Properly One: Of *One Nature* as well as Will. But they are very tender of quitting *Scripture Terms* and *Phraſes* for *Schoolmen*'s; ſuch as *diſtinct and ſeparate Perſons* and *Subſiſtences*, &c. are; from whence People are apt to entertain groſs Ideas and Notions of the Father, Son, and Holy Ghoſt. And they judge, that a *Curious* Enquiry into thoſe High and Divine Relations, and other ſpeculative Subjects, though never ſo great Truths in themſelves, tend little to Godlineſs, and leſs to Peace; which ſhould be the chief Aim of true Chriſtians. And therefore they cannot gratify that Curoſity in themſelves, or others: *Speculative* Truths being, in their Judgment, to be ſparingly and tenderly declared, and never to be made the Meaſure and Condition of Chriſtian Communion. For beſides that Chriſt Jeſus hath taught them other Things, the ſad Conſequence, in all Times, of *Superfining* upon Scripture-Texts, do ſufficiently Caution and Forbid them. Men are too apt to let their Heads outrun their Hearts, and their *Notion* Exceed their Obedience, and their Paſſion ſupport their Conceits; inſtead of a *Daily Croſs*, a *Conſtant Watch*, and an *Holy Practice*. The deſpiſed *Quakers* deſire this may be their *Care*, and the Text their Creed in *This*, as in all other Points: Preferring *Self-denial* to Opinion, and *Charity* to Knowledge, according to that great Chriſtian Doctrine, 1 *Cor.* 13.

John 1. 1. c. 14. 9. Rom. 9. 5. 1 Joh. 5. 7. 1 Cor. 1. 18. 31. ch. 2. 2. --6. Col. 2. 8.

SECT. VI. *Of the* DIVINITY *of* CHRIST.

Perverſ. 10. *The* Quakers *deny Chriſt to be God.*

Princ. A moſt Untrue and Unreaſonable Cenſure: For their Great and *Characteriſtick* Principle being this, That *Chriſt, as the Divine Word, Lighteth the Souls of all Men that come into the World, with a Spiritual and Saving Light*, according to *John* 1. 9. *ch.* 8. 12. (which nothing but the Creator of Souls can do) it does ſufficiently ſhew they believe him to be God, for they *truly* and *expreſly* own him to be ſo, according to Scripture; *viz. In him was Life, and that Life the Light of Men*; *and he is God over all, bleſſed for ever.*

John 1. 1. Rom. 9. 5.

SECT. VII. *Of the Manhood of* CHRIST.

Perverſ. 11. *The* Quakers *deny the Humane Nature of Chriſt.*

Princ. We never Taught, ſaid, or held ſo groſs a Thing, if by *Humane Nature* be underſtood the *Manhood* of Chriſt Jeſus. For as we believe him to be *God over all bleſſed for ever*, ſo we do as truly believe him to be of the Seed of *Abraham* and *David* after the *Fleſh*, and therefore Truly and Properly *Man, like us in all Things* (and once ſubject to all Things for our Sakes) *Sin only excepted.*

Iſa. 7. 14. Mat. 1. 23. Luke 1. 31.

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SECT. VIII. *Of Chriſt Jeſus, His Death, and Sufferings.*

Perverſ. 12. *The* Quakers *expect to be Juſtified and Saved by the Light within them, and not by the Death and Sufferings of Chriſt.*

Princ. This is both unfairly and untruly ſtated and charged upon us. But the various Senſe of the Word *Juſtification*, obliges me here to diſtinguiſh the Uſe of it; for in the natural and proper Senſe, it plainly implies, making Men Juſt, that were Unjuſt; Godly, that were Ungodly; Upright, that were Depraved; as the Apoſtle expreſſeth himſelf, 1 *Cor.* 6. 11. *And ſuch were ſome of You, but ye are waſhed, but Ye are Sanctified, but Ye are Juſtified in the Name of our Lord Jeſus, and by the Spirit of our God.* In the other uſe of the Word, which ſome call a Law-ſenſe, it refers to Chriſt, as a Sacrifice and Propitiation for Sin, as in *Rom.* 5. 9. *Much more then being now juſtified by his Blood, we ſhall be ſaved from Wrath through him:* and 1 John 2. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous; and He is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World.* Which tho' a great Truth and moſt firmly believed by us; yet no Man can be entituled to the Benefit thereof, but as they come to believe and repent of the Evil of their Ways; and then it may be truly ſaid, That God Juſtifieth even the Ungodly, and looks upon them through Chriſt, as if they had never Sinned; becauſe their Sins are forgiven them for his Beloved Son's Sake.

Not that God looks on People to be in Chriſt, that are *not in Chriſt*; that is, that are not in the *Faith*, *Obedience* and *Self-denial* of Chriſt; nor *Sanctified*, nor *led* by his Spirit, but *rebel* againſt it; and inſtead of *dying* to Sin, through a *true* and *unfeigned Repentance*, *Live* and *Indulge* themſelves daily in it; *for they that are in Chriſt, become new Creatures; Old Things are paſt away, and all Things, with them, become new.* Wherefore we ſay, that whatever Chriſt then did, both *Living* and *Dying*, was of great Benefit to the Salvation of All that have believed, and now do, and that hereafter ſhall, believe in him unto *Juſtification* and *Acceptance* with God: But the way to come to that Faith, is to Receive and Obey the *Manifeſtation* of his Divine Light and Grace in their Conſciences, which leads Men to
Joh. 3. 20, 21 believe and value, and not to diſown or undervalue Chriſt, as the *common Sacri-*
1 Joh. 1. 6, 7. *fice* and *Mediator.* For we do affirm, that to follow this Holy *Light in the Conſcience*, and to turn our Minds, and bring all our Deeds and Thoughts to it, is the Readieſt, nay, the *Only right Way* to have *true living* and *ſanctified Faith* in Chriſt, as he appeared in the Fleſh, and *to diſcern the Lord's Body, Coming and Sufferings* a-right, and to receive any *Real Benefit* by him, as their *only Sacrifice* and *Mediator:* According to the Beloved Diſciples Emphatical Paſſages, *If we walk in the*
1 Jo. 1. 5, 6, 7 *Light, as* (God) *is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from* all Sin. And becauſe this People ſay, that Chriſt's *outward Coming* and Sufferings *Profit not* to their Salvation, that *Live in Sin*, and rebel againſt this Divine Light, ſome have untruly and uncharitably concluded, that they deny the Virtue and Benefit of Chriſt's Coming and Sufferings in the Fleſh, as a *Sacrifice for Sin.* Whereas we only deny and oppoſe a falſe and dangerous Application of them in and to a diſobedient State. For we believe Chriſt came not to ſave Men in their Sins, but *from* their Sins; and that thoſe that
Rev. 3. 20. open the Door of their Hearts at his *Inward* and *Spiritual Knocks*; [to wit, the Reproofs and Convictions of his Light and Grace] have *their Conſciences ſprinkled with his Blood* (that is diſcharg'd from the Guilt of them) *from dead Works, to ſerve the Living God:* And that ſo far only as Men come by Faith, Repentance and Amendment to be Chriſt's, Chriſt is theirs, and as he has an Intereſt *in their Hearts*, they have an Intereſt *in his Love and Salvation.* That is, ſo far as they are Obedient to his Grace, and *take up his Croſs, and follow him* in the Ways of *Meekneſs*, *Holineſs* and *Self-denial*, ſo far they have an Intereſt in Chriſt, and no farther. And here *there is no Condemnation* indeed *to them that are in Chriſt Jeſus*, becauſe ſuch *walk not after the Fleſh, but after the Spirit*; for we have ſeen a *Shoal* or *Sand* here, that we fear many Thouſands have Split upon, which we deſire to avoid, and are earneſt that others may beware of it alſo; *viz.* that becauſe Chriſt died a *Sacrifice for the Sins of the whole World*, by which he put Mankind into a Capacity of Salvation, and has given every one a *Talent of Grace* to work it out by; they preſume upon the Sacrifice, and Sin on, without a through Repentance, Reformation and Converſion to God, *not Dying* with Chriſt to the World, but Living

ing in it, according to the Luſts and Spirit of it. Such as theſe may be aſſured that *where Chriſt is gone, they ſhall never come*; for ſays the bleſſed Apoſtle, *God ſent his Son to bleſs us*, by *turning every one of us from the Evil of our Way.* So that the Contrite, Humble, Meek, and Self-denying People, are thoſe that have the true and full Benefit of Chriſt's *Coming*, *Suffering* and *Mediation*, and of all thoſe Holy Ends for which God his Father *Anointed* and *Gave* him to the World, *viz.* To be the *Way*, *Truth* and *Life*; *Light*, *Leader* and *Saviour*, to be a *King*, *Prieſt*, *Prophet*, *Sacrifice*, *Sanctifier* and *Mediator*. Being ſenſibly felt of all ſuch to *Reign* over their *Hearts*, *Teach* them God's Royal *Law*, *Give* them *ſaving* Knowledge, and to *Mediate*, *Atone for*, *Sanctify* and *Juſtify* them in the Sight of God his Father, for ever. 1692.

By all which it is evident to any moderate Enquirer, that we acknowledge Chriſt in his Double Appearance as in the Fleſh, *of the Seed of Abraham*, ſo in the Spirit, *as he is God over all, bleſſed for ever.* Wherein is a full Confeſſion both to him as a Bleſſed Perſon, and as a Divine Principle of Light and Life in the Soul; the Want of which Neceſſary and Evident Diſtinction occaſions our Adverſaries frequent Miſtakes about our Belief and Application of the Scriptures of Truth concerning Chriſt, in that twofold Capacity.

For it is not another than that Eternal *Word*, *Light*, *Power*, *Wiſdom* and *Righteouſneſs*, which then took Fleſh, and appeared in that Holy Body, by whom they have received, or can receive any true Spiritual Benefit. They holding, *Light* is Only *from Him*, *Forgiveneſs* Only *through Him, and Sanctification* Only *by him.* So that their aſcribing Salvation from Sin, and Death Eternal, to him in this Age, who now appears by His Holy Spirit to their Souls, as before expreſſed, cannot render him *no Saviour* in that Age, or make *void* the End and Benefit of his Bleſſed Appearance then in the Fleſh on Earth, or his Mediation now in Glory, for thoſe that believe in him in this Age. Whoſe *Doctrine Pierced*, whoſe *Life Preached*, whoſe *Miracles Aſtoniſhed*, whoſe *Blood Atoned*, and whoſe *Death*, *Reſurrection* and *Aſcenſion*, *Confirmed* that Bleſſed Manifeſtation to be no leſs than that of the *Word* God (the *Life* and *Light* of Men) *manifeſted in the Fleſh*, according to the Apoſtle *Paul*, for the Salvation of the World: And therefore *Properly* and *Truly* was the Son of Man on Earth, and is now as truly the Son of Man in Glory, as the *Head* of our Manhood, which ſhall alſo be glorified, if we now *Receive him into our Hearts*, as the *true* Light, that leads in the Way of Life Eternal, and *Continue in well-doing to the End.* John 1. 4, 9. 1 Tim. 3. 16.

SECT. IX. *Of Good* WORKS.

Perverſ. 13. *Thus it is the* Quakers *ſet up Works, and Meriting by Works, like the Papiſts; whereby Juſtification by Faith in Chriſt is laid aſide.*

Princ. By no Means: But They ſay with the Apoſtle *James*, c. 2. That true *Faith in Chriſt cannot be without Works, any more than a Body can live without a Spirit*; and that where there is Life, there is Motion, and where there is no Divine Life and Motion, there can be no True Faith; Believing being a *Fruit of Divine Life.* Nay, by the Compariſon, if they were ſeparable, Works being compared to the Spirit, they would have the better. The very *Believing* is an Act of the Mind, *concurring* with God's working in or upon the Mind, and therefore a *godly Work.* And no ſooner is True Faith begotten in a Soul, but it falls to working; which is both the *Nature*, and in ſome reſpect, the End of it.

Nor yet do we ſay, that our very *Beſt* Works, proceeding from the True Faith it ſelf, can Merit; no, nor Faith joyned with them, becauſe *Eternal Life is the Gift of God.* All that Man is capable of believing or performing can never properly be ſaid to Merit everlaſting Bleſſedneſs, becauſe there can be no *Proportion* (as there muſt be in Caſe of Merit) between the beſt Works that can be performed in the Life of Man, and an Eternal Felicity. Wherefore all that Man can do, *even with the Aſſiſtance of the Holy Spirit*, can never be ſaid ſtrictly to Merit, as a Debt due to the Creature: But on the other Hand, That *Right Faith*, and *Good Works*, which ariſe out of it, or will follow it, may and do *Obtain* the Bleſſed Immortality, [which it pleaſeth Almighty God to give, and priviledge the Sons of Men with, who perform that neceſſary Condition] is a Goſpel and Neceſſary Truth. And this the *Quakers* ground upon, and therefore boldly affirm to the World.

So that they deny *all Merit* from the beſt of Works, eſpecially by ſuch as ſome *Papiſts* may conceive to be Meritorious. But as they on the one Hand, deny the Meritoriouſneſs of Works, ſo on the other Hand, neither can they joyn with that

Lazy Faith which *works not out the Salvation of the Soul with Fear and Trembling:*
Pray let not *good Works* make Men Papiſts, becauſe they make Men Chriſtians. I
Phil. 2. 12. am ſure *believing and not working*, and imagining a Salvation from Wrath, *where*
there is no Salvation or cleanſing from Sin, which is the Cauſe of it, is no whit leſs
Mat. 7. Unſcriptural, and abundantly more pernicious to the Soul. *Bleſſed is he that hears*
Chriſt's Words, and does them. The Doer is only accepted. Wherefore it ſhall be
Pſ. 17. ſaid at the laſt Day, not well profeſt, *But well done good and faithful Servant, enter thou into the Joy of thy Lord. Thou Holy, Humble, Patient and Meek Liver:*
Thou that lovedſt Me above all, and thy Neighbour as thy Self: Enter thou. For,
for Thee and ſuch as Thou art, was it Prepared from the Foundation of the World.
Which Recompence of his Faithfulneſs, is the Infinite Love of God, revealed
Rom. 6. 23. and given to Man, through Chriſt. For though *Death be the Wages of Sin, yet the*
Gift of God is Eternal Life to ſuch. So that as the People called *Quakers* do not
hold that their good Works *Merit*, neither believe they that their good Works
Juſtify them: For though none are *Juſtified* that are not in Meaſure *Sanctified*, yet
Iſa. 26. 12. all that Man does, is *Duty*, and therefore cannot Blot out old Scores: For that is
mere *Grace* and *Favour*, upon Repentance, through Chriſt the *Sacrifice* and *Mediator*; *our Great Scape-Goat.* So that Men are not Juſtified, becauſe they are Sanctified, but *for his Sake* that Sanctifies them, and works all their good Works in
1 Cor. 1. 30, them and for them, and preſents them blameleſs; to wit, Chriſt Jeſus, who is
31. made unto them, as he was to the Saints of old, *Wiſdom, Righteouſneſs, Sanctification and Redemption*; *that he that glorieth, might glory in the Lord.*

SECT. X. *Of Water-Baptiſm and the Supper.*

Perverſ. 14. *The* Quakers *deny the two great Sacraments or Ordinances of the Goſpel*, Baptiſm, *and the* Supper.

Princip. Whatever is truly and properly a Goſpel-Ordinance, they deſire to own and practiſe: But they obſerve no ſuch Language in the Scripture as in the Reflection. They do confeſs the *Practice* of *John's Baptiſm*, and the *Supper*, is to be found there; but Practice *only* is no *Inſtitution*, or ſufficient Reaſon of Continuation. That they were then proper, they believe, it being a Time of great Infancy, and when the Myſteries of Truth lay yet Couched and Folded up in *Figures* and *Shadows*, as is acknowledged by Proteſtants: But it is their Belief, that *no Figures* or *Signs* are *Perpetual*, or of Inſtitution, under the Goſpel-Adminiſtration, when Chriſt, who is the Subſtance of them, is come: Though their Uſe might have been Indulged to young Converts in Primitive Times, becauſe of the Condeſcenſion of former Practices.

It were to *overthrow* the whole Goſpel Diſpenſation, and to make the Coming of Chriſt of none Effect, to render *Signs* and *Figures* of the *Nature* of the Goſpel, which is *Inward, Spiritual*, and *Eternal.* If it be ſaid, *But they were uſed after the Coming of Chriſt, and his Aſcenſion too.* They Anſwer, So were many Jewiſh Ceremonies, not eaſily aboliſhed, as Circumciſion, *&c.* It is ſufficient to them, That Water-Baptiſm was *John's*, and not Chriſt's, See *Matt.* 3. 11. *Acts* 1. 5. That Jeſus never uſed it, *John* 4. 2. That it was *no Part* of *Paul's* Commiſſion, which if it were Evangelical, and of Duration, would certainly have been. 1 *Cor.* 4. 15, 16, 17. And that there is but *One Baptiſm*, as well as *One Faith*, and *One Lord*, *Eph.* 5. 4. And that Baptiſm ought to be of the *ſame* Nature with the Kingdom of which it is an Ordinance, and that is Spiritual. The ſame holds alſo as to the Supper, both alluding to *Old Jewiſh Practices*, and uſed as a Signification of a near and accompliſhing Work, *viz.* The *Subſtance* they repreſented.

If any ſay, *But Chriſt commanded that One of them ſhould* continue *in Remembrance of him*; which the Apoſtle to the Church of *Corinth* explains thus; *That*
Luke 22. 19. *thereby they do ſhew forth the Lord's Death 'till he comes.* We alledge, that he that
1 Cor. 11. 26. ſaid ſo, told his Diſciples alſo, *that he would come to them again: That ſome ſhould*
Mat. 16. 28. *not taſte of Death* 'till they ſaw *Him coming in the Kingdom: And that he that*
John 14. 17. *dwelleth with them, ſhould be* in them: *And that he would drink no more of this*
Mat. 26. 29.
Mark 14. 25. *Fruit of the Vine, 'till he ſhould drink it* New *with them in the Kingdom of God.*
Which is the *New Wine*, that was to be put into the *new Bottles*, and is the Wine
Luke 5. 37. of the *Kingdom*; as he expreſſeth it in the ſame Place: Which Kingdom is *within*,
Luke 17. 20. as may be read in *Luke.* He was the Heavenly Bread that they had not yet known,
John 6. 53 to nor his Fleſh and Blood, as they were to know them; as may be ſeen *John* 6. So
63. that though Chriſt was came to *End* all Signs, yet, 'till he was known to be the *Sub-*

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Subſtance to the Soul, as the *great Bread of Life from Heaven,* Signs had their Service with them, to *Shew Forth,* and *Hold in Hand,* and in *Remembrance* of Chriſt: Eſpecially to the People of that Day, whoſe Religion was attended with a Multitude of the like Types, Shadows, and Signs of the One good Thing and Subſtance of all, *Chriſt* manifeſted in his People. And that great Apoſtle *Paul* ſays expreſly of the Jewiſh Obſervations, *That they were Shadows of the good Things to come, but the Subſtance was of Chriſt.* Hence it is, that the People called *Quakers* cannot be ſaid to Deny Them; that is *too hard* a Word: But they truly feeling in themſelves the very Thing, which outward Water, Bread and Wine do ſignify, or point forth [to ſay nothing here of their Abuſe, and what in that Caſe may be argued, from the Inſtance of *Hezekiah*'s taking away the *Brazen Serpent* by God's Command] they leave them off, as fulfilled in Chriſt, who is *in them the Hope of their Glory:* And henceforth they have but *One Lord, One Faith, One Baptiſm, One Bread, and but One Cup of Bleſſings,* and that is the *New Wine* of the Kingdom of God, which is within. 2 King. 18. 4. Mark 14. 25. 1 Cor. 10. 15, 16, 17. Luke 17. 20. 27.

SECT. XI. *Of the Reſurrection, and Eternal Recompence.*

Perverſ. 15. *They acknowledge no Reſurrection of the Dead, nor Rewards to come.*

Princ. In this alſo we are greatly abuſed. We deny not, but believe the *Reſurrection* according to the Scripture; not only from *Sin,* but alſo from *Death and the Grave:* But are *Conſcientiouſly* Cautious in expreſſing the Manner of the Reſurrection intended in the Charge, becauſe 'tis left a *Secret* by the Holy Ghoſt in the Scripture. Should People be angry with them for not expreſſing or aſſerting what is hidden, and which is *more curious* than neceſſary to be known, and in which the Objectors themſelves cannot be poſitive? *Thou Fool,* is to the curious Enquirer, as ſays the Apoſtle: Which makes the *Quakers* contented with *that Body,* which God ſhall pleaſe to give them hereafter: Being aſſured *that their Corruptible ſhall put on Incorruption, and their Mortal ſhall put on Immortality,* but in ſuch a Manner as pleaſeth God. And in the mean Time they eſteem it their Duty, as well as Wiſdom, to *Acquieſce* in his Holy Will. It is enough they believe a *Reſurrection,* and that with a *Glorious* and *Incorruptible Body,* without farther Niceties; for to that was the *ancient* Hope. 1 Cor. 15. 36 to 54.

Now as to *Eternal Rewards,* they not only believe them, but as the Apoſtle ſays of old, *above all People,* have the greateſt Reaſon ſo to do; for otherwiſe, who is ſo miſerable? Do they inherit the Reproach and Suffering of all that have ſeparated from Time to Time from National Churches? That is to ſay, Are the *Outcries* that have been againſt the *Proteſtants* by the *Papiſts,* and thoſe of the Church of *England* againſt the *Puritans, Browniſts,* and *Separatiſts,* fallen ſo thick upon them, and ſhall They hold Principles inconſiſtent with an Eternal Recompence of Reward? By no Means. It is their *Faith,* their *Hope,* their *Intereſt,* and what they wait and have Suffered for, and preſs, as an Encouragement to Faithfulneſs, upon one another. And the contrary therefore muſt be both an *Unjuſt,* and an *Improbable* Suggeſtion of their Adverſaries. 1 Cor. 15. 19.

SECT. XII. *Of Civil Honour and Reſpect.*

Perverſ. 16. *The* Quakers *deny All Civil Honour and Reſpect, but what is* Relative *or* Equal *between Men.*

Princ. We *Honour all Men in the Lord,* but not in the Spirit and Faſhion of this World that paſſes away. And tho' we do not pull off our *Hats,* or make *Curchings,* or give *flattering Titles,* or uſe *Complements,* becauſe we believe there is no true Honour, but *Flattery* and *Sin* in the uſing of them; yet we treat all Men with *Seriouſneſs* and *Gentleneſs,* tho' it be with Plainneſs, and our Superiors with a *modeſt* and *awful Diſtance;* and are ready to do them any reaſonable Benefit or Service, in which we think real Honour conſiſteth. Whereas thoſe that thus reproach us, are often *Proud, Peeviſh, Snappiſh, Abuſive* and *Oppreſſive* one to another; tho' at the ſame Time they can give one another the *Cap* and *Knee,* with ſmooth Words, which [too generally] they never mean: Which is far from true Civility, or Honouring all Men in the Senſe that they are exhorted to by the Apoſtle. 1 Pet. 2. 17. ch. 3. 9. Rom. 12. 2. Job 32. 21, 22 1 Pet. 1. 14.

And as for expreſſing our Reſpect to our Superiours in all Countries, we think it beſt done by obeying all Juſt Laws under their Government, according to the Saying

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ing of the *Centurion* unto Chriſt, and which Chriſt ſo much approved of, *viz.* When he ſaid to one, *come, and he came*; *to another go, and he went*; *to a Third, do this, and he did it.* Reaſonable Commands, and Ready Obedience. This is *honouring* of Government and Governours, and not *Empty* Titles, and *Servile* and *Fantaſtick* Geſtures, and drinking of their Healths 'till they drink away their own: The vain and evil Cuſtoms of the World, taken from the *Heathen*'s Practices, and *Adopted* by looſe *Chriſtians* in their Converſation, and ſo become the Faſhion of the Times. And if to diſſent from theſe Things, be to be vile, we are contented to be accounted more Vile, having *Chriſt's Commands*, *Primitive Example*, and our own Convictions on our Side.

Luke 7. 8, 9.
2 Sam. 6. 22.

SECT. XIII. *Of Civil Government.*

Perverſ. 17. *The* Quakers *are Enemies to all Government. Firſt,* In that every one acteth according to his own Conceit. *Secondly,* Becauſe they won't *Support* Civil Government, *Thirdly,* Becauſe They *Refuſe* to give Evidence upon Oath, as the Law requires.

Principle. That this is a Calumny, their Lives and Converſations ſufficiently ſhew; for no People give the Magiſtrates *Leſs* Trouble, or cauſe that Charge or Burden to Sit lighter upon their Shoulders than theſe People do. And for their Principle, *They believe Magiſtracy to be an Ordinance of God, and that He that Ruleth Well, is worthy of Double Honour, and deſerves to be much Valued and Eſteemed:* As ſuch certainly do, *Who are a Terror to Evil Doers, and a Praiſe to them that do Well.* And farther, to ſhew that they are a People that love *Order and Good Government,* they carefully practiſe it among themſelves: For if there be Twenty Meetings of Worſhip in a County, They, peradventure, *make Three or Four Monthly Meetings of Buſineſs,* and theſe *Monthly Meetings* are reſolved into a *Quarterly Meeting* for the County, by ſuch Members as they ſeverally appoint to conſtitute it. And all the *Quarterly Meetings in the Nation,* by choſen Men out of themſelves, do conſtitute *One General Yearly Meeting*; unto which, the Meetings of thoſe People, in all Parts of the World, have their Recourſe, *by Choſen Meſſengers,* or *by Epiſtles.* The Buſineſs of which Meetings, in their ſeveral Degrees, *is to promote Virtue and Charity, Peace and Unity.*

Rom. 13. 1, 2, 3.
Acts 6.

The Quakers *will not ſupport Civil Government, and ſo are uſeleſs, if not dangerous to Government.*

This alſo is untrue, upon Experience: For what People is more induſtrious under Government, or pay their Taxes better to it than they do? And, *Tribute from the People, and Juſtice from the Rulers, are the Support of Government in all Countries.* It is true indeed, that they cannot kill, or ſlay their own Kind, and ſo are not fit for Warriors with Carnal Weapons of Deſtruction, becauſe they believe their *Bleſſed Lord* forbad the Uſe of them to His Followers, when He ſaid, *They that take the Sword, ſhall periſh with the Sword*; and that the Uſe of the Sword in War, was one of thoſe Things that God ſuffered *for the Hardneſs of Men's Hearts, and that from the Beginning it was not ſo:* In fine, that it came in with the Fall, and muſt go out with it alſo. And as Chriſt the *Repairer of Breaches,* and *Reſtorer of Paths to dwell in,* comes to be known to Rule in the Heart, *Love will take Place of Wrath, and Forgiveneſs overcome Injury and Revenge:* So the *Lamb* will be preferr'd before the *Lion,* and *the Lion reſign to, and lye down with the Lamb,* and Deſtruction come to a perpetual End. For which Cauſe, the *Weapons* of this People's Warfare are not Carnal, *but Mighty through God, to the pulling down the Strong Holds of Sin and Satan,* according to the Apoſtle's Doctrine: Which is the *Holy War* indeed, ſtiled by the *Holy Ghoſt, The Saints Warfare.* And ſince ſo Holy, Lamb-like, and Peaceable a State, is both Propheſied of, and promiſed, as the *Happineſs of the latter Times*; and that It and They take their Beginning in Chriſt, the *Beginning* and the *End* of all True Chriſtians; let not this People be thought Uſeleſs, or Inconſiſtent with Government, for introducing that Harmleſs Glorious Way to this diſtracted World (for ſome Body muſt begin it) but rather Adore the Providence, *Embrace the Principle, and Cheriſh and Follow the Example.* Believing with them, that Chriſt, the Bleſſed Shepherd of His Flock, will ever preſerve the Faithful Followers of his Meekneſs, and Diſciples of His Peaceable and Forgiving Doctrine.

Mat. 5. 38--45.
ch. 26. 51, 52.
Isa. 11. 6.
2 Cor. 10. 3. 5.

The Quakers *refuſe to give Evidence,* &c.

It cannot be their Fault, which is ſo much their Deſire, *viz. To be able to give Evidence upon all Occaſions.* Nor, with Juſtice, can it be reputed their Stubbornneſs,

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neſs, but their Tenderneſs, ſince they cannot *Swear at all*, and that the Law requires an *Oath* in Evidence. Now Chriſt having commanded His Followers *Not to Swear at all*, and that inſtead of an Oath, or in Caſes where Oaths are allowed under the Law, their *Yea, Yea*, and *Nay, Nay*, ſhould ſerve inſtead of *Swearing*; and that for this Reaſon, becauſe *What is more than Yea, Yea, and Nay, Nay, cometh of Evil*; and for that Chriſtians are commanded to avoid the very Appearance of Evil, much more that which cometh of Evil: Upon this Account they dare not *Swear at all*. So that it is *for Chriſt's Sake*, and the tender Reſpect they bear to his *Evangelical, Poſitive* and *General Precept*, that they cannot ſwear, who is the *Truth*, and has taught them to ſpeak the *Truth* without an Oath.

Mat. 5. 35. 37.
Jam. 5. 12.

Now if this would be admitted [and often they have prayed that it might be, and, for Want of it, are not only leſs ſerviceable to their Neighbours than otherwiſe they could be, but are *great Sufferers in their Perſons and Eſtates*] and that the Government would be pleaſed to accept their *Yea Yea*, and *Nay Nay*, inſtead of an Oath, as other Countries do in the like Caſes, they would be ready to ſubmit to the *ſame Puniſhment in Caſe of Untruth, that is due by Law to Perjury*: And upon all Occaſions would be glad to help and ſerve their Neighbours with all their Hearts. Wherefore let not that be made their *Fault*, that is ſo much *againſt* their Will, and their Great *Unhappineſs* and *Affliction*.

Thus, ſober Reader, thou haſt a brief Account of this *People*, their *Principles* and *Practice*, and therefore thou may'ſt ſee, if thou pleaſeſt, with how little Reaſon they are *Deſpiſed* by ſome, and *Abuſed* by others; which hath been their Lot, in a large Meaſure, ever ſince they have been a People: Tho' the whole Bent of their Spirits and Teſtimony, ſince God, by his Grace, hath diſtinguiſh'd them, has been to *Promote the Experimental and ſaving Knowledge of Jeſus Chriſt* in the World, *by turning the Minds of all People from the Darkneſs that is in them, to the Light of Chriſt which is in them*, as the *Great, Singular*, and *Neceſſary Agent* and *Principle*, by which *only Man* is enlightned and enabled to ſee and do the Will of God. For, 'till Men receive and are *Quickned* by this Divine Principle, they are *Hypocrites* and not *Chriſtians*; *Baſtards* and not *Sons*.

2 Cor. 13. 5.
Acts 26. 18.
1 John 1. 7.
ch. 2. 20, 27.
Rom. 8. 1---12.
John. 1. 5. 4.

Neither can they have true and living Faith, whatſoever they profeſs; nor can they truly and acceptably Worſhip God, whatſoever they perform. O then, let the poor *Quakers*, and their *abuſed* Principles have better Entertainment with Thee, *Reader*: And do not conclude becauſe they direct People to the Light of *Chriſt* in them, that therefore it is a Mere *Natural* and Not a *Divine* Light; Or becauſe they aſſert Chriſt to be the *Word of God*, and that he is revealed *in the Heart*, according to the Scripture, and that the *Scripture*, in that excellent Senſe, is not ſo; that therefore *they deny the divine Authority of the Scriptures*, and that the Mind and Truth thereof, as declared by them, is not in *any* Senſe the *Word of the Lord to Men*: Or becauſe they don't receive the *Schoolmen's Trinity*, that therefore they deny the Scripture-Trinity of *Father, Word* and *Spirit*: Or that therefore they deny the *Divinity* of Chriſt the *Word*: Or that they deny Chriſt *without them*, who was the *Son of Man*, in a ſuffering State on Earth, and is now the *Son of Man in Glory*, becauſe *They* Exalt *and* Preſs *an experimental Knowledge of Chriſt* within, *as the Truth, Subſtance, and Excellency of the* Hope of the Glory *that hereafter ſhall be revealed, as being the Riches of the Glory of the Myſtery revealed, and to be revealed in theſe latter Days, according to the Scriptures of Truth*. Neither do thou ſay, they hope to be ſaved by their *Own Works*, becauſe they preſs the Neceſſity of well-doing toward Acceptance with God; ſince they maintain, that *no Works that are not wrought by the Spirit of God are acceptable with him*; or that they hold even ſuch Works to be *Meritorious*, becauſe they ſay, Good Works are *Neceſſary* and *Rewardable*: Or that they are forgiven for what they do, and not for what Chriſt did: Or that they deny the *Uſe of Means*, becauſe they reject Ungoſpel Ones: Or that they deny *Baptiſm* and the *Supper*, becauſe they ſay, they are but Signs of the Spiritual Grace, and that they ſerved but for a Time, and that they Experience their Accompliſhment. Neither ſay that they are *Uncivil*, and Honour no Man, becauſe they forbear ſuch *Titles* and *Ceremonies*, in *which* true Honour and Civility do not conſiſt: Or that they are againſt *Government*, becauſe they cannot out of Tenderneſs, and not Obſtinacy, conform to it in Matters relating to *Religion* and *Conſcience*; in which Chriſt only is *Lord* and *King*: Since, *Reader*, thou plainly ſeeſt, That they believe the Light to be *Divine*, and the Scriptures to be of *Divine Authority*: That they own the *Scripture-Trinity*, or Holy Three, of *Father, Word* and *Spirit*, to be *truly* and *properly One*: That

Col. 1. 26, 27, 28, 29.
2 Cor. 13. 5.

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Chriſt is *God*, and that Chriſt is *Man*: That he came in the *Fleſh*, *Died*, *Roſe again*, *Aſcended*, and ſits on God's Right Hand, the *only Sacrifice and Mediator*, for Man's Happineſs: That truly *Goſpel-Means* and *Ordinances* are requiſite, and to be reverently practiſed: That good Works are Neceſſary and Rewardable: That all Men are to be *honoured in the Lord*, according to their *Degrees*: And that *Government* in Church and State is *God's Ordinance*, and both Requiſite and very Beneficial.

1 John 5, 6, 7.
Phil. 4. 8.

Now Reader, that which remains, is to recommend Thee to this *Divine Principle* of *Light* and *Life*, which they make the *Root* and *Spring* of all true Senſe of God, and Religion in Man: Even the *Light Within* which they began with, and comes from Chriſt, and indeed is Chriſt the Eternal Word, and which brings all that follow the Convictions and Leadings of it, to Chriſt; that is, to his *Nature*, which is *Meek*, *Patient*, *Loving*, *Humble*, *Harmleſs*, *Self-denying* and *Holy*; and hereby to know him in themſelves according to Scripture, *to be the Hope of their Eternal Glory*. Who, as he is of *Abraham* after the Fleſh, *ſo is he God, the true Light, over all Bleſſed for ever; and Lighteth all*, in order to Life and Bleſſedneſs. Unto the Manifeſtation of whoſe moſt Holy and Bleſſed *Light* within, Thou *Reader*, art earneſtly exhorted. Bring thy Deeds to it, and Love it, and *Walk* in it, and thou wilt aſſuredly have the *Light of Life*; and *thy Fellowſhip ſhall be with God, and with his Son and Saints, and the Blood of Jeſus Chriſt his Son ſhall cleanſe thee from all Sin*. And *whatſoever Things are True, whatſoever Things are Honeſt, whatſoever Things are Juſt, whatſoever Things are Pure, whatſoever Things are of Good Report, if there be any Virtue, and if there be any Praiſe, think on theſe Things.* Which *Reader*, is, I know, moſt earneſtly deſired on thy Behalf, by this deſpiſed and moſt abuſed People, call'd *Quakers*. So be it. *Amen*.

POSTSCRIPT.

Being an Exhortation to all People, to turn ſpeedily to the Lord, and ſeek him while he may be found, whatever Perſwaſion they are of, or Forms they are under, before the Dreadful Day of God's Vengeance overtake them.

1 Cor. 12. 7.
Tit. 2. 11, 12,
Rom. 5. 10, 12, 18, 19, 22
Mat. 3. 17.
ch. 17. 5.
Mat. 11. 29.
Iſa. 57. 21.

O Ye Inhabitants of the World, but more eſpecially you that know this People, and among whom the *Teſtimony*, which they bear, hath been held forth; Hear, and be intreated for your Soul's Sake! O that ye knew God your Creator, to be alſo your *Redeemer!* Who does as certainly *Viſit* you by the Spirit of the *Second Adam*, as ever he *Created* you in the *Nature* of the *firſt Adam*: That as in one you fell, in the other you may *ariſe* out of your fallen and foul Eſtate, and become a *Reform'd*, *Regenerate* and *Choſen* People to God. *This is my beloved Son, in whom I am well pleaſed, hear ye him,* ſaid God the Father. And what ſays Chriſt, the Son? *Learn of me, for I am Meek and Lowly in Heart, and ye ſhall find Reſt unto your Souls.* For out of Chriſt; out of his Spirit and Nature, verily we cannot have Peace. *No Peace to the Wicked*, no Peace to the *Proud* and *Ungodly*, ſaith the Lord. O Friends, you muſt *take up your Croſs daily and follow him, or ye cannot be his Diſciples*, his Followers, his People, his Friends; thoſe in whom he is well pleaſed. Whoſe Doctrine is not ſo much the good Words you read in Creeds and Catechiſms, as it is the *Living Teaching* of his *Spirit in your own Hearts*; and whoſe Religion is not Opinion, but *Experience*; not Notion, but *Enjoyment*: *Life* from Death, *Converſion*, *Regeneration*: In ſhort, *Undefiledneſs*, and *Holineſs*, *without which no Man ſhall ſee the Lord.*

Rom. 8. 1, 2, 5, 7, 8, 9, 13, 14.
2 Cor. 13. 5.
Gal. 5. 24.
1 Joh. 3. 3.
8 ch. 5. 4.
Jam. 1. 27.
Rom. 6. 19, 20.
2 Cor. 6. 17, 18.
ch. 7. 7.
Eph. 4. 34.
1 Theſ. 3. 13.
Heb. 12. 14.
1 John 5. 4.
2 Cor. 10. 5.
Jam. 2. 19, 20
Gal. 6. 7, 8.
ch. 5. 22.
ch. 2. 8. 9.
Pſal. 95. 7.
Heb. 3. 7, 8. 13.

Here is the Faith of Jeſus: A Faith that *overcomes the World*, and *works by Love*, not Violence: Where Zeal and Charity are Companions, and Knowledge doth not puff up, but lives and works by *Obedience*, This is the *Faith* and *Religion* of Jeſus: All others are the Faith and Religion of *Hypocrites and Devils*; which they may have, and be *Hypocrites* and Devils ſtill: For tho' they believe, their Faith works not by Love; and though they know the Truth, they obey it not.

Wherefore Friends, it ſtands you much upon to ſee what Faith and Religion you have; and not flatter your ſelves on to *Perdition*. If it be the *True*, the *Pure*, the *Undefiled*, according to the Apoſtle, *James* 1. 27. then you will have Light Hearts, and Eaſy Conſciences, *and an Hope that will not make you Aſhamed*: Elſe, believe it, *Heavineſs*, *Anguiſh* and *Tribulation* will *(whatever be your Profeſſion)* overwhelm you, in the Day that God ſhall enter into Judgment with you. For which cauſe, O my dear Country Folks, and People, be intreated *while it is to Day*, to turn unto the Lord with all your Hearts, *and hearken to his Voice*, in your own Conſciences,

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that calls you to Holineſs, and *Harden* not your Hearts againſt his Reproof, *for the Reproof of Inſtruction is the Way to Life*; *Endleſs Life.* Did you but ſee that *God ſees you* every-where, and in every Thing, and that *continually*, it would abundantly alter the Caſe with you. Then would you ſay as one of old, *The Lord was here and I knew it not.* Certainly, *Fear*, *Holy Fear* would take hold of you, an *Awe of the Omnipreſent* Majeſty would ſeize you, and you would not do that before God, which you would be aſhamed Men ſhould ſee you do. For no Place is ſecret to him: The *Light and Darkneſs are alike*: His Witneſs is with you as much alone, as in Company; and may perhaps be better heard by you.

2 Cor. 5. 10.
Prov. 1. 23.
ch. 6. 23.
Pſ. 44. 21.
Pſ. 139. 7.
Jer. 17. 22, 23
ch. 23. 24.
Amos 9. 2, 3.
Rom. 6. 21.

Sin not then in the Face of God, in Contempt of his Witneſs, in Deſpight of his Spirit that is in you; but hear it, receive it, and love it, and you will be born of it, and become the Children of him whoſe Eye *Penetrates* the darkeſt Coverts, and Findeth out the ſecreteſt Corners. *Even he that Searches the Heart, and tries the Reins of Man, and ſets his Sins in order before him, and telleth unto him his moſt inward Thoughts.*

Pſ. 94, 12.
Pſ. 139. 3.
Amos 4. 13.
2 Pet. 3. 11.

This being the Caſe, what Manner of Perſons ought you to be, O ye Children of Men! Do not ſatisfie your ſelves with *out-ſides*, with a *Name*, a *Profeſſion*, a *Church-memberſhip*, &c. For 'tis not what you ſay, but what you do. But *Turn In*, and examine your own Hearts, ſee how they ſtand affected towards God and his Law and Truth in your inward Parts. Be Strict and True in the Search, as you would ſave your Souls. If your Minds be ſet on *Heavenly* Things, and that *Holineſs* and *Charity* be the zealous *Bent* thereof, well will it be with you for ever: *To live then will be Chriſt, and to die will be your Eternal Gain. For bleſſed is that People and Nation whoſe God is the Lord.* But if the Love and Spirit of the World prevail; If *Pride*, *Covetouſneſs* and *Luxury*, *Envy*, *Bitterneſs* and *Vain-glory*, that are ſo very oppoſite to the Will and Nature of God, and his Holy Lamb; if theſe Things have Power over you, Flatter not your ſelves, you cannot be true Chriſtians, nor in Favour with God, for you take his Name in vain: And your very *Prayers* and *Oblations* are an *Abomination* to the Lord, in that State. God calls for the Heart: *My Son give me thy Heart:* He has given Man the reſt; but *That*, God will have for himſelf, if Man will have him for his God and Friend. Cozen not your ſelves therefore, O ye Sons and Daughters of *Adam!* for believe it, *Such as you Sow, Such you muſt Reap*, and *there is no Repentance in the Grave.* And a ſhort, but great Work will God do in the Earth; and great Judgments, of divers kinds, will begin it, and they are at the Door. Yea, they are begun, if ye could but ſee them.

Iſa. 51. 6.
Jer. 31. 33.
Heb. 8.
10, 11, 12.
Phil. 1. 12.
Pſal. 144. 15.
Prov. 15. 8. 9
Iſa. 1. 15, 16,
17. 18.
Prov. 23. 26.
Gal. 6. 7, 8.
Rom. 13. 11.
1 Cor. 15. 34.
Epheſ. 5. 14.
2 Tim. 2. 26.

O Awake then, Awake out of the ſleep of this World! Behold the Judge is at Hand, and the *Mid-night-Cry* is coming upon you as a Thief in the Night. Prepare, prepare, or you are excluded for ever! And remember, Salvation is from *Sin*, or it will never be from *Wrath*; ſo ſaid the Angel, *Thou ſhalt call his Name Jeſus, for he ſhall ſave his People from their Sins:* For it is the *Pure in Heart that ſee God*, and nothing *unlike* him can pleaſe him, and *leſs* live with him for ever.

Joel 2. 3.
Mal. 3. 2.
c. 4. 1.
Mat. 24. 42,
43, 44, 46.
ch. 25. 13.
ch. 1. 21.
1 Jo. 3. 5. 8.
1 Pet. 2. 9. 21

The Eternal God *Reach* unto you by his Powerful Spirit, *Break* your Peace in the Broad Way, *Touch* you deeply with a Senſe of your Diſobedience to him, Give you true Contrition and Repentance, and *Create in you a Clean Heart, and Renew a Right Spirit with you:* To Conclude, Make you Holy, make you Zealous, and make you Charitable; that you may *Do*, as well as *Say*, and not only Profeſs, but *Poſſeſs* the Truth of the Living God in your *Inward Parts:* That *Pearl of Price, That Hidden and Eternal Treaſure.* So ſhall you know that *the Times of Refreſhing are come from the Preſence of the Lord, and that the Kingdom is again Reſtored, unto* Iſrael! ISRAEL, the Prince of *Eternal Peace*, who hath prevailed with God for Man; *whoſe Scepter is a Scepter of Righteouſneſs, and of whoſe Dominion there ſhall be no End. So come Lord Jeſus; come quickly.* Amen.

Mat. 5. 8.
Iſa. 54. 12.
ch. 22. 12.
Jer. 31. 9.
Pſ. 34. 18.
Pſ. 51. 10.
Zach. 12. 11.
Rev. 1. 7.
Mat. 7. 21.
Rom. 2. 13.
Mat. 13. 46.
Prov. 8. 18,
21. Iſa. 45. 3.
Acts 3. 10.
ch. 1. 6, 7, 8.
Pſ. 45. 6.
Heb. 1. 8.
Iſa. 9. 6, 7.
Rev. 22. 20.

Writ, in behalf of the ſaid People, for the Information and Good of all, by

William Penn.

The New ATHENIANS no Noble BEREANS: Being an Anſwer to the ATHENIAN MERCUTY of the 7th Inſtant, in Behalf of the People called *QUAKERS*.

I AM heartily ſorry to ſee Men, profeſſing ſo much Ingenuity, fall ſo much below their *Pretenſions*. Your *Deſign*, at firſt, carried the Face of Inſtruction, and gave us Hopes of a general Improvement of uſeful Learning; and for that Reaſon your Papers were as welcome to us as any other People; eſpecially thoſe that referred to *Natural Philoſophy*, *Mathematicks*, and *Hiſtory*; inſomuch, that ſome of us collected them as they came out, and others bought them as they were compleated into Volumes; being much concern'd if at any Time trivial or light Queſtions were conſidered, as an unworthy Diverſion from the End by you in the Beginning propoſed. But you have not only been led, upon ſuch Occaſions, to exceed too often the Bounds of Modeſty, but you have taken Occaſion alſo to violate thoſe of *Chriſtianity*, in falling upon People's Opinions in *Religion*, inſtead of giving your own Impartially; and, upon their Perſons likewiſe, and at laſt the *Society* it ſelf; as if your Buſineſs were to expoſe them inſtead of informing them, and to increaſe Animoſities rather than to take up their Time with more peaceable and profitable Subjects. What if you were led to ſpeak of any Principle held by the People called *Quakers*? Could not that have been done as indifferent Perſons, which you by your very Deſign would beſpeak your ſelves to all Perſwaſions, and not as Party-Diſputants and angry Antagoniſts? Might not the Intention of the People have paſt for good and ſincere, tho' any Part of their Doctrine had, in your Opinion, been unſound; but you muſt uſe hard Words and Names for both Things and Perſons? A ſober and unconcerned Anſwer, upon any Queſtion that might be ſent you relating to their Belief, would have taken better with every Body that deſerved your Pains, and have brought us ſooner to reflect upon our Miſtakes, if ſuch they were: But, in Earneſt, it looks as if you were almoſt aground, and wanted Matter, that ſo ſpecious a Deſign as this firſt ſhewed it ſelf, ſhould dwindle away into Froward Controverſy and Perſonal Invectives about *Religion*; or that you are not ſufficient for your Work, that can ſo eaſily be moved out of your Province.

I beſeech you leave this prepoſterous Digreſſion, and purſue your own Buſineſs with more Care and Exactneſs; and, before you go, ſuffer your ſelves firſt to be a little better inform'd of what you have ſo irregularly and undeſervedly cenſur'd.

You take Occaſion at theſe Words, *Truth is always perſecuted*, to ſay, *that will indifferently ſerve* Turk, Jew, Heathen, *or* Heretick, *as well as the* Quakers. This is harſh and unchriſtian. Are none worſe than we? And we as great *Hereticks* as any? You judge before you convict us: 'Tis too groſs Partiality, and falſe in every Degree. But whatever the Perſecuted be, the *Perſecutor*, to be ſure, is always in the Wrong, which is your Caſe againſt the *Quakers*: But you recriminate, and will prove us *Perſecutors*. That were to the Purpoſe indeed. Let us hear it. *You excommunicate ſuch as will not be ſubject to your Injunctions*: And good Reaſon too, if they are Injunctions of Civil Order. He that joins himſelf to any Society, is oblig'd to the Rules of that Society; and every Society has, and muſt have that Power upon the Members that conſtitute it, or Confuſion follows, and the Society diſſolves. For inſtance, Injunctions about *Civil Controverſies*, *Care of poor Orphans, due and orderly Proceedings relating to Marriages*, &c. are to be comply'd with, without the Reproach of *Perſecution*: And yet farther too; look upon what Principles of Communion any Perſon enters into any Society, if he leave them, or any of them, it is no Perſecution to diſown him in that Thing wherein he alters; ſo that it touches not Perſon or Eſtate: for that is Perſecution in a proper Senſe; which is not our Caſe. But we *Impriſon ſuch as diſturb our Meetings*. How this will be proved, is hard to tell; and yet if it be Perſecution, it will light hardeſt elſewhere, even upon thoſe, perhaps, that you account us Hereticks for ſeparating from. But, Thanks be to God, we can and do deny the Charge. *See*, ſay you, *Francis Bugg's one Blow more*: But if this be *Athenian*, it is not *Berean*, to condemn an whole People upon another Man's Authority, that you are not aſſured was well grounded. Beſides, it is a Book we have anſwered, which

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you take no Notice of, and that is unfair, if you knew of it; and if you did not, you ought to have aſked, before you had eſpouſed another Man's Allegations. This is not anſwerable to that Candor you profeſs; and we muſt tell you, that *Francis Bugg* is an *Apoſtate Quaker*, an angry, unreaſonable and clamorous Man; often and again detected and proved inconſiſtent with himſelf; and you will find, in the Iſſue, of no Reputation to your Charge againſt us. But did you ever read our *Orders of Diſcipline*, or have you been ever an Eye or Ear-witneſs of our *Injunctions upon Conſcience?* If you have, you ſhould have mentioned them, and ſhewn us our Fault; but your Evidence here, is what a diſcontented Man ſays, who ſpeaks *ex parte*, and is Judge in his own Cauſe, againſt a Body of People he was once among, and zealous for; who, upon a private Controverſy, becauſe he had not his own Will, tooks Pet at thoſe that could not be brought to humour him; and from thence, ran out from the very Profeſſion of a *Quaker*; which ſhews the Foundation wrong, that quits a Principle for being diſpleaſed in a Man or Men. What will become of Society, if ſuch Humours are uncontroulable, or they muſt give the Rule or Law to the whole?

Your next Proof of our being Perſecutors, is from a Paſſage of *Geo. Fox* and *Geo. Roff*, in their Letters to *O. Cr.* by which we perceive your new Acquaintance, and with what *Tools* you work, which we are ſorry for, both for your Sakes and theirs. But thoſe Paſſages are plainly wreſted by you; for they adviſe *O. Cr.* to go on in the Work he was called to; and what was that, pray? Is there one Word of *impoſing* Religion upon the People of thoſe Countries, or *forcing* them to abjure or renounce their own? No, not a Tittle of it. Where then is the Perſecution? But inaſmuch as they were Countries that did perſecute, by which Means the Truth of God had not a free Entrance or Paſſage, but Inquiſitions in Popiſh, and Conſiſtories in Proteſtant Governments ſuppreſt all that conformed not to their reſpective Eſtabliſhments; therefore he ſhould have made it his Buſineſs to open the Way for *a true Liberty of Conſcience*, that Truth might not ſuffer under Violence, nor Perſecution for Conſcience Sake oppreſs it's Profeſſors. This is the Upſhot of thoſe Paſſages, their very Scope and Tendency, as will appear to any impartial Reader, that will pleaſe to weigh them with what goes before and follows. But if you call this Perſecution, to be ſure it muſt be ſo to fight for Religion: And if it was unlawful for *O. Cr.* to fight for *Liberty of Conſcience*, who was of a fighting Principle, what think you of puniſhing People becauſe of their Conſcience, that would not fight with you? You are very tender of a ſudden, if it may but bruſh at us, while you do not conſider the Blow you give your ſelves and your own Friends, that have but too ſignally appeared in that Spirit and Practice. *The Lord inform and forgive them.*

You juſtify calling us *ſilly Enthuſiaſts*, for believing *it is not lawful to Swear*, and ſay, *you are of the ſame Mind, becauſe we, without Reaſon, by the Dictates of our own Fancy, which we call God's Spirit, oppoſe the Saints Practice of old, of which it was propheſy'd it ſhould be uſed under the Goſpel; was ſo by the Apoſtles and Primitive Chriſtians, nay, by God himſelf, therefore the* Quakers *are ſilly Enthuſiaſts*. Thus you.

Now we think this will nor prove us *Enthuſiaſts*, nor *Silly*, for we argue from a Text, and not our own Dreams or Fancies. Had we only pretended the Authority of a private Revelation for this Aſſertion, and that not true, then it had been *Enthuſiaſm*, and we *Enthuſiaſts*, in the worſt Senſe: It is *ſilly indeed*, to call an Opinion, grounded upon an expreſs Text of Scripture, either *Enthuſiaſm* or *Silly*, when there is not a plainer Text for One God than this of our Saviour's againſt *Swearing, Matth.* 5. 34. *Swear not at all.* But if we had overſtrained it, Where's the Sillineſs of it? Is it *Enthuſiaſm*, or *Silly*, to ſhut out all vain *Swearing*, by ſhutting out all *Swearing?* The Advantage of that exceeds the Diſadvantage of Lying in Evidence, when that Lying is made as puniſhable as *Forſwearing*. What *Sillineſs* or *Enthuſiaſm* is in this, pray you? *Scotland* and *Holland* think no ſuch Thing, that have indulged that Tenderneſs.

And if the Text be but ſeriouſly conſidered, the Inference we make is beyond Exception.

Firſt, The Tendency of that *Sermon upon the Mount*, is to ſhew, that the Righteouſneſs of the *Goſpel* excels that of the *Law*; as in the Caſe of *Adultery, Divorce, Revenge*, &c. But the Law forbad *falſe and vain Swearing*, therefore this muſt refer to that which was not forbidden under the Law. This is acknowledged by many learned Men, and in particular one of our own Nation, *Biſhop Sanderſon*,

1692. in his *Latin Lectures, of the Obligation of an Oath:* But we, for another Reaſon, that ſhall anon be mentioned, think he yet narrows the Extent of that *Evangelical Precept*, for he refers to *Vows* only, and not ſwearing in any Caſe; but we, to *Swearing at all*. And our Reaſons are, *Firſt*, If it had been *Vows* only, there had been no Need of ſubſtituting any Way of Speaking in the Room of it. And, *Secondly*, If the Text cannot therefore refer to *Vows* in particular, *Swearing at all* muſt be intended; or nothing is forbidden, that was not forbidden under the Law. *Thirdly*, Chriſt's prohibiting Swearing, and ſubſtituting ſomething in the Room of it, and that Something purely referring to the Way and Manner of Chriſtians declaring the Truth, it is, to us, evident, that he comprehended all Caſes wherein the Truth of a Thing is in Doubt, and conſequently the End of Swearing: So, ſays Chriſt, *Let your* ὁ λόγος, *your Speech*, or *your Word*, *be Yea*, *Yea*; *or Nay*, *Nay*. It is rendred *Communication* in our Tranſlations, that it might refer only to common Diſcourſe, that Word being ſometimes ſo underſtood; and yet *Communication* comprehends all Acts of Juſtice as well as other Parts of Life: For if it comprehends Diſcourſe in Dealing, it alſo comprehends the Evidence of that Dealing, and the Laws of juſt Dealing; and conſequently the Word *Communication* cannot leſſen the real Force of our Senſe of the Text; but the Words of the Text do plainly expreſs a *Degree*, if not a *Form* of declaring Truth, be it *Yea* or *Nay*. And ſince Truth-ſpeaking takes in and relates to Controverſies amongſt Men, as well as other Parts of Human Converſe, this *Text* is a *Meaſure* of Truth-ſpeaking on all thoſe Occaſions alſo. *Fourthly*, Now how far Chriſtian Men may go in declaring the Truth, or where they are to be bounded, the *Text* is plain, *viz.* a *double*, but *bare Averment*, or *Denial:* Let your Word or Speech be *Yea*, *Yea*; *Nay*, *Nay*; That is, let your Anſwers, whenever you are aſked the Truth of a Matter, go no farther than a *ſimple Affirmation*, or *Negation*, which you may double if you pleaſe. *Fifthly*, The Reaſon Chriſt gives for bounding his Followers within *Yea*, *Yea*, and *Nay*, *Nay*, excludes all Oaths, yea, all that is more than *Yea*, *Yea*; and *Nay*, *Nay*; to wit, that *they come of Evil*, becauſe they proceed from Diſtruſt, Infidelity and Impatience: A ſimple Aſſertion declares Truth; more, is a *Straining* of the Mind, and but to ſtoop to unreaſonable Incredulity, which hath an evil Riſe. Now what is more than *Yea*, *Yea*; and *Nay*, *Nay*? Why *Imprecations* are more, an outward Sign denoting an Oath is more, than *Yea*, *Yea*; and *Nay*, *Nay*; and conſequently *cometh of Evil*, becauſe below a Chriſtian's Truth and Sincerity to gratify. *Sixthly*, And truly the Text is ſo far from excluding Judicial Caſes, that it ſerves chiefly to relate to Evidence upon Differences. 1. Becauſe it is in the *Room* of the ſwearing the Law allowed, which was *true* ſwearing: And, 2. Becauſe of *doubling* the Aſſertion *Yea*, *Yea*; for a ſingle *Yea* is enough for a Chriſtian in ordinary Caſes. Well, but you oppoſe to this, the Prophecy, 19 *Iſaiah*, *v.* 18. to which, if you pleaſe, we will add two more, *ch.* 45. *v.* 23. and *Jer.* 4. 2. and make your Beſt of them: For beſides, that it begs the Queſtion, that the Prophet treated of Goſpel-times, and not of ſome happy Time before the Period of their Diſpenſation, God might ſpeak to them in the Language of their Time to be interpreted in a more ſpiritual Senſe; and this the Place quoted by you ſhews: For, *Verſ.* 21, Mention is made of *Oblation and Sacrifice*, that ſhall be offered in that Day, which, in a Jewiſh Senſe, is not true of Goſpel-times, but in a Goſpel-ſenſe, to wit, *Prayers* and *Praiſings*, with *Heart* and *Voice*, is true. So it is in the Caſe of *Swearing*, they ſhall ſwear in that Day, as they ſacrifice in that Day; that is, a Chriſtian's Oath ſhall be his *Solemn Ward*; and the Difference is not greater between them, than between the Sacrifices and Oblations of *Beaſts* and *Birds* under the Law, and the Spiritual Sacrifices and Oblations of the *Hearts*, *Wills* and *Affections* of People under the Goſpel: And thus you ſee, that Prophecy ſtands you in little Stead.

But you object the Practice of the Apoſtle, *Rom.* 1. 9. *God is my Witneſs.* 2 Cor. 11. 31. *God knoweth I lye not.* Gal. 1. 20. *Before God I lye not.* And you add, *If theſe are not formal Oaths, you would fain know what are?* In which, if you will not be offended, we will ſay as well as think, you have not been Ingenuous, to be ſo hard upon us, before ye had firſt ſtated and agreed with us what an Oath is; for if that be diſputable, as it may be for what you have done to ſettle it, you argue at Random. Premiſes muſt ever be agreed by Diſputants, or nothing can follow clearly and ſatisfactorily. We may ſay the ſame Thing you ſay, without allowing it the ſame Force and Extent; nay ſwear perhaps, in your Opinion, tho' not in our own; the ſame Words being an Oath, and not an Oath, as they may be uſed and applied in different Manners. For if you ſhould think that an Oath, which we think none, and you argue for Swearing by Proofs, that for that Reaſon are none to us; how do you prove Swearing *lawful*, or convince us that not Swearing at all is *Silly* and *Enthuſiaſtical*, when you have not yet adjuſted *what is Swearing at all*? This had been well worth your *Mercury*, for it had been informing, and ſhown good Reading.

But you put it off thus, after citing the Apoſtle's Words, *God is my Witneſs*, &c. *If theſe are not formal Oaths, we'd fain know what are.* In which you ſhift your Poſt, and turn *Queriſt*, inſtead of anſwering Queſtions.

But having ſuch ſuppoſed able Men to deal with, we are not willing to put it off ſo; and therefore return it upon you, to ſtate what an Oath is, which you ſo zealouſly recommend; denying, on our Part, any of thoſe Texts to be an Oath,

As did *Baſil the Great*, upon *Pſalm* 15. And *Gregory Nazianzen*, in his Dialogue againſt *Swearing*: And Biſhop *Sanderſon*, in his Defence of *Joſeph*, in his *Oxford* Lectures; which will much better defend the Apoſtle from your Imputation.

For what you ſay of *Tertullian*, you wrong him extremely, and your Reader alſo, by not telling him where to find it: For in his Apology, *Chap*. 32, whence, we ſuppoſe, your Objection is taken, he does equivocally and improperly own *Swearing, That they Swore, tho' not by the Genius of* Cæſar, *yet, for the Health and Safety of* Cæſar, juſt as they did Sacrifice. *Hoc ſalvum eſſe volumus, & pro magno id juramento habemus.* ‘ Our wiſhing well to *Cæſar* we have or account for an ‘ Oath, or inſtead of an Oath. And, as the *Pythagoreans* ſay, *There is in all reaſonable Creatures an Oath or Tye*, viz. *A Mind, not to tranſgreſs the* Law *of God*: And, *as Clemens Alexandrinus* ſpeaks, *That a good Man Swears by his Deeds*. So *Tertullian* urged upon them, That the Chriſtians ſacrificed *for the Health of* Cæſar as well as they, but it was in the Chriſtian Way, by *pure Prayers*. So that as he was for *Sacrifice*, he was for *Swearing*. Thus to *Scapula*, C. 1. 2.

And in his Book of Idolatry, *Chap*. 11, *I ſpeak not of Perjury*, ſays he, *becauſe it is not lawful to Swear*. And, *Cap*. 31, *He that ſigns a Bill of Security, containing an Oath, is guilty of Swearing, and tranſgreſſes Chriſt's Command, who hath commanded not to Swear*. And ſpeaking of the Temptations Chriſtians were expoſed to, if they ſhould lanch into the Traffick of the World, he adds, *Not to ſpeak of Forſwearing, ſeeing it is not lawful ſo much as to Swear.*

We are the longer upon this, becauſe he is one of your Authorities. Your other is *Athanaſius, That he purged himſelf by an Oath, pleading the Apoſtle's Example.* Which, by the Way, looks like an Excuſe for doing it, and as if in other Caſes he did not allow it. But pray take the Pains to read his Annotations upon *Chriſt's Paſſion*, and you will find, firſt, That he denies all Swearing; and upon our Grounds. *The Evangelical Sentence*, ſays he, *of the Lord is*, Let your Yea be Yea, and your Nay, Nay: Thus far we, who are in Chriſt, may confirm our Words with Aſſeverations, but come no nearer to an Oath.

To this he objects himſelf the common Opinion, *That God Swore*. He anſwers it, *That God did not properly and formally Swear, nor could not; for the Nature of an Oath is to Swear by that which is Greater and Better than one's ſelf*, Heb. 6. 16. *But, if any Thing*, ſays he, *this muſt be ſaid, His Word is an Oath to Man for Verity, becauſe of his Faithfulneſs and Truth.* And he will not have the Apoſtle to have Sworn, nor the moſt celebrated Fathers of and before his Time. So that we return it upon you, that if at any Time they uſed thoſe Expreſſions of the Apoſtle, it was in Church Matters, and becauſe they did not think it an Oath. And if you will pleaſe to turn to *Juſtin Martyr*'s Second Apology, *p.* 63, you will find he is of the ſame Mind; *We ſhould ſpeak, but not ſwear the Truth*, and vouches Chriſt's Authority, *Mat.* 5. for it. *Clemens Alexandrinus*, lib. 7. and *Tertullian*'s Contemporary, *Cyprian*, *Hilary*, *Greg. Nyſſen*, *Cæſarius*, *Epiphanius*, *Ambroſe*, and *Chryſoſtom* above all the reſt, ſtyled the *Golden Doctor* or Father, out of whoſe Diſcourſe, upon this Subject, we obſerve theſe five Things:

1. *That Oaths are not lawful under the Goſpel.*

2. *The Reaſon of it, that their Evangelical Verity is the Chriſtian, and a better Security.*

3. *That the Riſe of an Oath is Infidelity and Diſtruſt, which are from Evil, and that is below a Chriſtian State; for he that dare not Swear, which once was permitted, dare not Lye, which never was permitted; and therefore his Yea is Yea, and his Nay, Nay.*

4. *That Swearing was a Condeſcenſion to a weak and low State of the World, to divert People from Swearing by falſe Gods, which was the Evil Cuſtom of thoſe Times*; as if God ſhould ſay, I will ſuffer you to Swear, if you will Swear by me that am the true God, and not by their falſe Gods: And that from hence came his Command to Swear by him, not for the Sake of Swearing, but to avoid Idolatry.

5. *That this Principle is the only Means of rooting out all Evil Swearing out of the World.* Take the Cure for this moſt Pernicious and Epidemical Diſtemper, in the Words of *Baſil the Great.*

The Remedy conſiſteth in a twofold Admonition: Firſt, not to Swear at all: Secondly, to ſuppreſs the Form of Oaths. I will cloſe with what the Inſtitutions ſay, that go under the Name of *Clemens Romanus. Our Maſter hath commanded that we ſhould not Swear*, no not by the true God; but that our Word ſhould be more credible than an Oath. This *Clemens* was very ancient, you know, ſince the Apoſtle *Paul* mentions him, and that to him ſome of the Ancients aſcribe the Epiſtle to the *Hebrews.*

We hope, after you have conſidered the Authorities that ſupport this Doctrine, you will be ſo charitable at leaſt to allow that we are neither *Silly* nor *Enthuſiaſts* for aſſerting it. This comprehending your Anſwers and Exceptions to the Queries upon this Subject (for againſt a Command ſo plainly proved, they muſt fall of Courſe) we are under no Obligation to conſider them, and yet they ſhall not paſs our Notice, tho' it were but to let you ſee how little they deſerve it.

The firſt Query is, *If Chriſt's Coming did not ſuperſede Oaths, ſince it was to end Sin, the Occaſion of Oaths?* The Second, *If man, improving the Means given him to anſwer that End, may not obtain it?* I put them together becauſe you give the ſame Anſwer to both, which is Negative; and for the ſame Reaſon, *viz. Becauſe Chriſt did not come to end Sin:* And your Reaſon for that is, *That if Chriſt intended to have ended Sin by his Coming, it had been ended, which is not ſo, and therefore it was not the End of his Coming.* This oppoſes as plain a Text as is in the Bible, 1 *Joh.* 3. 5, 6. *And ye know he was manifeſt to take away our Sins. Whoſoever abideth in him ſinneth not; Whoſoever is born of God doth not commit Sin.* The Angel thus declared the End of his Coming, *Mat.* 1. 21. Chriſt commands Perfection, *Ch.* 5. 48. *Be ye perfect, as your Heavenly Father is perfect.* The Heavenly Leaven was given to Leaven the whole Lump, *Chap.* 13. 33. The Apoſtle deſired, That the Chriſtians of his Time might be ſanctified throughout in Body, Soul and Spirit; which leaves out no Part of Man, nor no Part of any Part unſanctified, 1 *Theſ.* 5. 23. and exhorted them to preſs forward to the Mark, which was a perfect Man, even to the Meaſure of the Fulneſs of Chriſt. *Phil.* 3. 14, 15. *Eph.* 4. 13. In which Paſſages the End of Chriſt's Coming, and the Work and Bleſſing of the Goſpel, *was to end Sin*, both as to the Guilt and Nature of it; and to ſanctify and regenerate the Soul. Read *Phil.* 1. 10. 1 *Cor.* 6. 11. *Tit.* 3. 5. *Heb.* 2. 11.

2. Your Reaſon is both weak and dangerous: For if all comes to paſs that Chriſt intends, then he intended not the Converſion of *Jeruſalem*, notwithſtanding he lamented it ſo, becauſe it came not to paſs. Again, If Chriſt intended to take away the *Guilt* and *Power* of Sin, it ſhould accordingly be taken away: but in whole Nations or Believers, how very few can ſay it, or can you ſay it of? Nor know you but that there are ſome that walk *blameleſly* now as well as then. Your Ignorance is no Argument to the contrary: A Principle may be true for all Men's Practices, and God's End for Good to Man, though Man may fruſtrate it to himſelf.

3. The Scriptures you urge are againſt you, *Jam.* 3. 2. Here we will joyn Iſſue with you, this Chapter being a ſtrong Proof of our Point; yea this very Verſe: For it ſuppoſes a *perfect Man*, which you deny, and by the Similies of a *Bridle* and an *Helm*, it ſhews how a Man can come to be ſo. But, ſay you, in the Name of the Apoſtle, *In many Things we offend all:* Yet conſider, pray, that the Apoſtle included himſelf no more there than Verſe 9, where ſpeaking of the Tongue, he alſo ſaith, *Therewith bleſs we God, and therewith curſe we Men.* You cannot therefore think, I hope, that the Apoſtle was a *Curſer*; but it was a Way of ſpeaking to fetch in the Guilty, and the better to reach them, by perſonating them or involving himſelf among them.

Hear again the ſame Apoſtle, in this very Chapter, Verſ. 11. 12. *Doth a Fountain ſend forth at the ſame Place ſweet Water and bitter? Can the Fig-Tree, my Brethren, bear Olives?* Yes, ſay the *Athenians*, No, ſay the *Quakers.* Pray who keeps cloſeſt to the Text? Hear him farther, Verſe 17. and Chap. 1. 27. he tells you the

Nature and End of their Religion. In few Words, *Humanity* and *Purity*, *Bowels* and *Holineſs*, they are the pure Religion and *undefiled* in God's Sight, in his Account; not *Creeds* but *Practice*, not *Profeſſion* tho' of true Words, but *Experience* and *good Living*. And, without Offence, had you been of this Religion, you would have been leſs Exceptious at us and ours. Your next Scripture is as unhappily choſen as the former, 1 *John* 1. 8. *If we ſay we have no Sin, we deceive our ſelves, and the Truth is not in us.* Now if you pleaſe but to read the Verſe foregoing and following, perhaps you will ſee it is not to your Purpoſe.

If we walk in the Light as (God) is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin. Now follows your Text, *If we ſay we have no Sin*, (that is, no Sin to be cleanſed from, no Need of Chriſt to take away our Sins) *we deceive our ſelves and the Truth is not in us.* Obſerve now what follows, we deſire you; *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs*; which comprehends both the *Guilt* and *Nature* of Sin. And that we have not miſinterpreted your Text, the next and laſt Verſe proves our Senſe genuine; *If we ſay that we have not ſinned we make him a Lyar, and his Word is not in us*: That is, if we ſay we have not ſinned, and ſo have no Need of a Propitiation for Sins paſt, or to be cleanſed from the Sin that is preſent, we make God a Lyar, that ſays we are Sinners, and therefore ſent us his Son to redeem us from Sin. But now we will ſuppoſe your Anſwers good to the Two Queries; Pray what does that leſſen the *Validity* of *not Swearing at all?* Though Men are not in all Things perfect, may they not tell Truth, and be believed, without the *Force* and *Strain* of an Oath? Muſt all Men be Lyars that are not ſinleſs? Look about you *Athenians*: If this be not the Caſe, *Swear not at all*, is both good Doctrine and practicable, for all that you have ſaid to the contrary.

Your Anſwer to the Third Query, *If there be a plainer Precept than this of Swear not at all*, is a *Jeſt* at us, but it turns in Earneſt upon your ſelves. *Show us*, ſay you, *a more poſitive Command than that, He that hath Two Coats let him impart to him that has none, which if we followed in Winter Time*, you ſay, *we ſhould look worſe than we do.* But we tell you it is to be followed both *Winter* and *Summer* by all that will follow Chriſt; and however ill they look for it here to Scoffers, Chriſt will look very well upon them for it another Day. But you think you pinch us by urging the Text upon us literally, which alas is your Miſtake; for ſo that we do not *Swear*, we anſwer that Precept though by other Words than *Yea* and *Nay*; and if we give of our Abundance to them that want, we anſwer this, though not exactly in a literal Senſe; And now you ſee your *Jeſt* upon the Looks of the *Quakers*, makes you look no better than you ſhould do. And thus much for your firſt Paper; what remains being but Heads inſiſted upon in your following *Mercuries*, where I ſhall find them, and in my next conſider them particularly as they lye.

The Second Part of the New ATHENIANS no Noble BEREANS: Being an Anſwer to the ATHENIAN MERCURY of the 11th of the Fourth Month, called *June*, in Behalf of the People called *QUAKERS*.

YOU were certainly very much in Haſte when you poured out ſuch a *Mouthful of Charges* upon a poor People, that one Half of them, made good, muſt needs lay them as low as you wiſh; But they that count ſo quick, uſually reckon without their Hoſt, and muſt count again; as indeed you do; for in an after *Mercury*, you retract ſome of your Charges; which ſhews, by the Way, you went without Book in making them. To ſpare you, and ſave Paper, we will not repeat them here together, but as we anſwer them; for they are both foul and fully given.

Your firſt Charge is, *We ſpeak contemptibly of the Bible*: But we hope not. Your Aſſumption has four Parts of Proof. 1. *We own it not*, you ſay, *as an adequate Rule of Faith and Manners.* For this you cite R. B's *Apology*, p. 25, & 43. And

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1692. what you cite is true; but you cite not all, and ſo leave what you cite more open to Exception, which is by no Means fair. Love but Truth and Ingenuity more than you love your own Credit, or ſlight ours, and we ſhall not doubt the Iſſue, even in your own Thoughts. *R. B.* tells you wherein the Scripture is not a Rule in all Caſes and Circumſtances, *viz.* It was not *Paul*'s to go to *Jeruſalem*, to be ſhut up there, rather than go back to preach to the Churches in *Greece:* Nor the Rule of *Paul*'s Call, nor of any Miniſter of Chriſt to the Miniſtry; Nor with Reference to their going to this or that Nation to preach the Goſpel rather than any others. It is not a Rule to *Propheſie*, as to when or what, at one Time or Place, more than another; for though it ſays, 1 *Cor.* 14. *That all may propheſie one after another, as it is revealed to them*, which authorizes the Practice, yet it is not the Rule of thoſe Motions of the Spirit; neither to the Party moved to ſpeak, nor to thoſe that hear to judge aright: for no Scripture can tell me if I am moved by the Spirit of God or my own Spirit, or a transformed Spirit; nor can thoſe that hear, judge of it, but by the Spirit of Truth. So that though the *Scripture* be a Rule of Words, it is the *Spirit only* that is a Rule to Men's Spirits concerning the Riſe of true Prophecy in any. Again, By what Chapter or verſe can you tell you are Believers? For tho' there are divers can tell what a Believer is, yet how do you know that you are ſuch? By what Rule do you apply Scripture, nay, by what Rule do you believe Scripture? for the Scripture cannot be the Rule of your Belief of it ſelf: And therefore it is that *R. B.* in our Name, ſays, they are not the principal Ground of all Truth and Knowledge, nor yet the primary adequate Rule of Faith and Manners: *But*, ſays he, *being a faithful Teſtimony of the firſt Foundation, they may be well eſteemed a ſecondary Rule, and ſubordinate to the Spirit, from whence they have their Excellency and Certainty*, p. 38. And can you call this contemning of the Scriptures, without ſpeaking contemptibly of the Holy Spirit that gave them forth? He argues thus: *If the Spirit only give the Knowledge of God, and by the Spirit we be to be led into all Truth, then the Spirit and not the Scripture is the Foundation of all Truth, and the primary Rule: But the firſt is true; therefore alſo the laſt. Again, That which is not the Rule of Faith to believe the Scriptures, is not the primary adequate Rule of Faith and Manners: But the Scripture is not, nor cannot be, that Rule; therefore*, &c. p. 38. 41, 42. You ſhew your ſelves too *Mercurial*, and ride Poſt over our Arguments, leaving them and the Matter behind you. The Scripture you oppoſe to all this, 1 *Tim.* 3. 17. and which is all you anſwer, and enough too were it but to your Purpoſe, proves only, *that all Scripture by Inſpiration from God is profitable*; but it does not ſay, it is ſufficient of it ſelf for the accompliſhing of the Man of God to every good Work; ſo is *Preaching*, *Praying* and *Meditating* profitable: but it does not ſay, that it is the *Fountain* of all true Knowledge, and the *only Rule* of Chriſtians, or a Rule in *all particular Caſes* that may occur to Men: And it is plain the Apoſtle referr'd to the Care of a Paſtor, and to all particular Occaſions. Leſs does he ſay, that the Spirit is not the Rule of Chriſtians; and if it be a Rule at all, it cannot be a ſubordinate one to the Scriptures that came from it: No doubt but they are profitable, very profitable; and bleſſed be God for them; but muſt we contemn them *unleſs we prefer them to the Spirit of God?* The great and moſt excellent Rule of *Chriſtians*, Joh. 14. 26. *The Comforter ſhall teach you all Things.* Ch. 16. 13. *The Spirit of Truth will guide you into all Truth.* The Apoſtle commended the Church *to the Word of God's Grace*, which is inward *Acts* 20. 32. See 1 *Cor.* 2: 9, 10, 11, 12. which Place attributes all Divine Knowledge to the Spirit of God, it's Searchings and Revelations. Again, *Tit.* 2. 11, 12. & 1 *Joh.* 2. 20, 21. *Ye have an Unction from the Holy One, and ye know all Things. It abideth in you; and ye need not that any Man teach you, but as the ſame anointing teacheth you all Things, and is Truth and is no Lye: and even as he hath taught you, ye ſhall abide in him.* We will cloſe with the Words of Chriſt, whom all are to hear and prefer. *Joh.* 5. 37, 40. *Search the Scriptures* (or ye ſearch the Scriptures) *for in them ye think ye have Eternal Life; and they are they which teſtifie of me. And* (for all that) *ye will not come unto me, that ye may have Life.* A moſt ſevere Rebuke to the better *Jews* of his Time; and as great a one to the Chriſtians of that ſtamp now. They valued the Scriptures, but undervalued the Meſſiah when he came, that, from Scripture, they lookt for: What Blindneſs was theirs, that knew him not by ſo many Marks as they gave of him, but turned the Scripture againſt him, that teſtified of him? This is the Caſe of our Oppoſers with us at this Day: They oppoſe the Scriptures to Chriſt the Word, that ſhines in the Heart, and will not come to him, the quickning Spirit, in themſelves, that they might have Life; but think, by them, to have Eternal Life, and they are they that teſtifie of him. *Know ye not your own ſelves*, ſays the Apoſtle, *how that Jeſus Chriſt is in you, except ye be reprobates*, 2 Cor. 13. 5.

This is the Doctrine that is our *Crime*, our *Enthuſiaſm*, our *Error*; and we are *Seducers*, *Deceivers*, and what not, for aſſerting, recommending and preſſing it. But if this be to be *vile*, we are like to be *more vile*; for we muſt bear witneſs to that which the Scripture teſtifies of, *viz. the Spirit*, and prefer it before the Scripture, when the Scripture does ſo to it ſelf. No Man's Letter is himſelf, nor ſo noble as himſelf. The Scripture is as the Letter or Epiſtle of the Holy Ghoſt to Men; but for that Reaſon 'tis not the Holy Ghoſt, nor to be inſtead of the Holy Ghoſt to us; nor, to be ſure, to be preferred before the Holy Ghoſt. We bleſs God for the Scriptures: we read them with Comfort and Advantage; and they are profitable to the perfecting of the Man of God through the Aſſiſtance of the Spirit: The Scriptures declare the Things of God; but cannot work them in the Man: The Spirit only can do that; for which Cauſe we *honour*, *exalt* and *prefer* the Spirit, as that which fulfils the Scripture, and invite all to receive it, that it may make People ſpiritual; for *to be ſpiritually minded is Life and Peace*. Wherefore, as often as any of our Expreſſions are conſtrued to leſſen the Holy Scriptures, we ask it as a Piece of Juſtice from all our Readers, to take this Caution with them, we ſpeak comparatively, not with our Books, or with Men, *but with Chriſt, his Light and Spirit*, from whence the Scriptures came. And in this Senſe it is that *R. B.* and others, on the like Occaſion, expreſs themſelves, when ſuppoſed to abate of the common Opinion of the Scriptures. For as *Face anſwers Face in a Glaſs*, ſo we ſay, and know, the Spirit and Scripture anſwer each other. And therefore the comfortable Evidence of a Chriſtian Man, *is the Teſtimony of the Spirit of God within him, and the Scriptures of Truth without him.* Let it not then be any more a Fault in us to direct People to the Spirit of God, by which only they can come to the Poſſeſſion of the Good Things the Scriptures ſpeak of; for tho' they Exhort, Rebuke, Inſtruct, *&c.* yet without that great Agent, the *Spirit*, *influencing* and *enabling* the Creature, he ſhall never Experience the Truth of the Scriptures to himſelf in the moſt relative and excellent Parts of it.

2. The ſecond Part of your Aſſumption is, *That we deny the Scriptures to be Neceſſary*; for which you cite *S. Fiſher*, *Ruſt*, p. 112. and *R. B. Ap.* p. 68. It looks groſs, as you lay it down; but pray take it altogether: They cannot be abſolutely neceſſary to Salvation, where God has not made it neceſſary that they ſhould be at all; for then that would be neceſſary which is not; and People, for ever miſerable, for want of that which is not their Fault, that they have not. Again, It is allowed among Proteſtants, that where the Scriptures or Sacraments are withheld from People, as under Confinement, or providentially in Infidel Countries, there an upright Deſire or Intention anſwers and ſupplies that want; then they are not abſolutely neceſſary: So every where, by Conſequence, where they cannot be had, they cannot be abſolutely neceſſary to Salvation. This is not to render the Scriptures uſeleſs or needleſs, or to raiſe an Indifferency to them where they are enjoyed, by no Means; they are a great Bleſſing, and, as ſuch, to be highly prized; and no Man, that has any Fear of God, or the leaſt Taſte of his Goodneſs, but muſt be of that Mind; but to vindicate God's Mercy and Goodneſs from leaving ſo great a Part of the World without the Means of Salvation, as they muſt be that want the Scriptures, if they are abſolutely neceſſary to Salvation. To end this Head, conſider, 1ſt, How long the World was without them. 2*dly*, How few and particular the firſt Books were: and, at laſt, in how narrow a Compaſs all the Old Teſtament Writings lay, compared with the whole World. And, laſtly, How many Churches were gathered by the Apoſtles before the New-Teſtament Scripture was all in being, which is ſo much more beneficial, proper and advantagious to Chriſtians, both as to Faith and Worſhip, than that of the Old Teſtament: And yet without that, for ſeveral Years, in which Time, doubtleſs, many fell aſleep, they lacked no Rule: They had that which was *ſufficient*, *viz.* the *Grace of God*, which taught them and led them in the Way to Bleſſedneſs.

Your third Proof, *Is our equalling* Apocrypha *with Scripture*, and quote *S. F. Ruſt.* p. 77. But if we don't equal Scripture with *Apocrypha*, it does not ſhew we ſlight the Scripture, to have more of it than ye allow that Title to: Did we make the Scripture *Apocryphal*, you had hit the Mark, in your Senſe thereof.

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1692. However, firſt, your Communion frequently uſe it to conform their Doctrine, both in Pulpit and in Writing; and particularly the preſent Archbiſhop in his late Sermon before the Queen, upon *Pſal.* 73. 25. and that with a more than common Emphaſis. And if it were Spurious and a *By-blow*, as you are pleaſed to call us in reſpect of Religion, why ſhould ſo many eminent Poets of your own chooſe to vouch the Truth of Religion from thoſe Books, rather than *Plato*, *Philo*, &c.

3. Remember, if you pleaſe, that they were firſt left out by the Council of *Laodicea*, which was Three Hundred Sixty Four Years after Chriſt, and received again by the Council of *Carthage*, Anno 399, which at the Beſt, is but an indifferent Foundation for your Exception. Alſo pray take along with you, the Complaints of *Jerom* and *Epiphanius*, among others, of the *Partialities* that had been, even by the *Orthodox*, committed upon the New Teſtament, under Pretence of the ill Uſe ſome Hereticks (real or ſuppoſed) made, or might make of them, *Jer. ad Luc. Epiſt.* 28. *Epip. in Anc.* 7. 2.

4. Your fourth Part of the Aſſumption to prove your Charge, *Is, that we equal our own Writings unto the Scripture, and that it is the ready Way to make it both Blaſphemy and Nonſenſe:* And from thence you are pleaſed to call us *God's Ape.* Waving all your Reflections, that edifies very little, and cannot honour you, pray obſerve your Proofs. *G. Fox*, *Myſtery*, *pag.* 12. and *Francis Howgil*, *Anti. Volunt.* defeated, without a Page, *affirm the Neceſſity of an Infallible Spirit for Goſpel-Miniſters.* O Friends! Whither would you drive Things? What, make that *Hereſy*, which is the Root of all *True Religion*, as well as *True Miniſtry?* Can a fallible Spirit bring People into the Truth, or turn them to God? Is not the Spirit of God an Infallible Spirit? And are not the Children of God led by it? *Rom.* 8. 14. And we are not aſhamed to ſay, *That by that Holy Spirit, we are often conſtrained to Exhort, Rebuke, and inſtruct, as it giveth Utterance; and that God has owned our Labours with a comfortable Harveſt, bleſſed be His Name:* But for equalling our Writings with Scripture, we have no ſuch Expreſſions or Thoughts: It is a Word of your own, and a Conceit and Inference of our old Adverſaries. There are Degrees as well as Diverſity of Manifeſtatsons and Operations, but the *ſame Lord, and the ſame Spirit:* Yet if it will ſatisfy you, we have ever preferred the Bible to all Books and Writings of Saints and Good Men. You have other Proofs: You ſay, that *G. Roff writ to* O. C. Thus ſaith the Lord, *And that Branded Blaſphemer* Nayler *(whom we,* you ſay, *to this Day imitate, defend and admire) ſays in his Love to the Loſt.* The Word of the Lord to His Beloved City; *tho' the Holy Scripture muſt not have that Honour.* Now, know ye, if ye pleaſe, that we own the Style, and bleſs God His Word is among us, and when it lays a Neceſſity upon us, we can ſay in Truth, *The Word of the Lord:* And it is, or ought to be well known to this Nation, that we have ſpoken it in Truth; it having been fulfilled more than once upon thoſe to whom we have been ſent with it. And it is a Blindneſs and a thick Apoſtacy, that has overtaken ſuch as count it monſtrous to have a Viſion, or to know the Word of the Lord in Goſpel-Days; The Days of Light and Life, the Diſpenſation of Spirit and Power, and of the Word of the Lord, according to the Notable Paſſage, *Iſa.* 9. 21. *As for me, this is my Covenant with them ſaith the Lord, my Spirit that is upon thee* (ſpeaking of Chriſt) *and my Words which I have put into thy Mouth, ſhall not depart out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, ſaith the Lord, from henceforth and for ever.* Alſo that of *Joel* 2. 28. *In the latter Days I will pour out my Spirit upon all Fleſh*; without Reſpect to Nation, Age or Sex. But you are very diſingenuous to thruſt into your Citation of *J. Nayler's* Words, by Parentheſis, whom you ſay we imitate, defend and admire; thereby ſuggeſting, that we defend him in Blaſphemy; which is more than you can prove by any Warrantable Authority: However, hereby you juſtify that Piece of Cruelty, done in that unhappy Age, and uſurped Power (as you ſuggeſt) which many Eminent and Sober People were grieved at: This is abuſive, and out of all Bounds of equal Dealing, and we wiſh you may repent of it: For we are ſo far from imitating, defending and admiring him in that Reſpect, wherein he gave Occaſion of Offence and ſtumbling, that we did not only at that Time diſown his Proceedings, but he very Solemnly condemned them himſelf, which was printed to the World; and he lived an humble, contrite and exemplary Life, and dyed, we believe, in Peace.

That we read our own Epiſtles in our Meetings, and not the Scriptures, is not from Diſreſpect to the Scripture, but becauſe of a particular Occaſion, and a Word of Exhortation thereby communicated. If it were Cuſtomary to read our Friends

Writings, as the Scriptures are in the publick Places of Worſhip, and yet did not read the Scriptures, we ſhould deſerve your Reproof; but that is not the Caſe, far be it from us.

The laſt Part of your Aſſumption, by which you would prove us to contemn the Scripture, *is our uſing, with the* Papiſts, *detracting Expreſſions, as a dead Letter, a Noſe of Wax, a* Leſbian *Rule*; and for this you quote *S. F. p.* 48. It is low with you, that you have no more Evidence. But now be ingenious, Can you think we call the Scriptures ſo, or that we ſay Men make them ſo, or uſe them ſo? Lay your Hands upon your Hearts and think again, Is there any Thing more Proverbial, than to ſay, *That Men make a Noſe of Wax of the Scripture?* But herein to joyn us with the *Papiſts*, is ſtill more uncandid; for the very Place you cite, makes an Exception to the *Papiſt's Practice*, who uſe ſuch Speeches Tauntingly, that is, in Slight, in Contempt of the Scripture. Then *S. F.* doth it not in any ſuch Senſe; Why then ſhould you make him do it Tauntingly, and with *Papiſts*, when he ſo particularly provides againſt them both? You'd make ill Jury-Men with ſuch Latitudes. The Scripture of it ſelf is a *Dead Letter*, for all Letters are ſo in themſelves, and you grant as much in ſpeaking of the *Word of God*; but if they are made Alive to any Soul, by the Application of God's Holy and Quickning Spirit, they become Living to that Soul, as much as if the Holy Penman had ſpoke them in his Ear; and indeed no Words are Living to any Man, whether writ or ſpoken, but as they are made ſo by the Spirit, in the Heart of ſuch a Man. But *Greg. Naz.* That we ſuppoſe you reverence, ſpeaking of the Bible, ſaid, *Is Religion placed in a Leaf? Feareſt thou* (Paper or) *Parchment more than God?* This had been Heinous in us, and yet it is True. A *Leſbian Rule* he ſtiled it, *ad Hominem*. The Truth they declare is ſtable and certain, but Men twiſt, ſhift, and wring them, and ſo they become like the *Leſbian Rule*, that ſerved all Turns; and for that Reaſon he urged, That Men ſhould come to the Spirit of God, to receive the Mind of the Spirit in the Matter therein doubted or controverted.

Your Second Charge is, *That the* Quakers *will by no Means allow the Scripture to be the Word of God*. If you had ſaid in *No Senſe* too, you would have gone too faſt; and yet your Intention in your Words looks that Way. Let us not differ, pray you, more than needs muſt, to ſupport the Credit of your Charge. *You confeſs Chriſt is called the Word of God, but ſo is the Scripture.* And we ſay Chriſt is, but ſo is not the Scripture: You produce, *Jer.* 36. 4, 10, 12. We ſay, at that Rate, there are an *Hundred Words of God*, becauſe it was the Style the Prophets uſed for every Meſſage. But you go, I confeſs, a great Way to help out the Matter, when you allow, *That it is Ridiculous to ſay the very Letters are the Word of God, but the Senſe and Divine Truths therein contained, and conveyed to us by the Co-operation of God's Spirit:* For in that Senſe, every Paſſage thereof, given forth by Divine Inſpiration, is the Will, Mind, Command, and if you pleaſe, ſo far the *Word of the Lord*; and ſo we do not, as you ſay, contradict our ſelves in uſing the ſame Phraſe to our own Writings. But nevertheleſs primarily, and excellently, we attribute that Style to *Chriſt the Word, that was with God, and was God, and made All Things:* And we do not ſee but you yield it to us.

For your Third Charge, *Of turning the Sacred Truths of Scripture into Jejune Allegories*, ſince you refer your Proof to another Place, we alſo do our Anſwer.

Your Fourth Charge is, *That we ſpeak not very Honourably of our Saviour.* But how does that appear? Do we ſay He is *No Saviour*, or that *He is a Deficient Saviour*, and leaves Men as Bad as he finds them, as too many ſhew that call Him ſo? And which is worſe, plead to be ſo as long as they live, becauſe, ſay they, *He did not come to take away the Nature of Sin*, which muſt be left for their Probation, and to ſhew forth God's Mercy to forgive; as if Sin were Serviceable? We have not thus diſhonoured Him I hope. How is it, pray you, that we diſhonour Him? Why, *Firſt*, You ſay, *We make him a Monſter:* That's bad indeed, or you are very Irreverent, as well as Unjuſt in your Expreſſion. *Robert Barclay*, p. 306. you tell us, ſays, *He has Two Bodies.* Suppoſe ſo; one you grant; The other *R. B.* calls *Vehiculum Dei.* Not Two Bodies of the Virgin *Mary:* How is it a Monſter then? You are more *Mercurial* than exact. But pray conſider, and *Better Late than Never:* Did not all the Fathers Feed of Chriſt, as well as Drink of Him, do you think? Read 1 *Cor.* 3 4. *They did Eat the ſame Spiritual Meat, and did all Drink the ſame Spiritual Drink: (For they drank of that Spiritual Rock that followed them, and that was Chriſt.)* Now the Word *Body* is Figuratively uſed, as it imports a *Subſtance*, that is, *the Food of the Saints, their Spiritual Nouriſhment and*

1692. *Subſiſtence.* You ſhould be more deliberate, and not ſo wild and adventurous in your Cenſures. Your Reaſon is, *That we ſay Chriſt is actually preſent in every one of our own Bodies*; which you ſay, *Is a greater Degradation to Him than lying in a Manger.* But ſtill we ſee you don't read the Bible, or remember what you read. Peruſe 2 *Cor.* 13. 5. *Examine your ſelves, whether ye be in the Faith; prove your own ſelves: Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates:* So that what you make a Diſhonour to Chriſt, the Apoſtle makes an Evidence of being in the Faith. But this is not the only Point in which you Two differ. Yet know that Chriſt being in our Body, is none of our Phraſe, and ſhews, as in other Charges (and which you ingeniouſly own in your *Third Mercury*) that you imperfectly know our Principles, tho' you boldly cenſure them. But were it ſo, yet the Apoſtle had defended the Expreſſion, who ſpeaking of the Divine Manifeſtation of Chriſt, and God in Chriſt, in the Creature, ſaith, *And this Treaſure have we in Earthen Veſſels, that the Excellency of the Power may be of God, and not of us*, 2 Cor. 4. 6, 7. To this add that of Chriſt's Prayer, *John* 17. 23. *I in them, and they in Me*; and it is to be hoped you will think a Man a little Better than a *Manger*, and yet it is no Degrading of Chriſt, *To ſay He is where He ſays He is*, and *where it is Antiſcriptural to ſay, He is not.* Your laſt Reaſon for our Diſhonouring of our Saviour, *Is our denying Him to be diſtinct from the Father.* But ſuppoſe this were True, Why do you ſtrain ſo hard to depreſs us? Pray what were the Diſhonour of it? It might, on our Parts, not look ſo Coherent; but to make the Son the Father, is Diſhonouring the Father, rather than the Son. You had better not be medling, and let this Work alone; it is not your Talent, and ill becomes you. Howbeit know, if you pleaſe, we do think the Son *Diſtinct* from the Father; for Fatherhood and Sonſhip are certainly not the ſame. And the very Place you cite of *R. B.* p. 87, 88, you produced to prove your *Firſt Reaſon*, tells you enough of that.

Now for the Citations out of *E. Burrough*'s *Trumpet*, p. 17. and *J. Parnel's Shield*, p. 30. they mean no more than this, That we ſhould not ſatisfy our ſelves only with what Chriſt did, and the Saints enjoyed, ſo long ago, *But that we ſhould know and feel Him by His Light and Spirit nearer to us, that we might evidence His Work in our Hearts, and be Partakers of the Experiences of thoſe Bleſſed Saints in Light:* And not that we denyed or ſlighted that Bleſſed Manifeſtation of the Son of God in the Fleſh. This we have ſaid again and again upon Occaſion. *Iſaac Pennington*'s Words, *Queſt.* p. 33. is defended by expreſs Scripture. See *Heb.* 10. 5. 7. *A Body haſt thou prepared me. Then ſaid I, Lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God.* The Body, was not *He*, but *His*; and if Chriſt dwells in His People, as many Scriptures expreſs, *the Body cannot be Chriſt, in a Strict Senſe, becauſe it cannot dwell in them.* And therefore the Abſurdity that is flung at us, in Reference to our Uſe of that Expreſſion, returns upon them that have ſo groſs a Conception of Chriſt, and His dwelling in His People. You will have us confound God and His Saints, from a Paſſage in G. *F's Myſtery. He is deceived, that ſaith, Chriſt is Diſtinct from His Saints.* The *Page* is not quoted, but we know the Place: We ſuppoſe it is a Miſ-printing gives you that Apprehenſion; *Diſtinct* for *Divided*; they are *Diſtinct*, but not *Divided.* And this is that which was intended. You are too ready to catch and miſtake alſo, when you oppoſe G. *F. Jun.* to *R. B.* One calling *The Light*, *God*, the other, *The Spiritual Body of Chriſt.* For, *He who is the Light, is God, and the Light is the Appearance and Manifeſtation of God.* You take it ill, that we ſhould allow the *Light Within to be Chriſt*, and not the Man that Died at *Jeruſalem*, to be *God or Chriſt*, in a proper Senſe; they are your own Words.

Indeed, you are very unguarded in your Expreſſions. *Nor*, ſay you, *ſo much as Chriſt in a proper Senſe.* We don't underſtand you. Would you have any Thing die but the Body? You deny the *Soul's Sleeping*, and falſly make it a Principle of ours, with the Addition of a *Socinian Dream.* If not, then ye ſay, *Chriſt Died*, as we ſay, ſince that was the Body of Chriſt that Died. *You Dream of our Idolizing one another from this Principle of Chriſt being in Men.* But take it from us, as you ought in Juſtice, what we believe, *and not from Enemies, that ſeek Advantages, and ſcrew, wring, and pervert our Words, that we abhor ſuch Practices.* But you have Three Evidences, that, as you think, cannot fail you.

1. *That many of us Worſhip'd* Naylor. Juſt as much as we Worſhip *Francis Bugg*, or *You.* But this we know, *That your Many, were a Few, and yet too many, giddy Men and Women, and that their Actions were denied by us, and by themſelves at laſt.*

Your Second Proof, as you pretend, is *J. Coal*'s Words in a Letter to *G. F.* And your laſt Proof, which doubtleſs you think your Beſt, is a Paſſage in a Letter of *J. Audland*'s to *G. Fox.* But *Firſt*, where theſe Letters are, you do not tell us, nor give us any ſufficient Authority for them, nor for the Truth of your Copies; which, upon ſo high a Charge, ſhould, in common Juſtice, have been done.

2. Beſides, they are given us in *Fractions*, and *&c*'s, as appears by your Breaks, and that is alſo unfair. For might not they write to *G. F.* and yet fall to pray and praiſe God occaſionally alſo? A Thing frequent in Religious Correſpondencies.

3. But if it were a Fault, muſt it include an whole People? Was it writ to them, or printed by them? Be juſt.

4. Is it their Practice? if not, you are to blame; and if it be, you muſt certainly have more Inſtances, and freſher than *J. A.* who has been deceaſt almoſt thirty Years. But this ſhews your Uncharitableneſs, that any Thing, at any Time, or at any Hand, ſhall ſerve you to back your unwary and unreaſonable Charges againſt us.

5. And we believe *J. A.* was too good a Man to intend *G. F.* in that Senſe you take it, and *G. F.* to accept it, whoſe Labour was to turn the Eyes of People from Man to Chriſt, which lays the Ax to all human and creaturely Exaltation. And *G. F.* lived a true Example of Humility, and abominated all ſuch Appearances of Evil. And they that ever ſaw or heard him Pray, would not think he ſhould like being any One's *Idol*, ſince above all Men, he appeared to expreſs the *profoundeſt Reverence to God and Chriſt in Prayer*; as Strangers, to him and us, have occaſionally obſerved and declared. And as he lived he died, in Care for nothing but the Glory of God, and the Exaltation of the Kingdom of his Son in his People; and, as it was ſaid of *David*, he left us in a *good Old Age, full of Days, and of durable Riches and Honour.*

The Third Part of the New ATHENIANS no Noble BEREANS:

Being an Anſwer to the ATHENIAN MERCURY of the 14th of the 4th Month, call'd *June*, in Behalf of the People called *QUAKERS*.

THE firſt Part of your *Third Mercury* finds an Anſwer in the Concluſion of ours to your Second; yet ſince you make ſuch a Voluminous Puther about R. B's Words of the Body of Chriſt, as well as of the Letter to *G. F.* taking up, in their Aggravation, more than the Room of ſeven other Charges, we ſhall conſider what you ſay: Which is this. *If the Nature of this Eternal Light, Subſtance or Spiritual Body that is in all of them, be Material, as it muſt be, becauſe, according to them, a diviſible Subſtance, then there's plain Penetration of Dimenſions, and every* Quaker *carries about all Tranſubſtantiation in his Belly.* But why, pray you, muſt it be a material Subſtance? Do you find it in the Firſt of *John*, 4 and 9, for there is our Light aſſerted and deſcribed. The *Life* of the *Word* is our *Light*, and *your Light, if you pleaſe. In the Word was Life, and that Life the Light of Men; and that was the true Light, that lighteth every Man that comes into the World.* Is that Life no Subſtance? And if it be, Is it a Material or Spiritual One? And if it be a Spiritual one, is it, or is it needful it ſhould be, a Diviſible One? Conſider well, Is the Sun divided becauſe all ſee by it? No more is Chriſt: So that Diviſibility is your own Conceit, and not our Opinion or Conſequence of it, but of your miſtaking it: And all the *Tranſubſtantiation* you thought was in our *Belly*, proves, at laſt, to be in your own *Heads*; and 'tis hoped this will help to get it out for you.

Again, you ſay, *If Immaterial, let 'em make Senſe of it if they can, for to us 'tis pure Quakeriſm.* How now, *Athenians!* Have you never met with *Immaterial Subſtances* in your Reading? Then ſurely you have Travelled but a little Way in the Commonwealth of Letters. Both the New and Old Philoſophy muſt be Strangers to you; and, which is worſe, you are ſo to the *Bible*. Waſh your Eyes, therefore, I pray, and turn to *John* 6, from 48 to 63, and tell us, if you will or can, Who is the Living Bread there that comes down from Heaven, and what is that Fleſh and Blood Chriſtians muſt feed upon if they would be ſaved? Here is an *Immaterial Subſtance or Body* for you, one of God's providing, that you in Deriſion call

1692. pure *Quakeriſm*; but very glad we are of it, and ſhould be more, that you were better acquainted with it. We pity your extream Ignorance of Heavenly Things; for nothing elſe could make you ſo groſs or abuſive, upon ſo Eſſential a Part of Religion, and us for aſſerting it. Take not that ſtrictly which is ſpoken with Conſtruction, nor that properly or literally, which is figuratively and myſtically expreſs'd or to be underſtood, and we ſhall neither appear ſo monſtrous, nor you ſo much miſtaken. You may wring as great Inconſiſtency out of Scripture as any other Book, if you take that Courſe to expound it. Be therefore juſt to us, and ſhew you would inform us, or be informed by us, as ſometimes you would have us to believe; but do not jeer at what you do not underſtand, nor charge what you do not know. For your Aggravation of the Letter to G. F. and the confident Concluſions you make of our *Idolatry*, they are both untrue and abuſive; It is not our Principle, it was never our Practice; abhorring utterly that extravagant as well as unchriſtian Imputation; no People or Teſtimony, ſince the World began, laying Men lower than we have done, even to a Fault in our Adverſaries Apprehenſion. For we have not only oppoſed an *Idolatry* to Creatures or Works of Men's Hands, which is the groſſer Sort, but that of the Mind alſo: The Worſhip Men too generally and too zealouſly pay to their own *Imaginations*, or the *Ideas* they have fram'd to themſelves of God and Chriſt, and will at any Rate make others do ſo too, if they can. A refined *Idolatry* too many are guilty of, that exclaim againſt the other; and very pernicious to the Soul's true Knowledge and Enjoyment of God and Chriſt.

Your Fifth Charge is, *That we deny the Trinity*. But you ſhould in Juſtice, have added, of *Perſons*, with all the *School-Niceties* and *Diſtinctions* that belong to that Sort of Explication of Scripture; for to that only it is your firſt Proof refers, *viz. W. P's Sandy Foundation*, p. 12. *For the Scripture no where calls God the Holy Three of* Iſrael, *but Holy One of* Iſrael. And if he had ſaid *Imagined Trinity*, p. 16, as you cite, which he does not in the Copy we have, it ought not to be ſo heinous with you, ſince *Three Perſons* are not to be found in the *Bible*, which you exalt for the only *Rule of Faith*. And if you will not allow that Council to be Infallible that formed that Article above 300 Years after Chriſt's Aſcenſion, as to be ſure you will not, I hope it muſt be their *Imagination of the Text*, if not *a Divine Inſpiration*. Your Proof 1 *John* 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are one*, will not ſupport your Charge, becauſe it contains not the Matter controverted in it, *viz. Three Perſons*, for that is the Point in Controverſy. Let it ſuffice, if you pleaſe, that we believe the Scripture, tho' we reject that Interpretation; and that we own Three Witneſſes, and that thoſe Three are One; without allowing the Intricacy and Confuſion of the Schools.

Your Second Proof is from *Sweet Sips*: But that's no *Quaker*'s Book, and ſo no Proof upon us. Be more Cautious another Time, and know better what you do.

Your Sixth Charge, *That we hold, the Soul Sleeps*, you your ſelves retract, but would have it a Fruit of your *Ingenuity*; and becauſe we would encourage a Thing ſo rare with you, we will at this Time ſpare your Diſingenuity in making it. But, as if you were more troubled at our being Clear than Guilty, and at your ſelves for miſſing the Blow at us, than for abuſing us, to recover that Slip, and to make us Amends, your *Ingenuous Retraction* ends in two other Charges.

1. *That we Deny the Reſurrection of the Body.* 2. *The Diſtinct Exiſtence of the Soul after Death.* Your Proof for the *Firſt* is *G. Whitehead*'s Saying, *That he did not believe his Body ſhould riſe again after Death*: (But *G. W.* denies that to be his Anſwer:) And *William Penn*'s not denying it to *John Faldo*. Whereas they anſwer no otherwiſe than what the Apoſtle ſaid to the *Corinthians*, *Thou ſoweſt not that Body which ſhall be*, 1 Cor. 15. 37. How is it then a Crime to deny your groſs Conceit of the Reſurrection? For in all Scriptural Reſpects we reverently and joyfully own the Reſurrection, as we have good Cauſe to do of all People. And if you believe that *Death* came by *Sin*, that Innocent, Wiſe, and Upright Man, *J. Pennington*, 2 Prin. p. 34. was not out of the Way; to ſay, *that what we loſt in the firſt* Adam *we regained in the ſecond*; and the *Reſurrection*, to be ſure, is not the leaſt Part; which is alone through him that was himſelf *the firſt begotten from the Dead*. And for *Sweet Sips*, tho' none of ours, yet no Proof for you, for the very *Quotation* owns the *Reſurrection*. But curious Queſtions we avoid, and count them the *Fooliſh and Unlearned Ones* that the Apoſtle forbad, 1 *Tim.* 6. 4, 5.

2 *Tim.* 2. 22, 23. being more ſolicitous that we appear accepted with God, than with what Bodies we ſhall appear.

2. That we *Deny the Diſtinct Exiſtence of the Soul*, is as falſe as that we aſſert the *Soul ſleeps*; but, perhaps, you think that *Sweet Sips* will help you out, *Ch* 26. but for that very Proof you owe us another *Retraction*; and we wiſh you may do it more *ingenuouſly* than you did your laſt.

Your Seventh Charge is, *That we have been lookt upon as Fly-blows of the Jeſuits.* If ſo, upon what Church, pray you, did they beget us? But out of the Abundance of your Hearts your Mouths ſpeak, and that foully, and falſly too, too often. But your Proofs for this? *Why, moſt Writers ſay ſo.* Do they ſo? where are they pray, and for what Reaſons? but you ſay not a Word of that. This you cannot think a Fruit of your Ingenuity; but it ſeems, if we would peruſe Ignatius's *Life, we'd think him as Arrant a* Quaker *as* William Penn *himſelf.* So that while you take it ill of us to refer you, for our Belief, to our own Books, and don't write new ones to tell you our Religion, you take upon you to ſend us to other People's Books to learn our own, and that with Reflections alſo. In this whatever you think, you are not over modeſt or reaſonable. But if *Inſide*, be *Outſide*; if *Spirit*, be *Forms*; *Plainneſs*, *Pomp*; *Conviction*, *Implicit Faith*; and *Chriſt's Kingdom be of this World*, you are in the Right, or elſe you abuſe us.

Your Eighth Charge makes us *to deny the Plenary Satisfaction of Chriſt, and to reſt upon our own Merits.* 'Tis ſome Comfort to us, that there is not one Charge that is a Text of Scripture, or delivered in Scripture-phraſe. Where do you find Plenary Satisfaction in the Bible? Or what do you mean by it? You that would have it the only Rule, ſhould make it yours. You cite *J. N's Love to the loſt*, p, 7. *his Righteouſneſs imputed, or put into the Creature*; and this you *ſquib* at, not conſidering that *Abraham* was really Righteous, when his Faith was *imputed, or accounted to him for Righteouſneſs*; or you will charge the Holy Ghoſt with wrong Reckonings. But any Thing rather than have Chriſt's Righteouſneſs within Men. Pray read 1 *Sam.* 22. 15. *Pſal.* 32. 2. and you will find *impute* or *imputeth* ſo applied. Your ſecond Proof is *R. B.* p. (no where) ſaying, *we are juſtified by Chriſt formed in us.* And ſo we are in the compleat Senſe of the Word: for the Word comprehends *Remiſſion of Sins that are paſt upon Repentance*, and *Sanctification*, or being made Holy and Juſt *inwardly*. And to be plain with you, we do believe, 1ſt, *That Chriſt died for all, and is a Propitiation for the Sins of the World*, 1 Jo. 2, 1, 2. 2dly, *That he was herein the Effect rather than Cauſe of the Fathers love*; as Jo. 3. 16, & 1 Jo. 4. 9, 10. *God ſo loved the World*, &c. 3dly, That *Juſtification*, as taken *for Remiſſion of Sin, accounting Penitents as juſt as if they had not ſinned*, refers to Chriſt as a *Propitiation. He was our common Offering for Sin*; and as the Word is taken for Man's being made *inherently* juſt and holy, it refers to Chriſt as the *Sanctifier* of his People; ſo that 'tis *Chriſt ſtill, every Way, by which we hope for Salvation.* And for our *Works*, even the beſt, ſuch as *James* meant, *Jam.* 2. they are *rewardable*, but not *meritorious*; becauſe there is no proportion between the Work and Wages; *for the Wages of Sin is Death, but the Gift of God is Eternal Life, through Jeſus Chriſt our Lord*, Rom 6. 23.

Your Ninth Charge is, That we *deny the Divinity of Chriſt*, (but your Reaſons ſhame your Charge) *and this they do with a witneſs*, ſay you, *if they make him nothing but themſelves:* But if we don't, what have you made of your ſelves, think you? Who of us ever ſaid ſo? Are we the *Light that lighteth all that come into the World? or did we make the World?* Indeed you are very groſs. Your other Proof is as lame; you ſay, *we deny him to be God*; but not a Word of ours cited to that Purpoſe, for we believe, that Chriſt was God manifeſted in the Fleſh; as *Jo.* 1. 14. 1 *Tim.* 3. 16.

Your Tenth Charge is *Antartick* to your Ninth: For now you ſay *we more plainly deny his Humanity.* Thus you make us ſhift and take turns at Faith, till you have left us none: But what are your Proofs? *G. F.* Myſt. p. 71. " Chriſt is not *Hu-*" *mane*; where doth the Scripture ſpeak of *Humane?* We deny the Word *Humane*. But that all Readers may deny you, till you deny your ſelves the Pleaſure of Abuſing us, we'll repeat the Place as it lies.

Prieſt ſaith *Chriſt's Humane Nature*, &c.

G. Fox Anſ. " Where doth the Scripture ſpeak of *Humane?* The Word *Humane*,
" where is it written? tell us, that we may ſearch for it? *Now we do not deny, that*
" *Chriſt according to the Fleſh was of* Abraham, but not the Word Humane; and
" Chriſt's Nature is not Humane which is earthly, for that is the firſt *Adam*. Now

Athenians, if you can, bluſh! What; make us deny that Chriſt came of the Seed of *Abraham* after the Fleſh, by a Place that owns it, and that owns it fully, ſcripturally, and as it ſhould be owned and worded by Chriſtians, that uſe the Form of ſound Words given them by the Holy Ghoſt, denying only a *School-Term* borrowed from the Ground: This is hard.

Thus you ſerve us alſo in your laſt Charge, where you will have us to deny *Angels*, *Spirits*, *Heaven*, and *Hell*, and ſo make an end of us and our Religion. And to prove it, you bring a Book, that is none of ours; and not without Injury to the Author neither; and then conclude us a *Compendium* of all *Hereſies*; naming Twenty Two of them in rank and file, and a *cum multis aliis* at the tail of them. But if they had as foul play from their Judges as we have had from you, they will deſerve a better Name. However, you are obliged to us, that we have abbreviated Hereſy for you, and yet you have not convicted us of any one Point that deſerves that black Name. We muſt ſay, we are ſorry to ſee you act as if you thought us exempted from the common Claims of Humanity; to be dealt with as you pleaſe, and as if Injuries could not be committed upon ſuch Wretches as we are in your eſteem: For you *add*, *diminiſh*, *pervert*, and that boldly; and when you have ſhap't and dreſt up the *Monſter*, you are pleaſed to write *Quaker* upon him, and then lead him about the Streets in your *Mercuries* for a Show, at a Penny a Piece: God Almighty ſhew you Mercy, that allow us none, but refuſe to be juſt: For after all your black Charges, you fall to asking what our Faith is, which ſhould have been firſt done.

You objected upon us, of turning the other Cheek: ſaying, it was Patience *per* Force.

But you are Miſtaken in Fact, we have put up legal Advantages many Times, and endured and forgiven innumerable perſonal Injuries from thoſe out of Office as well as from thoſe that have been in Government, nay, often-times dared Cruelties and Oppreſſion with a literal Conformity to the Text. Speak not ſo peremptorily what you do not know, you expect better Things from our Religion, than your own, and yet would have ours to be worſe.

2. You ſay, It was not Conſcience, but an unaccountable, not to ſay brutal Stubbornneſs. You have endeavoured to rob us of our Religion, will you now rob us of our Suffering, and the good Intention of it too? for that Word of yours, authorizes all the Impriſonments, Plunders, Baniſhments, and Murders we have ſuffered ſince a People, and if we ſhould ſtrain conſequences, intitles you as arrant Perſecutors as *B. Bonner*, or Dr. *Story*.

But, 3*dly*, You ſay we give hard Words; Do we? ſuch as the Things call for, doubtleſs; I hope no perſonal Reflections? Yes, *Whitehead* complains of a new Perſecution; and with very good Reaſon, when the old is juſtified by you, and you proclaim us a *Compendium* of Two and Twenty Hereſies, with *multis aliis* at the End of it; which, in other Words, is ſaying, *Take them Dr*. Pinfold.

Again, You take it ill, he ſays, you make Beaſts, and Devils, of us; but what elſe, pray, do you make of us, when you cannot make worſe of us than you have?

You add, That we call you Impertinent; and pertinently, we think, to ramble as you have done, from your Province, to ſpread Invectives upon us. Wicked; what can you think it leſs, to abuſe an whole People in the tendereſt Point? Followers of blind Guides; how elſe could you have miſs'd your way ſo much? for 'tis plain nothing can be more miſtaken: 'Tis a wonder, ſay you, dumb Dogs don't come in too, though we have no ſilent Meetings. We can't think why you ſhould wonder at that, ſince you know how much you have Barkt at us. There is no danger of your being dumb, but deaf. And ſince you brought in this to introduce your prophane Jeſt at our ſilent Meetings, we muſt tell you, you may ſee in your ſelves the uſe of Silence, by your abuſe of Speech; and therein a Defence of us, and a Reproof to you. In ſhort, we recommend ſilence to you, as *Pythagoras* did to his Scholars, till you have learnt to ſpeak better than you do.

The next Thing is your ten Queſtions, an unreaſonable as well as an unſuitable Concluſion; for you firſt Judge; and then Query; and after charging us home, you ask, What's our Belief? It ſhews too great a Levity for Men of your Claim to Senſe; and, tho' not Enthuſiaſtical, yet, if you will not be angry, it looks very ſilly: But becauſe for that Reaſon it does not look malicious, you may have an Anſwer, tho' leaſt of all for your Sakes, by another Hand. But, before we part, pray take this along with you: Our Religion, and the True Religion, which makes

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People truly Religious, is the Fear of God planted in the Soul by the Grace of God, which ſanctifies and rules the Heart and Affections, and not Creeds of Words, tho' never ſo True; for the Devils have Knowledge and Faith, but their Knowledge does not work by Obedience, nor their Faith by Love; and therefore they are never the Better for it: Nor are Wicked Men, as the World ſhews. Religion then is a Divine Experience and Work in the Soul, by the Divine Spirit. It is Regeneration, and that a New Creature, *Gal.* 6. 15, 16. And as the *Jew* Inward is the Circumciſion of the Heart, ſo is that the Character of a True Chriſtian. A ſhort Creed of Words ſerved of Old with an Upright Heart. *Thou art the Son of God, Thou art the King of Iſrael,* was *Nathaniel*'s *Confeſſion. My Lord and my God,* was all *Thomas* his Retraction and Creed, *John* 20. 28. And *Peter*'s Confeſſion of Faith is little larger, *Mat.* 16. 18. Thus alſo the Blind, Lame, and Sick, that came believingly to Him.

To be a Chriſtian then, was to be like Chriſt, Meek, Humble, Holy, Loving, Patient; and this His Light and Spirit maketh thoſe that embrace it. Unto which we refer and exhort you, and all to whom theſe Papers may come, as the Great Agent of Man's Happineſs; deſiring earneſtly that our Care may be about our Conformity to our Saviour, rather than Controverſies about Him; ſince the *True Religion is to be like Chriſt,* 1 *Pet.* 2. 21. *Chap.* 3. 10, 11, 12. 1 *John* 2. 6. Say not then, *That we Value our Title to Chriſtianity by Human Laws;* you wrong us much: Ours hath an *Higher Claim,* and ſo muſt yours, if you expect to be Saved by it. We ſpoke not of being therefore Chriſtians in God's Account, but of being eſteemed enough, to Live quieter than your Invectives ſeem to let us, among Men. But it is not the leaſt Part of the Croſs we bear, to be, in almoſt every Thing, ſo much miſunderſtood, and by ſome ſo evilly repreſented. One While they will have us *Deny the Divinity of Chriſt,* another While, *The Humanity.* Sometimes we muſt be *Socinians,* then *Sabellians.* Very often we are told, *That we expect to be Saved by our own Works;* and as often, *That we will do nothing unleſs the Spirit move us.* Again, *Sometimes we are ſaid to ſend All to Hell but our ſelves;* and preſently, *We deny any ſuch Thing. Ay, we are accuſed with Idolatry to Men's Perſons,* and *yet Scorn'd for denying all Honours or Reſpects to the Perſons of Men.* Juſt thus we are made *To diſown all Miniſtry,* and by and by accuſed, *That every one among us is a Miniſter, or may be ſo.* It would be tedious to repeat the *Contradictions and abſurd Dilemma's* Men have brought themſelves into, by their raſh and unjuſt Attempts againſt us; which they will eaſily perceive, that pleaſe to peruſe ſome of our Controverſial Tracts, as, *Ruſticus ad Academicos,* the *Chriſtian Quaker,* in Two Parts; *R. B's Apology and Defence; Quakeriſm a New Nick-Name for Old Chriſtianity,* and the *Rejoynder* in it's Defence; *The Way Caſt up; Reaſon againſt Railing,* and *Wiſdom Juſtified of Her Children,* &c. In which our Belief is diſtinguiſhed and defended, againſt the Abuſes, Men, through Ignorance or Prejudice, have put upon it. God Almighty enlighten and forgive them; *that is the Worſt of our Wiſhes,* for their many hard Speeches againſt us, and our Holy Profeſſion: Concluding, *Your Well-Wiſhing Friends,* after all your Unfriendly Uſage.

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A REPLY to a *Pretended Anſwer,* by a *Nameleſs Author,* to W. PENN's KEY: In which the PRINCIPLES of the People called *QUAKERS,* are farther Explain'd and Confirm'd. By *William Penn.*

THO' I ſubmit to Controverſie as my *Drudgery,* not my *Pleaſure,* otherwiſe than as it is my Duty, yet, I cannot but ſay, I am glad that the Publick Contradiction of a *Nameleſs Author,* to a ſmall Treatiſe of mine, called, *A Key,* clearing our Principles from Vulgar Apprehenſions, gives me farther Occaſion to declare and juſtify them to the World: In the doing of which, I ſhall endeavour, with God's Aſſiſtance, ſo to Govern my ſelf, that my *Antagoniſt* ſhall ſee it has not been in his Power, with all his ſcornful and abuſive Treatment of me, my Friends, and our Holy Religion, to provoke me to any other towards him in my *Reply*, than what is ſuitable to *Chriſtianity*; whilſt with great Levity and Prejudice, *He will by no Means allow us to be Chriſtians.*

My *Reply* will be ſhort, but I hope Clear and Satiſfactory; in order to which, I ſhall obſerve this Method.

I. *His Miſtakes in Point of Fact, and the Uſe he would make of them.* II. *His Inſinuations and Inſincerity.* III. *His Abuſive Terms and Taunts upon us.* IV. *His pretended Anſwers and Interpretations of Scripture.* And, *Our Principles, ſo far as declared, and by Scripture defended in the* KEY, *maintained, againſt the Attempts of this Author, and farther Explained and Confirmed for a Publick Good.*

I. *His Miſtakes in Point of Fact, and the Uſe he would make of them.*

He begins his Anſwer with a Paſſage meerly Perſonal, and not at all Relative to the Nature of the Diſcourſe, *viz.* about a Pamphlet, writ in Defence of the *Bill for excluding the Duke of* York, *entituled,* A few Words about the Touchy Point of Succeſſion: *Teaching the Parliament, That when they had made firſt an Addreſs to the Duke to relinquiſh his Right to the Crown; if he refuſed, then (but not before) they might not only Juſtly, but Civilly exclude him by Act* ——— *When* (ſays he) *I had peruſed this Piece, without judging the Merits of the Cauſe, or the Wittineſs of the Argument, I concluded that* W. P. *was then a Man Principled for the Civil Liberties of his Country.*

Anſwer. But if I may be ſo bold with this Author, Pray, Why then Principl'd for Civil Liberties, and not afterwards? And why this upon me at all? But why at this Time, and upon this Occaſion, of ſo differing a Nature, to be brought in by *Head and Shoulders,* as the Proverb is? But what if I never writ ſuch a Pamphlet? *(as to be ſure I did not)* What's to be ſaid to, and of ſuch an Author in ſuch a Caſe, and in ſuch a Time, and to a Man under *My Circumſtances?* Let him know then, That I did not only never write ſuch a Pamphlet, but I am ſure that I do not remember I ever read one of ſuch a Title, or heard of it; Nor was I of that Principle, and therefore I return the Civility of his Concluſion to him again; for I thank God I was always ſo much for *Civil Liberties,* that *I thought no Man ought to loſe them for his Religious Principles.* And farther, *That they were never to be ſecured by this or that Man, but by a Good and Equal Conſtitution of Government, as ſome Papers by me, which I writ at that Time, as well as divers Perſons yet Living, of Good Reputation, can evidence for me.*

But his next Paragraph explains the Matter, wherein he ſpeaks thus: *I could no otherwiſe reconcile the Folly of his Prevarication in the late Reign, than by imputing them to his intemperate Zeal for a boundleſs Liberty of Conſcience (according to the Doctrine of King* James's *Declaration.)*

In this he would be Charitable, but let him firſt be Juſt; If there were no Prevarications, then there is no Need of an intemperate Zeal for Liberty to ſhadow or reconcile them to my former Principles. And I am ſo much a Friend to him and his Brethren, *That I wiſh them free from all Intemperance and Prevarications too, and that in all Reigns.* And if it be poſſible, or worth While to reconcile him better to my Conduct, let him peruſe my *Great Caſe of Liberty of Conſcience,* printed 1671, and my *Letter to the Eſtates of* Embden, 1672, and my *Preſent State of* England, 1675. and he will find I was the ſame Man then, and acted by the ſame Principles. Not more intemperate in the Reign that favoured it, than in the Reign I contended with, that did not favour it: *And no Man but a Perſecutor, which I count a Beaſt of Prey, and a declared Enemy to Mankind, can, without great Injuſtice or Ingratitude, Reproach that Part I had in King* James's *Court:* For I think I may ſay, without Vanity, upon this Provocation, *I endeavoured at leaſt to do ſome Good at my own Coſt, and would have been glad to have done more: I am very ſure I intended, and I think I did Harm to none, neither Parties nor Private Perſons,* my own Family excepted: *For which I doubt not this* Author's Pardon, *ſince he ſhews himſelf ſo little concerned for the Maſter of it.*

Page 8. Our Adverſary miſſes again notoriouſly in Point of Fact, when he charges me, *Of Revenging my ſelf upon* J. Faldo *and* T. Hicks, *for baffling of me Twenty Years ago.*

Anſwer. I had no Revenge in my Eye when I writ that *KEY*; for 'twas writ in Pity, not in Anger; to inform, and not to be revenged. I muſt beg my *Reader* to peruſe it, who then can beſt judge if it taſtes of that rank Spirit, and what

Spirit this Man is of, that ſhews ſuch Indignation at it; as well as ſee how meanly he has performed his Pretence of an Anſwer, that meddles not with the Twentieth Part of it, tho' of different Subjects. 1695.

It is not in my Nature to remember Injuries Twenty Years ago, tho' this Man commits them unprovoked: Nor had I any Temptation to it, ſince I had all the Satisfaction I could deſire but their *Converſion.* Concerning the firſt, I muſt refer my ſelf to *Impartial Readers*; and of the laſt, the *Famous Barbican* and *Wheeler-Street Publick Diſputes do give this Man the Lye.* For at the laſt, *T. H.* did not appear, and at the firſt he ſhrunk away. And if ever any ſuch Publick Diſpute determined with a viſible Advantage on either Side, the *Impartial*, not of our Communion, gave it us. And for the *Encomium* he beſtows upon them, with the *Poor Indian*, that deſired not to go to Heaven, if the *Cruel Spaniard* went thither, I muſt ſay, *Let not my Soul go where their Souls are gone, if they did not heartily Repent of their Great Wickedneſs, againſt the People of God called* Quakers, *and their Holy Profeſſion, before they dyed.*

Page 9. He ſaith, *The Light Within is no Scripture Expreſſion, and the Nation had called nothing the Light Within, but the Effects of the Perceptive Powers of our Minds, that is, our* Thoughts.

Anſwer. By Nation, he muſt either underſtand a Parliament or Synod, for I preſume he has not ſpoke with all the Nation. But if the *Common-Prayer*, Eſtabliſhed by Act of Parliament, have any Share in the Senſe of the Nation, or the *Synod*, or *Aſſembly of Divines*, that Sat between the Years of Forty and Fifty at *Weſtminſter*, he will find another Light owned by them, than *Man's own Thoughts:* Which being all the Light Within that is owned by this Oppoſer, I may well return upon him that Scripture, miſquoted by him, pag. 43. *If the Light that is in thee be Darkneſs, how great is that Darkneſs* ——— *Take Heed that the Light in thee be not Darkneſs.*

I ſhall conſider his Abuſe of Scripture in another Place, and ſhall ſay no more upon it at this Time, than that this Darkneſs being our Author's Light, he cannot comprehend the True Light; but with it oppoſes the True Light, and the Children of it. But that the *Light Within* ſhould not be a Scripture Expreſſion, is very ſtrange: Pray, *What is Enlightning, but Light Within?* Can a Man's Mind be lighted, and have no Light there? *The Light is ſaid to Shine in our Hearts:* Can that be, and *Not Within?* But more of this when I come to conſider his Oppoſitions to the Light.

Page 15, 18, 19. *Notwithſtanding their empty* Pretence, *the* Quakers *learn their Religion not from the* Light Within, *but from one another. They cannot Name one that was a* Quaker, *that was not made ſo by hearing them, or reading their Books. That* Quakeriſm *is erected by Art, Method and Management; by Conſults and Clubs; all ſubordinate to a General Aſſembly, and not from the Sufficiency of any Principle in themſelves, either of Natural, or Supernatural Donation.*

Anſwer. This is alſo Falſe in Fact, there being many that came in a good Meaſure ripe to the *Communion of that People*, having for the moſt Part the ſame Sentiment, as all did from their own Convictions by the ſame Principle, tho' mediately or miniſterially. But if this Man had conſidered well, he would have ſpared this Abſurdity, for who did the *Firſt Quaker* hear? He will ſurely allow us a *Beginning.* However, I would have him know, No Man can ſee Divine Truth by another Man's Speaking or Writing, but through Divine Light, that Shines in himſelf, giving him the Underſtanding thereof: *For tho' the Spirit of Man knows the Things of a Man, yet the Things of God knows no Man, but the Spirit of God*: And therefore it is upon Conviction, and not Human Authority, that our Religion is built. And 'tis great Uncharitableneſs in this Opponent, as well as Injuſtice, to charge a whole People with a Confederacy againſt themſelves, to their Temporal Wo, and Eternal Deſtruction. That ſo much Sobriety, Patience, Self-denial, Suffering, Conſtancy through all Times and Conditions, *ſhould be interpreted Trick, Jugling, Legerdemain, on Purpoſe to cozen the World, and their own Souls*; as this Author is pleaſed to render them. But to inform him a little Better, if yet he needs it; thoſe Clubs, as he is pleaſed to term them, that are ſubordinate to a General Aſſembly, *are not Meetings to define and enjoyn Faith or Uniformity of Worſhip*, wherein Conſcience is more immediately exerciſed; But Meetings of Order and Diſcipline, to take *Care of the Poor, of Fatherleſs and Widows, and all that walk up to the Holy Profeſſion they make:* Which, I hope, is no Argument againſt

1695. us, as if we embraced our Religion by Rote, and not by the *Illuminations* and *Convictions* of the Light and Spirit of Chriſt Jeſus.

Page 52. *And* W. P. *thinks it conſiſtent with the Honour that is due to the Scripture to compare it with* Roman *Legends.*

Anſwer. He would have done well to have cited the Place where I had done ſo ill. I muſt leave it to my Reader to do me Juſtice againſt this groſs Writer, who ſays one of the worſt Things without the leaſt Proof. I am ſure I could no more have been guilty of ſuch an Expreſſion than of renouncing my own Belief; I pray God forgive him: But I would have him remember *that he is* one Day to be judged for this Abuſe.

I come to the Second Head of my Reply, *viz.*

II. *His Inſinuations and Inſincerity.*

Page 4. *W. P.* aſſerting in ſundry Pieces, *Liberty of Conſcience, to be* ex Jure Naturali, *has deſtroyed all Morality, confounded Bleſſings and Curſes, Good and Evil, ſomewhat worſe than* Hobbs *himſelf; for he only aſſerts a Natural Liberty, but this a Divine Privilege to do Wickedneſs in the Name of the Lord.*

Anſwer. He has not quoted any one Book, leſs the Place, where he makes me capable of being guilty of ſo dangerous a Principle; which, I hope, without being partial, I may ſay, is very diſingenuous. If he can point me to any Part of my Writings, in Defence of that Noble Principle of Liberty, that has not in it a ſufficient *Saving* to Morality, I will aſk him and the World Forgiveneſs; and if it has, I hope he knows whoſe Part it is to cry *Peccavi.* But to inſinuate I write for Liberty of Conſcience, as a natural Right for thoſe that ſhould plead Conſcience to overthrow it, becauſe I did maintain it in Favour of thoſe that kept within the Bounds of Morality, is to ſhew none towards me.

Page 6. *He very weakly, as well as unworthily inſinuates, a near Relation betwixt me and the* Jeſuits. Firſt, *Some one of the Society may have at one Time or other had a Title-Page with the Words,* Miſrepreſented *and* Repreſented, *in it, which makes up a Part of mine, with which he is ſo angry; as if Title-Pages were Confeſſions of Faith, or that the ſame Words might not be uſed by Men of different Perſwaſions. It is to ſay, becauſe Miſrepreſented may be miſapply'd, therefore 'tis not to be uſed. Any Man may be miſrepreſented, muſt he not therefore repreſent himſelf aright, for Fear of being a* Jeſuit? *This, to be ſure, gives a very ill Repreſentation of him.*

In the next Place he ſays, *W. P. imping the Jeſuit again, he repreſents his own Religion as like ours as may be, by the new ſoftning Method of* Meaux.

Truly, I don't know what Religion he is of; for he has no more told us that, than his Name; but a Proteſtant, I ſuppoſe, at large: And yet I am ready to think I can ſubſcribe as many of the Doctrines of the *Reformation* as himſelf. But if our *Religion* be ſo like it, Why does he labour in his whole *Treatiſe* to render ours ſo groſly contrary to theirs? Contrary Things don't look alike, for then they cannot properly be ſaid to be contrary. And if we are of ſo ſoftning a Diſpoſition, does he well to be ſo very hard? But truly I think it no Fault to have a Religion unlike his, unleſs it had more of *Sobriety* and *Charity* in it. However, the *Jeſuits* are much beholding to him, whatever I am, it being the firſt Time I have heard their Methods eſteemed ſo ſoft: Nor had they now had, I believe, that Complement from him, but to render us *Jeſuitical*, or *Popiſh* at leaſt.

Page 7. He adds, *For* W. P's *Scheme is, firſt to give the Perverſion of* Quakeriſm, *and then to repreſent it in Equivocal Terms, after his own Way.*

By which he would have the *Reader* think we are *inſincere* as well as miſtaken, and that we have a Deſign *upon our ſelves*, to cozen our ſelves as well as the World, in the great Buſineſs of Salvation. But what muſt that Man be that can have ſuch a Deſign? Certainly, a Fool to himſelf, and a Devil to others: But then what muſt They be who render Men ſo abſurd and impious, only to have their Evil Ends upon their *Character* and *Religion*? Doubtleſs they muſt be as bad every Jot. I muſt needs tell him, That little Treatiſe was not intended for Criticks, but plain and ordinary Underſtandings; to remove common and vulgar Prejudices, and in a familiar Style, and not after the Biſhop of *Meaux*'s Copy, which was performed with much Addreſs and Exactneſs.

He ſays, My Terms are *Equivocal.* I am ſure I have moſtly expreſſed my ſelf in thoſe of the Holy Scripture: 'Tis a ſingular and unjuſt Reflection, to ſay I did it in my own Way, for it is in that Way which is common to the Writers of our Perſwaſion, and according to the Language of the Holy Ghoſt. And it's plain from more Places than this of his Book, as *p.* 23, 41, *&c.* That he would have that little Piece of mine the Fruit of great Contrivance and Deſign: I know not why, unleſs that he might raiſe the greater Reputation to his own Undertaking; as he tells us *p.* 5. But that will depend upon the Concluſion, which will beſt ſhew how well he has acquitted himſelf.

Page 11, 12. He farther inſinuates, *That we make the Light within the Rule, not only to direct our Belief and Practice of the Chriſtian Religion, but to diſcover to Men the Hiſtory of the Coming and Performances of Jeſus of* Nazareth, *and that he is Chriſt the Lord; and this without the Help of the Scriptures.*

Anſwer. Now this is very inſincere on his Part: For tho' the Light of the Eternal Word be without Doubt ſufficient to reveal or diſcover thoſe Facts where they are not known, if God pleaſeth, yet we never ſaid the Light was our Rule to that Purpoſe, but to judge of that which is revealed; or that the Diſcoveries it made, were of Things paſt and *Hiſtorical*, but of Things immediate and practical, as of Sin, in *Thought*, *Word* and *Deed*, and to be daily aſſiſted to live *Soberly*, *Righteouſly*, and *Godly* in this World: To *Pray* and *Preach*, and *Worſhip* God; which relating to the *Service* of Jeſus, and the Service of Jeſus being by him allowed to be the *Chriſtian Religion*, the aſſerting of that *Divine Light* to be the *Holy Rule* of our *Chriſtian Conduct* to perform thoſe Things, deſerves not ſuch abuſive *Inſinuations* and *Innuendo's* as this Author makes upon us.

Page 14. *He would have his Reader believe, as if there were not one Paſſage in all my Part of that Book called,* The Chriſtian Quaker, *he can cite before it be corrected, both Style and Matter, becauſe he only cites one which he thinks fit to correct; calling me for it* a Lewd Author, *and what elſe he pleaſes: But according to his uſual Practice, he has inſerted no* Page *to direct us where to find this Aſſertion. If to me he has thought it not needful, I muſt tell him, His Amendment is as needleſs; for when I ſpeak of Chriſt, I ſay* He; *and when of his Body, I ſay* It: *Notwithſtanding, he charges me with other Things: But, I think, through the many Books I have written, it will never be found my Practice or Miſtake, whatever may be the Printer's.*

Page 23. *Since the Quakers will have their Light to be common to all Men, and not natural, there is no ſuch Thing in the Univerſe.*

Anſwer. By which he inſinuates, That a *Divine Light* cannot be communicated to every Man, and be Divine. Would he have ſhewn himſelf a candid Author, one that deſired to have informed and not abuſed us, he would have firſt inſtructed himſelf what we have ſaid on this Occaſion. By Natural we mean mere Man; His *Compoſitum* or Make; that is of the Nature of Man, as he is Man: By *Divine*, what is *above* Man, and from God, to direct Man in all well-pleaſingneſs to him. Yet if by *Natural* may be meant, that every Man that's born into the World has a Portion of this Light or Illuminating Principle to direct him in the Way to Bleſſedneſs, I ſhould not very much quarrel at the Word, it being in a Sort natural to all Men to have it, becauſe all Men that are born (from whence the Word *Nature* ſprings) as certainly have it, as that they are born into the World. See *John* 1. 4. 19. 1 *Cor.* 12.

Theſe few Inſtances I thought fit to give of the unjuſt Inſinuations and Inſincerity of this Author; which brings me to my Third Head, *viz.*

III. *His Abuſive Terms and Taunts upon us.*

Indeed almoſt every Page is fraighted with them. My *Key* is a *Picklock*, and we are *Imps* of the *Jeſuits*: Our Writings are *Apocryphal*, our Phraſes like *Gypſy-Gibberiſh* and *Beggars Cant*, our Arguments *Putid Sophiſms*, our Leading Men a Pack of *Juglers*, *Sophiſtical*, of *Suborned* Senſe: Men of *Trick* and *Leger-de-main*, abuſing honeſt-meaning Men as *Juglers* do plain Country People: *Ranting Cant*, and that I debauch the *Scriptures*; with much more of this Strain and Style; beſides that *Scorn* and *Levity*, which very much unbecomes one that pretends to correct others in Matters of Religion. I would fain have this Author to conſider whether he has acted like one that has any Reverence towards God, or Compaſſion to a miſtaken People, ſuppoſing us to be ſuch. Certainly, whether we are in the Right or no, he muſt needs be in the Wrong, and his Religion vain, that has no better Bridle to his Tongue or Pen; Which ſaid, I ſhall betake my ſelf to my Fourth Head.

IV. *His Pretended Anſwers and Interpretations of Scripture conſidered.*

The firſt Perverſion, mentioned in my *Key*, is *p.* 1, *viz. The Quakers hold, That the Natural Light in the Conſcience of every Man in the World is ſufficient to ſave all that follow it :* Which, by the Way, after the Flouriſh of an *Anſwer* to the *Key*, (at leaſt as to our Doctrine of the *Light*) is all that's cited by him, ſo that my Explanations of our Principle, in Anſwer to this, and three other Perverſions upon this Doctrine at the ſame Time, are not ſo much as taken Notice of by this Man, that pretends to have conſidered them all. But let us hear what he ſays upon this *Perverſion*.

Page 7. *This is no Perverſion, unleſs an Objection made againſt a Tenet be a Perverſion of a Tenet, which no Body thinks beſides* W. P. *for we only ſay, That the Quakers believe that a Natural Light is Supernatural and Saving : We miſtake not their Meaning, but oppoſe it as an Error.*

Anſwer. He that changes the Terms of a *Queſtion* abuſes his *Antagoniſt*, and perverts the *Argument*, which is the Caſe : For the People called *Quakers* never ſaid, That a *Natural* Light was *Supernatural* or ſufficient to *Salvation* ; and if *Natural* be not their Term, then it's a *Perverſion* of their *Principle.* For whether they are miſtaken in their Principle, or no, is not the Queſtion ; but whether their Principle is not miſgiven by their Enemies. This Author ſeems to make it *Natural* in another Place, becauſe we affirm 'tis *Common* to all, or that All are Enlightned : But this begs the *Queſtion* in Point of *Argument*, and will not rectify or defend a Matter that is in Fact falſe : For beſides, that it is not fair in any to charge their Conſequences upon others for Principles, it is plain what any People ſay is their Principle, is the Rule for us to know whether what their Adverſaries ſay is ſo, be their Principle or not. Suppoſe it were true, that what is Common is Natural, yet if we do not ſay ſo, it is a *Perverſion* of what we ſay ; and as ſuch I give it in my *Key*. For, as I ſaid before, What any People declare is their Principle, is the Rule for others to know whether what their Adverſaries give for their Principle be theirs or not : Now whether the *Light* we call *Divine* be natural or no, ſhall be conſidered in it's Place ; but that a Natural Light ſhould be *Supernatural* and *Saving*, is not our *Principle*, but their *Perverſion* and *Contradiction*. Waving then any more of my *Key*, which he pretends to anſwer, he undertakes to ſtate our *Religion* and *Controverſy* between us, in his own Terms and not ours ; which I will not ſay is a *Lewd*, but Foul Way of treating any People or Opponent, in my Judgment ; and I think I am not miſtaken —— His Words are theſe.

Page 8. *If any Thing they ſay deſerves Conſideration, this is the Point ; and of this they ſay,* 1. *That the Light within is the Rule of the Chriſtian Religion.* 2. *That it is God and Chriſt.* 3. *That Quakeriſm is taught them by it.*

Anſwer. I could be glad this Author ſaid any Thing that deſerved the Conſideration of good and Wiſe Men ; I am ſure he deſerves their Reproof, that will not let us confeſs our Faith in our own Words, nor expreſs our Religion in our own Way. However, I will obſerve what he ſays, as diſingenuous as it is, and not write Forty Pages upon Four Lines, as he has partially cited out of my *Key*, and then call it an *Anſwer*. It is not our Way of Speaking to ſay the Light within is the *Rule of the Chriſtian Religion* ; but that the Light of Chriſt within us is the *Rule of true Chriſtians*, ſo that it is not our Light but Chriſt's Light that is our Rule. *For in him was Life, and that Life the Light of Men,* John 1. 4. 9. c. 8. 12. *Life in the Word, Light in Men, and Life (too) where it is obeyed.* For Chriſt promiſes *the Light of Life to all that follow Him,* the *True Light that enlightens every Man that cometh into the World.* Chriſt himſelf hath made it the Rule of his Followers : *But he that doth Truth, cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God.* So that Chriſtians are to ſquare their Lives by the Light of Jeſus, therefore it is their Rule. It is the Chriſtian Path to Bleſſedneſs. Chriſt exhorts his Followers to walk in the Light. The beloved Diſciple begins his Epiſtles, as he does his Hiſtory of the Goſpel, with the Divinity and Doctrine of the Light ; telling us, That *God is Light* ; *that if we would have Fellowſhip with God, we muſt walk in this Light ; and that the Blood of Jeſus Chriſt cleanſeth thoſe only that walk in this Light , and that Religion without it is a Lye,* 1 John 1. To which let me add, That in his Book of *Revelations*, conſonant thereunto, he ſaith, That the Nations of them that are ſaved ſhall walk in the Light. (of the Lamb, *Rev.* 21. 23, 24.) The Apoſtle *Paul* makes it Univerſal

ſal and Effectual, in his Epiſtle to the *Epheſians*, chap. 5. 13. *But all Things that are reproved* (or diſcovered) *are made manifeſt by the Light; for whatſoever doth make manifeſt is Light.* Now All being reproved, All have Light; and ſince that Light manifeſts every Thing that is to be known, Chriſt himſelf was known by it, and the Religion he taught, diſcovered by it, to be of God; and ſuch only received him and it, as obeyed this Light in their Conſciences. The ſame Light is by the ſame Apoſtle rendred the *Chriſtian's Armour*; *And let us put on the Armour of Light,* ſays he, *let us walk honeſtly as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying; but put ye on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh, to fulfil the Luſts thereof*: Making it the ſame Thing to put on the *Armour of Light*, and to put on the *Lord Jeſus Chriſt*; certainly then Chriſt muſt be that Light, and that Light muſt be Chriſt. But he objects to this Doctrine.

Page 11. *The Chriſtian Religion is nothing but the Service of Jeſus of* Nazareth —— *Nothing then can be the Rule of this Religion but what diſcovers to us that there is one Jeſus of* Nazareth, *and that he is Chriſt the Lord. But never was any one Man inſtructed by that Light that is in the Conſcience of every Man, that there ever was ſuch an one as Jeſus of* Nazareth, *much leſs that he was the Lord,* and leaſt of all what he required of his Servants, *therefore no Light within, common to all Mankind, can be the Rule of the Chriſtian Religion, ſince it was never poſſible for any Man to learn the leaſt Part of the Chriſtian Religion by the Light that is in every Man's Conſcience.*

To the firſt Part of what he ſays, *That the Chriſtian Religion is nothing but the Service of Jeſus of* Nazareth, I ſhall eaſily agree: For the Service of Jeſus of *Nazareth*, is the Service of the God and Father of Jeſus of *Nazareth*; and that is to *fear God and keep his Commandments*; *and to love God above all, and our Neighbours as our ſelves*; *this is the whole Duty of Man*, Eccl. 12. 13. Matt. 22. 37. 39. That which Man has to do in the World for Salvation.

To the Second Part of his Propoſition, *viz. That nothing can be the Rule of this Religion but what diſcovers to us that there is one Jeſus of* Nazareth, *and that he is Chriſt the Lord*; I ſhall likewiſe agree upon Diſtinction. I diſtinguiſh then between an *Hiſtorical* and *Spiritual* Diſcovery of *Jeſus of* Nazareth; and ſo of the Rule by which he and his Service are to be known. The Scriptures tell us of the Birth, Life, Miniſtry, Death, Reſurrection, and Aſcenſion of *Jeſus of* Nazareth, and in brief of the Miniſtry and Sufferings of his bleſſed Followers and Apoſtles, and it muſt be acknowledged to be a great Mercy and Privilege to us, that we have them; but they cannot ſavingly reveal Chriſt to a Soul; neither can they give us the Soul and Subſtance of thoſe Things that are thereby declared. They are an exact Map, or Picture of Things, but not the Things themſelves. It is the Office of the Divine Light and Spirit of Chriſt to ſhew Men theſe Secrets; and to none are they, or can they be known, but thoſe that walk according to the Convictions of it: Firſt, *In ceaſing to do Evil, and denying all Ungodlineſs and the World's Luſts*; and then, *in learning to do well, and living ſoberly, righteouſly, and godly in this preſent World.* So that thoſe that read the Scriptures of Truth, by which they have an hiſtorical Knowledge of the Coming of Chriſt, and ſo are a Rule to that Knowledge, as alſo to the Doctrines therein expreſly declared, they muſt come to the Light of the Eternal Word to underſtand them, and, to ſee the Glory of the only begotten of the Father, as thoſe of old beheld it, elſe the Scripture is as a Sealed Book. Who knows God by reading of him, or Chriſt by reading of him, or Regeneration by reading of it, unleſs God is pleaſed by the Light of his Son, the true *Key* of *David*, to come in upon the Soul, and open to it the deep Things of God, *viz.* the New Creation, or the Regeneration of Man. Wherefore the Light or Spirit of Chriſt, which are the ſame, is the firſt Great Rule; even the Rule of underſtanding the Scriptures, which we own to be the Secondary Rule: And we ſay, That a Meaſure thereof is given to all to profit with; to lighten all, and ſearch and lead all in the Way of Holineſs, which is the Way of Eternal Happineſs. His minor Propoſition I muſt deny, *viz. But never was any one Man inſtructed by that Light that is in the Conſcience of every Man, That there ever was ſuch an one as Jeſus of* Nazareth, *much leſs that he was the Lord, and leaſt of all what he required of his Servants.*

In this I muſt diſſent from him, eſpecially as to the latter Part; for though, as I have already ſaid, the Scriptures are an Hiſtorical Rule, and Doctrinal too, ſo far as they are Plain and Expreſs, yet the trueſt and moſt powerful Evidence to

1695. authorize our Belief of them, is the Teſtimony of the Light and Spirit of the Eternal Word, from whence they came, and that anſwers to it's own. This the Martyrs aſſerted, as *Hooper*, *Bradford*, *Smith*, *Saunders*, *Rogers*, &c. alſo *Calvin*, *Beza*, *Peter Martyr*, and *Eraſmus* himſelf, refer to it in Proof of the Divine Authority of them; as may be ſeen in the Book of *Martyrs*, as alſo in the Writings of theſe Authors upon the Authority of the Scriptures. But if the Light we contend for does not *ordinarily* reveal the Hiſtory of Jeſus Chriſt, who dare ſay it cannot do ſo? Is it not more reaſonable to ſuppoſe that there may be no abſolute Neceſſity of it, ſince then God would have left much the greateſt Part of the World without the Means of Salvation? Yet if it reveal that which he commanded his Servants, both to practiſe and preach, it overthrows his Propoſition, and plainly proves that the Soul and Subſtance of what Chriſt commanded his Followers, is revealed, more or leſs, to all People, in all Nations, by this deſpiſed Light within. And beſides Experience, which I ſhall anon come to, the Holy Scriptures ſpeak as much; for, ſays the Prophet *Micah*, (Micah 6. 8.) *God hath ſhewn to thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, and love Mercy, and to walk humbly with thy God?* Here is both Duty and the Way to underſtand it. Now this Duty and Service is the Service of God, and ſo of Jeſus of *Nazareth*, who came to teach Men ſo to do, *viz. To do Juſtly, love Mercy, and walk humbly with God.* The Way to know and do this, is God's Illumination of Man. GOD HAS ſhewn unto thee, O Man! How does God ſhew Man? *Whatſoever makes manifeſt is Light*, ſays the Apoſtle *Paul* to the *Epheſians*, *Eph.* 5. 13, 14. So that 'tis by the Light of the Word, by which he made all Things, that he ſhews unto Man all Things neceſſary to Salvation, *viz. What is good, and what he requires of him:* What Service, Homage and Obedience he expects. So that here we have both the Univerſality and Sufficiency of the Light. Correſponding herewith is that great Saying of the ſame Apoſtle, to the *Romans*, Rom. 1. 19. *For that which may be known of God is manifeſt in them, for God hath ſhewn it unto them.* Which Way, I pray, does God manifeſt the Knowledge of himſelf in Men, but by the Light of the bleſſed Word, by whom he made Man, and without whom nothing was made that is made? *In him was Life, and that Life the Light of Men, and this is the true Light that enlightens every Man that cometh into the World*, John 1. 4. 9.

Now that the Chriſtian Religion is this Duty, Service and Knowledge of God, we may ſatisfy our ſelves, from that bleſſed Sermon of Bleſſings, preached by Chriſt upon the Mount, *Matth.* 5. *Bleſſed are the poor in Spirit; bleſſed are they that Mourn*; (for their Sins, and for want of feeling Peace with God) *bleſſed are the Meek; bleſſed are they that hunger and thirſt after Righteouſneſs; bleſſed are the Merciful; bleſſed are the Poor in Heart; bleſſed are the Peace-makers*; and *bleſſed are they which are perſecuted for Righteouſneſs Sake.* If theſe States were bleſſed, and thoſe under theſe bleſſed Qualifications, then to be ſure ſuch were in the Service of *Jeſus* of *Nazareth*, tho' he was not then offered up, and that they knew not his Hiſtory. Now that all have a Light to ſhew them the Happineſs of theſe States, the Univerſal Teſtimony of all Ages and Nations aſſures us; and, to deny it, is to ſay the Sun did never Shine, ſince there was a Man in the World.

The ſame may be ſaid of the reſt of his excellent Sermon: *As that we ſhould ſeek God, in the firſt Place, and truſt Providence for the reſt, and live by Faith in his Goodneſs: Be Charitable and Devout without Oſtentation: Not ſo much as Luſt in the Mind, and ſpeak Truth without an Oath; bear Abuſes, forgive Enemies, be ſparing of cenſuring others, and finally do, as Well as hear, the Word of God, and to all Men as we would be done to.* Theſe excellent Things, more naturally, and excellently expreſt in that Sermon, than in the Writings of the moſt enlightned *Gentiles*, are yet to be found up and down in the Account given us of their Lives and Doctrines by *Strabo*, *Laertius*, *Herbert*, *Stanly*, *Cudworth*, and my Part of the *Chriſtian Quaker*. By all which it may be ſeen, that the Bleſſed Word, who did himſelf preach ſo plainly and fully, yet conciſely, this admirable Doctrine, had enlightned thoſe Gentiles with great Knowledge, and inſtructed them therein, and that, ſeveral Hundred Years before he came in the Fleſh. I hope the keeping of theſe Commands, and obeying the Precepts of Jeſus of *Nazareth*, will be allowed to be the *Service* of Jeſus of *Nazareth*, or elſe nothing is; and if ſo, then I muſt conclude, he may be ſerved and obeyed of thoſe that are not acquainted with his Coming in the Fleſh, and becoming perſonally an

Holy *Miniſter among the Jews*, and, in Concluſion, an *Holy Offering for the World*. For it is very poſſible that a Man may receive Benefit by a Medicine, of whoſe Compoſition he may be ignorant. And in General Pardons, it is not commonly known by thoſe that ſenſibly have the Advantage thereof, by whoſe Favour and Advice the Prince was influenc'd to grant it.

Since then Humility, Mercy, Patience, Purity, Brotherly Kindneſs, Faith in God, Hope of Life Eternal, Charity to Men, Doing as a Man would be done to, and that with a diſtinct and Religious Reference and Regard to him, that muſt finally judge all Men, muſt neceſſarily belong to the *Service of Jeſus of Nazareth*, ſince 'tis the *Subſtance of what Jeſus of Nazareth Preached*, and the End of the Labour, Travels and Writings of *His Bleſſed Apoſtles*, (and that theſe Things were in a Meaſure in the World before the Coming of *Jeſus of Nazareth* in the Fleſh, and that even thoſe that knew Him, and received Him when He did come, were thoſe that walked up to the *Light of the Word*, by which alone His Inward Beauty and Glory were ſeen) we may reaſonably conclude, againſt this Author, *That the Light with which the Word-God Enlightned Men, was a Divine, Spiritual, and Saving Light, becauſe it Revealed theſe Truths to* Gentiles *as well as* Jews, *that had an immediate Tendency to Salvation*; *and that in all Ages.* And that whoſoever have walked according to it's Righteous Dictates, as well before, as ſince the Coming of Chriſt *(the Eternal Word)* in the Fleſh, did ſo far perform the *Service of Jeſus of Nazareth*, as they thereby ſerved the *God and Father of Jeſus of Nazareth*; for ſays Chriſt himſelf, *He that doth the Will of my Father, the ſame is my Mother, my Brother, and my Siſter.*

To ſum up this, once more, I ſay, We never ſaid the *Light Within* is given to all Mankind, to reveal Facts done, or Hiſtorical Accounts of Perſons and Actions, tho' we cannot ſay it is not able to do it, but ordinarily the Nature of Things, *as to Truth and Falſhood, Obligation and Duty, Commiſſion and Omiſſion*; and therefore we ſay, That tho' all did not foreſee the Coming of Chriſt, with the Circumſtances that attended him, as ſome of the Prophets did, *That*, being an extraordinary Manifeſtation of this Light, yet all had the ordinary Manifeſtation of it, to do juſtly, love Mercy, and walk humbly with the Lord: And ſo they have now, tho' they have not the extraordinary Revelation of the *Hiſtory of* JESUS *of Nazareth*; in which reſpect we confeſs the Scriptures to be a Secondary Rule, an Hiſtorical Rule, and a Rule of the Form of Sound Words in Doctrinal Truths: But the Firſt and Great Rule is the Light and Spirit of God, as that was the Rule to them, by whom the Scriptures were given forth, in their giving them forth: And we alſo affirm, The Light and Spirit of God a Rule to Read and Underſtand the Scriptures by; and this was plainly ſeen in Chriſt's Time: For the *Jews* that rebelled againſt the Light, had the Veil over their Underſtandings, ſo that they could not ſee his Glory, but judged of Him according to outward Appearance, which was not Righteous Judgment; but thoſe that loved the Light in that Day, the truly Conſcientious to God, they brought their Deeds to the Light: They knew Him to be the Eternal Word, manifeſted in the Fleſh, and thereby ſaw his inward Glory, *to be that of the Only Begotten of the Father, full of Grace, and full of Truth.*

If he object, *If all had this Light, Why did not all know him, as indeed that is the Weight of his Objection, and other Adverſaries Oppoſitions.*

I anſwer, All have Reaſon, but all are not Reaſonable; all don't uſe it: So all have Light, but all don't obey it. It is not the Light's Inſufficiency, but Man's Diſobedience, that renders him uncapable of the Knowledge of Divine Truth. Chriſt told the *Jews*, *If you do my Will, you ſhall know of my Doctrine, whether it be of God or no.* Obeying the Convictions and firſt Motions of this Divine Light, will increaſe our Light and Knowledge. Diſobedience makes an unfruitful Ground, tho' the Seed be Good that is Sown in it: So that the Ignorance of thoſe that have the Light, is not chargeable upon the Light, but their own Darkneſs, which comprehends it not, through Unbelief and Diſobedience. The Scriptures then are the Rule to us, of the *Hiſtory of* JESUS *of Nazareth*, and neceſſary to be believed where they are known; but the Divine Light and Spirit, the Firſt and Great Rule by which they are to be truly and profitably read and believed, and without which Chriſt could not have been ſavingly known when He was in the World; nor can He be known now, nor the Scriptures that declare of Him: He is the common Rule to Mankind, who by His Light reveals Common and Eſſential Truths, relating to the Fear of God, and working of Righteouſneſs: And it will be hard for this Man to Name one Nation or Perſon in the World, that knows not the Re-

1695. proofs of this Principle, in Evil-doing; and in doing that which is Right, has not a Reference to the pleaſing of Him, who is the great Rewarder and Preſerver of Men, notwithſtanding his Cavil to the contrary, pag. 12, 13. But I ſhall attend his farther Exceptions.

Page 13. *They affirm the* Light *Within is Chriſt*; *and I ſay then it is nothing elſe but* Jeſus of Nazareth. *If they make the* Light *Within to be Chriſt, and not* Jeſus of Nazareth, *they make it* Antichriſt; *and becauſe they Worſhip* God *in this Appearance* (as they ſpeak) *they are* Antichriſtian Idolaters.

Anſwer. This Way of arguing is very dark, as well as injurious. If by *Jeſus of Nazareth* he only means what he took of the Virgin *Mary*, and will not conſider him as the Eternal Word, but as Man, like to us in all Things, Sin excepted, He is not the Light Within, that we declare of, and Worſhip God in.

But this Author at the ſame Time declares not to believe that *Chriſt is the Eternal Word*, for he ſeems to deny his Pre-exiſtence, *much more, that the World, and all that is therein, was made by Him.* And how Orthodox that is, let the Impartial judge. If he owns *Chriſt to be the Word, God manifeſted in the Fleſh*, then I ſay, *The Light is Chriſt, as much as Chriſt can be called the Light*; and ſo not only *John* calls Him, *John* 1. 4, 9. but he calls himſelf ſo, *John* 8. 12.

This Antagoniſt ſeems too eager and raſh, or he would have reflected better upon the *Way of the Holy Ghoſt's ſpeaking in Scripture*; for ſometimes Chriſt is ſo called, with Relation to his Divine Nature, and ſometimes with Reſpect to his Manhood. *As he was of the Seed of* Abraham, *he is not God over All, Bleſſed for ever*; *he is not the Eternal Word, in whom is Life, and that Life is the Light of Men. And as he hungred, thirſted, ſorrowed, wept, dyed, he was not the Divine Light, that lighteth every Man that cometh into the World:* Yet is alternatively called *Chriſt*, ſometimes *Chriſt without Man*, ſometimes *Chriſt in Man, the Hope of his Glory*; according to the double Reſpect he ſtood and ſtands in. Let not Men ſeparate what God has joyned, which has been too much the Practice of our Oppoſers, to draw a Line of Reflection over our Religion, *as if it denied Jeſus of Nazareth to be Chriſt the Lord, becauſe we aſſerted him the Light of the World, and as ſuch, to be in Man:* Whereas they who conſider him but in one Capacity, are too ſtrict with the Text, to wrong us, and ſo in the End draw the Reflection upon themſelves. But to run this Abuſe of the *Holy Ghoſt*, as well as us, ſo high, as therefore to ſtyle us *Antichriſtian Idolaters*, ſhews a Bitterneſs as well as Miſtake, that by no Means becomes a Critick upon other Men's Religion.

But that he may apply this Injuſtice home, he is pleaſed that it ſhould light upon me, and therefore he quotes a Paſſage out of my Part of the *Chriſtian Quaker*, tho' not the Page. I wave the Scurrility of his Introduction to it, pag. 14, 15. This is the Paſſage, as he gives it: “ *The Power, Life and Light which inhabited* “ *that Holy Perſon, which (or who) was Born at* Bethlehem, *was, and is chiefly* “ *and eminently the Saviour, as prepared for the Work which Chriſt had to do in him. By which* (ſays he) *he makes the Light Within to be their Chriſt, and* Jeſus of Nazareth, *the prepared Inſtrument of this Chriſt.*

Now by this, the *Reader* will have a clear Taſte of the Juſtice of this Writer.

My Words are thus laid down by me, (*Chriſtian Quaker*) pag. 104. chap. 21.) “ *We confeſs, that though the Eternal Power, Life, Light, which inhabited that* “ *Holy Perſon, which was Born at* Nazareth, *was, and is chiefly and eminently the* “ *Saviour*, Hoſ. 13. 4. (For there is no Saviour beſides me, *ſaith God*, *(this he left* “ *out) yet that it was inſtrumentally a Saviour, as prepared and choſen for the Work* “ *which Chriſt had then to do in it, which was actually to the Salvation of ſome, and* “ *intentionally of the whole World, then, and in Ages to come*; *ſuitable to that Scrip*“*ture*, Heb. 10. 5. 6. Lo I come, in the Volume of the Book it is written of me, “ to do Thy Will, O God! A Body Thou haſt prepared me.” By which it is plain with what Unfairneſs he gave my Words before: Firſt, he left out my Quotation out of *Hoſea, For there is no Saviour beſides me*, ſaith God, whereby it appears that the Eternal Power, Life and Light, was eminently concern'd in Man's Salvation. Secondly, He concealed that Scripture in the Concluſion of the Paragraph, out of the *Hebrews, A Body haſt Thou prepared me*, &c. which plainly interprets what I mean by *Perſon*, and by *which*, and *it*, that he is pleaſed to change for *who*, and *He* and *Him*, to render me at once Abſurd and Erroneous, and about which he calls me a *Lewd Author*, and all to Naught. This was done of Malice, doubtleſs, the better to have his evil End of me, by wringing my Words to the Senſe he deſigned they ſhould bear. Making me to divide, as well as diſtinguiſh, between *Chriſt, and Jeſus of Nazareth,* and *Chriſt* and him that was Born of the *Virgin Mary,* reading *It, He, and Him,* which referred to the Body; ſo making me to intend *Jeſus of Nazareth,* compleatly conſidered, when I plainly intended, from the Nature of the Words of the Text, and thoſe Words, and the Scripture cited by me, in Proof and Illuſtration of what I meant by them, *the Body of Chriſt Jeſus of Nazareth.*

Thus much of his Conſtruction of the Words he quotes out of the *Chriſtian Quaker,* before cited: But if he will allow us to ſpeak our own Mind, in our own Words, and had rather we were in the Right, than in the Wrong, which does but become an ingenious Author (tho' it thereby appear that we are not what he had ſaid us to be) then let him know, *We do not Divide, or Diſtinguiſh between Chriſt, and Jeſus of Nazareth.* Nor did we ever ſay, that *Jeſus of Nazareth* is Chriſt's Inſtrument to appear in, and by, for Man's Salvation; but that the *Word took Fleſh,* and *this is the Chriſt, or Anointed of God:* And tho' ſometimes the Term *Chriſt* is given to the *Word,* ſometimes to the *Prepared Body he took,* as when he is ſaid *To Dye, and be Buried, and Raiſed again,* &c. *yet God manifeſt in the Fleſh, and Immanuel;* God with us in our Nature, *is that Chriſt of God, or Chriſt the Lord, that God hath, and will exalt; the Enlightener, Redeemer, Saviour of the World: Both an Offering for All, and the Mediator, and Sanctifier, of All that deſire to come to God by Him.*

But he farther urges againſt us, and our Doctrine of the Light Within, as what is Fallacious on our Part, to draw in Proſelytes, and which he terms a *Putid Sophiſm,* pag. 21, 22. viz. *Is there not a Light in every Man's Conſcience? You experience one in your own. And is God Light? And Chriſt Light? And is not God within, and Chriſt within? Now this is all very true: But when from hence they infer, God is the Light Within, it is* Putid Sophiſm. *God being Light, and being within Men, proves not that God is a Light within Men. God is Light, and God is within other Things as well as Men: Is then God a Light within to every Tree, every Beaſt, every Star? If this be abſurd, then God's being Light, and being within, proves but ſophiſtically that* He is the Light Within. *And yet this is the conſtant Method the* Quakers *uſe, to teach their People the Divinity of the Light Within.*

Anſwer. I hope he will find no Cauſe to blame me for Imperfect, and leſs for Perverted Quotations: I cite him fairly and fully. Now, for *Anſwer,* I ſay, I never ſaw or heard of that Way of Reaſoning or Tampering, as he ſtiles it, that he charges upon us to make *Proſelytes by.* And I think I ought to be at leaſt as well verſed in our Way and Writings as himſelf. All Reaſonable People will readily allow, they have ſuch a Light, and in reading the Holy Scriptures, they find the *Enlightned Pen-Men* call *God Light, and Chriſt Light,* and are naturally led to believe, *That their Light is from God the Fountain of all Light,* eſpecially when they read the firſt Chapter of *John,* and that of his Firſt Epiſtle alſo. And it is granted by this Man, *That God is in Men, and that God is a Light within Men.* Indeed his Argument does not prove it, for it is not regularly formed to make ſuch a Concluſion, which is his Fault, becauſe it is of his own making: But neither is it a *Sophiſm,* or *Sophiſtical* in us, nor is the Reaſon Good that he gives againſt it, *viz.* Becauſe it is abſurd to ſay, *That God is a Light within Trees, Beaſts, and Stars,* becauſe God is within them, and God is Light; therefore it is ſo to ſay, that God is a Light within Men. For *Trees, Beaſts, and Stars,* &c. are not of Man's Nature and Capacity, they are not capable of ſuch a Manifeſtation of the Light of God, as Man is: God is in them after another and lower Manner, and to other Ends and Purpoſes. But why God, who is confeſt to be Light, and in Man, ſhould not be *A Light then to Man,* I cannot comprehend. I do not ſay that it ſtrictly follows in the Argument, but the Reaſon given againſt it is no Reaſon; and Reaſon and Scripture judge for us. For Man being a Reaſonable Creature, 'tis his Duty, and the End of his Being, to know and ſerve God the Author of it; but this he cannot do, unleſs God manifeſt himſelf unto him: And ſince this Man grants, *That God is Light, and in ſome Sort in Man,* to what better Purpoſe, or which Way more properly and beneficially, *Can He be ſaid to be in Man, than as a Light Shining there, to give him the Knowledge of God?* So that He is not only there as the Creator and Supporter of his Being, but as *His Illuminator and Inſtructor to his Well-Being.* The Scriptures already cited ſufficiently prove, *That God is Light,* and *Chriſt is Light,* and, *that All Men are Enlightned by Him:* And to be ſure it muſt be with His own Light. Now, tho' with a Fair Adverſary, one might ſay, with-

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To be ſure we have no ſuch Meaning in that Way of Speaking, as ſome Adverſaries ſtrain our Words to, as if God and Chriſt were Comprehenſible in, and by Man, to render us Abſurd and Blaſphemous. But we rather chuſe to ſay, that God, or Chriſt, who is Light, hath *lighted Man,* and by the Light of Chriſt in Man, Man comes to know God and Chriſt: And that the Light in Man, is the *Light of God, or of Chriſt,* and not that God, or Chriſt, is the Light in Man. The Light in a Room at Noon-Day, is the Light of the Sun, but the Sun cannot ſo properly be ſaid to be in the Room, becauſe it's Light is there; for the Glorious, Unapproachable Body of it is elſewhere. I hope this will not paſs with the Sober Reader for a *Putid Sophiſm.*

He farther ſays, p. 24. *I may not now adays, therefore, tell* Quakers *their own Religion is falſe, without telling them what is the Truth; leſt I ſhould Tempt them to leave* Quakeriſm *for Impiety and Irreligion, and not for the Service of* Jeſus Chriſt.

Anſwer. We are beholding to him, that he thinks our Religion a Bar to Impiety and Irreligion; and, I wiſh neither had appeared in his oppoſing of it. The Truth he has a Mind to tell us, lyeth in a few Words, upon which he beſtows no leſs than fifteen Pages, *(viz.)* That the Light which God hath given to Man for Salvation, generally ſpeaking, is, beſides Creation and Providence, the Writings of the Inſpired Men of the Old and New Teſtament, which we call the *Scriptures of Truth;* no Light, Spirit or Grace, commonly or ordinarily opening and aſſiſting our Underſtandings in the reading of them, but that the Light which is in Men, is the Effects of the Perceptive Faculties of our Minds, that is, our Thoughts, as he alſo tells us, *pag.* 9. So that what we Read and Hear with our outward Eyes and Ears, is thereby reported to our Mind or Judgment, whoſe Concluſion thereupon is this Man's Light Within. But, methinks, before he had been ſo poſitive and Voluminous in his own Notion, (where he'll find very few Abettors, I believe) he ſhould have been ſo fair as to have conſider'd what I have ſaid in my *Key, p.* 1, 2. That ſeems to me to have more materially referred to another Light Within, than he has yet brought himſelf to. I will give the Paſſage at large as it lyeth, that it may ſpeak for it ſelf. "*The* Quaker's *Belief and Aſſertion is,* That Chriſt, who is the Word, that was with God, and was God (John 1. 4, 9. and is ſo for ever) hath enlightned every Man that cometh into the World, with his *own* Light; *as He is that True Light, or ſuch a Light, as there is no other to be compared to him: Which is the Meaning of the Emphaſis* True *in the Text. And that ſuch as follow the Reproofs, Convictions and Leadings of that Light, with which he enlightens the Underſtandings and Conſciences of Men,* ſhall not walk in Darkneſs: *That is, in Evil and Ignorance of God;* but ſhall have the Light of Life: *That is, be in an Holy and Living State or Condition towards God:* A State of Acceptance and Salvation, which is from *Sin* as well as from *Wrath;* (See *Iſa.* 49. 6. *John* 1. 4. 9. c. 3. 21. c. 5. 40. c. 8. 12. c. 10. 10.) *And for which End Chriſt was given of God. So that they aſſert the* Light of Chriſt, *to be ſufficient to Save; that is, to Convince of Sin, lead out of it, and quicken the Soul in the Ways of Holineſs: And not a* Natural Light, *otherwiſe than as* All Men, *born into the World, have a Meaſure of Chriſt's Light, and ſo it may, in a Senſe, be ſaid to be* Natural to all Men, *becauſe all Men have it. For this Light is* ſomething elſe *than the bare Underſtanding Man hath as a Rational Creature: For as ſuch, Man cannot be a Light to himſelf; but has only a Capacity of ſeeing, by Means of the* Light with which Chriſt, the Word, enlightneth him. *For we can no more be a* Mental *or* Intellectual Light *to our ſelves, than we are an* External and Corporeal Light to our ſelves: *But as the* Sun *in the Firmament is the Light of our Bodies, ſo the* Light *of the Divine Word, is the* Sun *of our Souls; the* Glorious Luminary of the Intellectual World; *and they that walk in it, will, by it, be led to Bleſſedneſs,* Rev. 21. 24." Of all which, he takes this imperfect Notice, *The Concurrence of many Cauſes being requiſite to produce Faith, the* Quakers *confound theſe Inſpirations with the Light, and attribute the Efficiency of one Cauſe to another, which muſt needs Pervert all Sound Judgment of Things, and make them ſpeak Inconſiſtences: As when* W. P. ſays, *Man cannot be a Light to himſelf, as if the Denial of the Divinity of the Light Within, implied any ſuch Thing;* and Man has only a Capacity to ſee, *as if the Defect was in God's Works in Nature, and in the Scripture, and not in Man's ſeeing Faculty. Now ſuch Expreſſions ſhew his Apprehenſions are much Perverted about theſe Things.*

Anſw. But this ſhews my Opponent to be either ſhallow, or worſe. I would be ſo Charitable as to think he miſtakes me, and in the Concluſion abuſeth himſelf. For why do the *Quakers* confound thoſe Inſpirations with the Light? We never limited all Divine Inſpirations and Operations to the Light, meerly as it is Light, as Phyſically, and by his Natural Philoſophy he ſeems to explain it. We ever meant a Principle in Man, that is not of Man, that is variouſly denominated by it's various Operations: *Light* from Deſcerning and Diſtinction: *Spirit* from Life and Power: *Word*, as it ſpeaks forth God's Mind to Man: *Truth*, in the Inward Parts, as it deals truly with Man, and would redeem him from lying Vanities: And *Grace*, as it is God's Gift, and not Man's Underſtanding, or Man's Merit. I ſhall not therefore quarrel with his Natural Philoſophy, p. 37, when he ſays, *The Sun Generates all Life, and it's Faculties in Bodies*, but not by it's Light; for we never ſaid it did, with Reference to the Light Within: Elſe all Men would have Divine Life as well as Light, which was never our Aſſertion, nor a Juſt Concluſion from that which is, it being Scripture, *viz. John* 1. 4. *In Him, the Word, is Life, and that Life the Light of Men*, not the Life of Men, but as they obey it: According to that clear and full Expreſſion of our Bleſſed Lord, *John* 8. 12. *I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but ſhall have the Light of Life*; that is, Life as well as Light. They that read him, will ſee who keeps neareſt to the Text, and who walks cloſeſt to the Rule and Form of Sound Words; which we hope neither he, nor any of his Abettors, ſhall ever be able to draw or drive us from.

For the Uſe he makes of thoſe Words of mine: *And Man has only a Capacity to ſee* (viz.) *As if the Defect was in God's Works in Nature and in the Scriptures, and not in Man's ſeeing Faculties*; he utterly miſtakes me: I will not ſay wilfully; but upon that he makes a great Pother, and depends the Strength of his Concluſion: For I ſpeak of Man in his Creation, and he of Man in his Fall. The Concluſion cannot be Right that is drawn from wrong Premiſes, and I hope he, when he thinks again, will think ſo too; and that his Pains, p. 36, 37. might have been ſpared. For I hope he will not think there was any Defect in Paradiſe, as there muſt have been, if Man had been defective in his Seeing Faculty; for even there he was but Man, and, as ſuch, he could not be his own Light; which is plain, in that when he Erred, he Erred from ſomething elſe than himſelf, himſelf Erring; Therefore that ſomething elſe muſt be the Divine Light he Erred from; in which if he had kept, the Subtil Inſinuations of the Serpent had never prevailed.

Man then had only the Capacity of ſeeing all Divine Objects; as Truth, Wiſdom, Goodneſs, Mercy, Juſtice, Power, *&c.* which were only diſcernible by the Inſhinings of this Divine Light of the Word of God. And ſince he alludes ſo ſtrictly in his Inſtances from the Creation and Natural Philoſophy, I hope he will allow me to ſay, That as the Eye of Man, though never ſo capable of ſeeing, cannot ſee any Object before it, in the Dark, unleſs an outward Light give it the Sight thereof; ſo no Man's Soul can ſee Divine Objects, though it's Eye, or Seeing Faculty were ever ſo capable, unleſs the Divine Light ſhined in it, to give unto it the Knowledge of the Glory of God therein. And I have not only my own Experience, but that of *Good Men* in all Ages of the World, according to the Degree of the Manifeſtation of the Divine Light, wherein they agree, and cannot err: Humility, Obedience, Love, Patience, Meekneſs, Purity, Charity, *&c.* are ſenſibly wrought in Men by this Divine Principle. Senſibly I ſay, for all his *Inſenſible Dogmas, pag.* 37, 38, 39. as that Man is not ſenſible of the Divine Agency or Inſpiration of the Almighty. For we know *(ſays he)* by Reaſoning, but not by Senſe or Conſcience: Abuſing that Scripture to countenance his inſenſible Aſſertion, *The Wind bloweth where it liſteth, and we hear the Sound thereof, but know not whence it comes, nor whither it goes*; which is not ſpoken of the Regenerate Man's not knowing how he is Regenerated, but that other Men know it not with all their Wiſdom and Knowledge, that are not Spiritually illuminated and experienced in the ſame Work: Anſwerable to that Place in the *Revelations of John, That he that overcomes, ſhall have a White Stone, and a New Name, that none ſhall know but he that has it*, that is, *but ſuch Conquerors*: For they that are overcome of the World, can never taſte or judge of the Rewards of thoſe that do overcome it.

And very ſorry I am for this *Oppoſer*, that he allows Man no Spiritual Senſes, or that which anſwers to our Outward Senſes; and if he does, ſurely they are to See, Hear, Smell, Taſte and Feel ſomething elſe than himſelf. How groſs then is

1695. his Poſition, *p.* 37. *But this I may ſay, that neither is the Illuminating, or Renewing, or Regenerating, or any other Divine Inſpiration, immediately perceptible to any Senſe, inward or outward, in Human Nature; and if ſo, 'tis certain none of theſe can be a Light within us.* But why it is not ſo, he has not told us, he cannot tell us, nor any Man elſe. To all which I ſhall oppoſe a few Scriptures, and then attend his Abuſe of (thoſe I cited in my Key, and) me, for the Application of them.

That there is another Light and Spirit that attend Men, than the *Effects of the Perceptive Faculties of their own Minds, as this Man calls it*, I urge that Paſſage in *Geneſis*, 6. 3 *My Spirit ſhall not always ſtrive with Men.* A plain Proof that God ſtrove with the Old World by his Holy Spirit, which could not be if they had it not, or were unſenſible of any ſuch Thing, *Nehemiah* 9. 20. It is ſaid, That God *gave them his good Spirit, but they rebelled againſt it*, therefore they had it. *David* prays that God *would not take his Holy Spirit from him*, which ſhews it was with him, and that not as a Prophet, but ordinarily ſpeaking; for his Tranſgreſſion was too heinous for that Dignity without a Courſe of Repentance, and a Reſtoration to his former State, which in the ſame Pſalm he prays for: But 'tis evident, as bad as he was, he had yet the Holy Spirit in that Senſe, in which we aſſert a *Meaſure of it to be given to all to profit with*, as the Apoſtle ſpeaks, 1 *Cor.* 12. 7. Elſe he could not have ſaid, *And take not thy Holy Spirit from me*; as much as to ſay, for if thou doſt utterly deprive me of it, I ſhall grow Dark, Hard and Impenitent, and be undone for ever.

The Lord, by the Prophet *Iſaiah*, proves, That his Spirit ſhould ſucceſſively attend his People; Theſe are his Words. *And for me, this is my Covenant with them, ſaith the Lord, my Spirit that is upon thee,* (Chriſt) *and my Words which I have put in thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from henceforth and for ever,* Ch. 59. 21. And, I pray, who are Chriſt's Seed, and Off-ſpring, but true Chriſtians? and, as ſuch, they are intituled to this Promiſe, and therefore have the Spirit of God, and the freſh and living Revelation of it, whoſe Words are Spirit and Life.

Thus the Prophet, *Chap.* 44. 3. *I will pour Water upon him that is Thirſty, and Floods upon the dry Ground:* I will pour my Spirit upon thy Seed, *and my Bleſſing upon thine Off-ſpring.* A moſt ample and cloſe Proof to my Point, That God gives his Spirit to Men, and that there is ſomething more than the Light of Reading and Hearing of Men and Books, or the *Perceptive Faculty of the Mind, to inſtruct Men.* And that, not only in extraordinary Caſes, and on ſingular and eminent Occaſions, which our Opponent allows, as to *Moſes*, the *Prophets* and *Apoſtles*, but ordinarily, commonly, ſucceſſively: For to that the Text plainly reaches.

The Prophet *Joel* is yet more comprehenſive, ch. 2. 28. *And it ſhall come to paſs afterwards, that I will pour out my Spirit upon all Fleſh*; Young and Old, Hand-Maids and Servants: No Age, no Sex, no Degree ſhall be exempted. The Apoſtle *Peter* apply'd this very Text to the Dawning of the Primitive Chriſtian Days, as then begun to be accompliſhed, *Acts* 2. 17. Not that that which befel the Apoſtles and Diſciples of Jeſus in that Time, was the compleat Anſwering of that Prophecy, for that was not *all Fleſh*. Beſides, the very ſame Apoſtle, in the ſame Sermon, Ver. 39, tells his Auditors, that were made up of no leſs than *Fourteen* ſeveral Nations, *That the Promiſe was to them and to their Children, and to all that were afar off, whom the Lord ſhould call*; So that the Gifts of the Spirit were the Fulfilling of the Goſpel-Promiſe, and conſequently the Great Goſpel-Privilege and Qualification.

The Apoſtle *Paul* tells us, *Rom.* 8, That there is an abſolute Neceſſity that People ſhould have the Spirit of God *dwelling in them*, and that they ſhould be *led* and *conducted* by it, or they cannot be the Children of God. Ver. 1, *There is no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh but after the Spirit.* Here it is the Chriſtian Rule.

Again, Ver. 12. *But if the Spirit of him that raiſed Jeſus from the Dead,* DWELL IN YOU, *he that raiſed up Chriſt from the Dead, ſhall alſo quicken your Mortal Bodies, by his Spirit,* that dwelleth in you: So that the Indwelling of the Spirit did quicken and comfort the Ancient Chriſtians, and was Apoſtolical Doctrine.

Again, Ver. 14, 15, 16. *For as many as are led by the Spirit of God, they are the Sons of God*; which they cannot be if they have it not: *For ye have not received*

ceived the Spirit of Bondage again to Fear, but the Spirit of Adoption, whereby we cry Abba Father. The Spirit it ſelf beareth Witneſs with our Spirit, that we are the Children of God; ſo that it is plain they had the Spirit. And I wonder what Witneſs Chriſtians muſt have now, that they are the Children of God, if not the ſame Spirit, ſince if this Adverſary ſay true, there is no ſuch Gift common to Chriſtians now, but only the *Notices God has given to all, of his Thoughts and Mind, by Creation and Scripture.* But, alas! too apparent it is that this Man knows little of the Working of God's Spirit, that ſo unſpiritually ſpeaks of it. Did not our bleſſed Lord ſay, *John* 3. 5, That unleſs Man be born of the Spirit, he could not enter into the Kingdom of God. Was this only for the Primitive Times? Then Men ever ſince have not been ſaveable, for they have wanted the Means of Salvation, to wit, *REGENERATION.* And if Regeneration be neceſſary to all, how can a Man be rationally ſaid to be born of the Spirit, and not to have the Spirit he is born of; or be (as *Peter* phraſeth it) a *Partaker of the* DIVINE *Nature,* 2 Pet. 1. 4. But more than this, Chriſt told his Diſciples, That the *Spirit of Truth* he would ſend them, though it ſhould be a Comforter to them that believed in him, and followed him, yet it ſhould *Reprove* the World of Sin; which could not be, if the World had not ſuch a Meaſure of the Spirit, as to reprove them in their Evil-doing. And indeed all that will be ſerious and reflect, muſt confeſs, from Experience, they have enough of it to reprove them for that which is Evil, and to bear a true and faithful Witneſs againſt every Evil Way.

Memorable is that Second Chapter of the Apoſtle, in his firſt Epiſtle to the *Corinthians*, a worldly-wiſe People, whoſe Faculties were as perceptive as our Opponent's, I doubt not, concerning the Office, Efficacy and Neceſſity of the Holy Spirit, to know God and our Duty to Him, in order to Salvation.

And what has been ſaid of the Holy Spirit, may be ſaid of the Divine Light: As one of the earlieſt Books in Scripture tells us: *Job* 24. 13. *They are of thoſe,* ſays *Job*, ſpeaking of the Wicked, *that rebel againſt the Light.* Then they had it: And if They had it, all had it: For to be ſure the Righteous were not without it.

Again, *The Spirit of Man is the Candle of the Lord,* Prov. 20. 27, but it muſt be lighted by that Light we ſpeak of, or it is a dark Candle. Now God lights the Candle of the Wicked, much more is he the Light of the Candle of the Righteous.

Again, he ſays, *How often is the Candle of the Wicked put out:* Job 21. 17. Prov. 13. 9. Which ſhews it is often lighted; and if *They* have the Light, the Righteous, to be ſure, are not without it: For, *The Way of the Juſt is a ſhining Light, which ſhines more and more to the perfect Day.* Obedience to Light received, encreaſes Light. Now, if the Way of the Juſt be a ſhining Light, to be ſure the Light is Saving, or is the Way to Salvation: And ſo the beloved Diſciple has it, *Revel.* 21. The Nations of them that are ſaved ſhall walk in the Light.

David ſays alſo, in Proof of our Point, *The Lord is my Light and my Salvation,* Pſal. 27. 1. Then he had an higher and clearer Light than his own perceptive Faculties.

Again, *Thy Word is a Light to my Feet, and a Lanthorn to my Paths,* Pſal. 119. 105. Which was an Inward and Spiritual Word, for it was ſuch an one as he could *find* in his Heart, according to *Moſes*, *Deut.* 3. and the Apoſtle, *Rom.* 10.

David alſo, *Pſal.* 42, prayed, that the Lord would *ſend forth his Light and his Truth,* which were the ſame Thing, *that it might lead and bring People to his Holy Hill and Tabernacle.* This was more than Man, or what was of Man's Conſtitution or Compoſition: More than the Perceptive Faculties of the Mind.

Moreover, God declared by the Prophet *Iſaiah*, That he had given Chriſt *for a Light to lighten the Gentiles*; which was more than Man's Wit or Underſtanding, to be ſure. And tho' Chriſt was a Light in his *Doctrine*, *Miracles* and *Example*, yet he was and is a Light within alſo, to enlighten the Mind, as *John* 1. 4. 9. with many more, before obſerved. And this Light and Spirit are of the ſame Principle, or the ſame Principle that is both Spirit and Light, tho' it may be, ſtrictly ſpeaking, not both in one and the ſame Act or Operation, as has been already noted. Nevertheleſs, the Scripture makes them to have one Operation, comparing *John* 16. 7. with *Eph.* 5. 13. For the firſt makes it the Office of the Spirit to *convince the World of Sin*, and the latter Place tells us, That whatever is reproved is made manifeſt by the Light: And the Apoſtle gives this for the Reaſon, *becauſe,*

1695. *becauſe*, ſays he, *whatever makes manifeſt is Light:* An Aſſertion that can never be denied. And as true it is that it muſt be a Divine Light, that reveals Divine Truths. And becauſe it is neceſſary that all ſhould know them for their Salvation, ſince God would have all come to the Knowledge of the Truth, and be ſaved, the Conſequence muſt be good, that all have this Divine Light, more or leſs; for Salvation, tho' all don't obey it.

I might proceed to enumerate Scriptures through the *Prophets*, *Evangeliſts* and *Epiſtles*; but I think what I have ſaid is a double Portion: And therefore I recommend it to the candid Reader's ſerious Peruſal and Obſervation; and I doubt not but he will diſcern the Verity and Charity of our Principles, and the unjuſt Exceptions of our Opponent to them.

I come next to conſider his Cavils againſt our Citations of Scripture, and indeed againſt the Scripture it ſelf, which will not be hard to evince.

Page 41. He is angry, becauſe I ſay that Chriſt has enlightned Men with his *own* Light; calls this very hard Names, and ſays, 'tis the Quakers *Apocrypha:* But we abide by it; and are taught ſo to do by the Scriptures, that he would have the World believe we deny, and make Apocryphal. *John* 1. 4. *In him* (Chriſt) *was Life, and the Life the Light of Men.* Now if this be not Man's Light, and if this Light, which is the Life of the Word, be not the Light of the Word, let me be blamed: If it be, how prepoſterous muſt this Man be to uſe me ſo harſhly for a Truth ſo plain as well as important?

The next Scripture is that in *Prov.* 20. 27. *The Spirit of Man is the Candle of the Lord*, *ſearching all the inward Parts of the Belly: That is*, ſays he, *the Spirit of Man*, *which God hath made*, *hath in it's Nature a Conſciouſneſs of all his Thoughts*, *Purpoſes and Counſels within him.* But this Word Conſciouſneſs ſuppoſes a Knowledge, together with ſomething elſe, that gives us that Knowledge: It is the very Import of the Words: And what is that, but that Divine Light which gives Light to the Candle: For a Candle cannot light it ſelf, and by the Repetition of Sin, is ſaid to be often blown out. For tho' it cannot blow that Light out, it blows out it's Enlightnings. Thus Sin quenches the Spirit; that is, the Enlivenings and Quicknings of it, for the Spirit it ſelf cannot be quenched. Now this Note of his is ſo far from overthrowing our Uſe of this Scripture, that it eſtabliſhes it, and defeats him of the End he propoſed in oppoſing us.

Thus he abuſes us and that Paſſage of our Saviour Chriſt, *If the Light that is in you be Darkneſs*, *how great is that Darkneſs?* As if Chriſt meant any Light but that of Man's Miſtake and Preſumption, or that we could aſſert God to be that Light in us, which Chriſt ſaid might be Darkneſs: For this Man ſays, If the Light in us here mentioned was the Light that is good, the Suppoſal that it might poſſibly be Darkneſs, would be a blaſphemous Suppoſition. He is to be pity'd as well as reproved, that can rave after this Manner.

The Uſe I make of that Scripture, 2 *Cor.* 4. 6. *God*, *that commanded the Light to ſhine out of Darkneſs*, *hath ſhined in our Hearts*, *to give the Light of the Knowledge of the Glory of God*, *in the Face of Jeſus Chriſt*, was thus: That God had lighted the Hearts of Men, by breaking through the Darkneſs there, with his Divine Light. This Author, *p.* 43. limits this Light to the Apoſtles and Fellow-Labourers; and all the reſt are to ſee with their Eyes, and without that Divine Light in themſelves: In fine, to be concluded by their Authority, and not their own Conviction; for what he ſays centers there. Whereas the Apoſtle's Miſſion and Buſineſs, was *to turn People from the Darkneſs (that was in themſelves) to the Light* that had ſhined there uncomprehended: Alſo to be made manifeſt in their *Preaching* to the *Conſciences* of People; which could not be in Divine Truths without a *Divine Light.* I muſt leave this Way of our *Opponent's* treating of *Scripture* to my *Reader's Conſideration.*

Page 45 *to* 57. His next Abuſe is, that of *John* 1. 9. about which he beſtows Room for Reaſon, being no leſs than twelve Pages. He that can make more of them than theſe Three following Heads, has a better Underſtanding than mine.

1. That the Life that is come by Chriſt is, that we ſhall *out-live the Grave*; not that the Soul is made Spiritually alive to God, while in this World, by Divine Quicknings, to the Uſe of her Spiritual Senſations, that Sin had taken away, by bringing her under a Spiritual Lethargy or Death: Which, how agreeable it is to that Saying of Chriſt, *John* 8. 12. *That they that follow him ſhould have the Light of Life*; and, *John* 6. *unleſs you eat my Fleſh and drink my Blood*, *you have no Life in you:* (Which implies an Inward and Living State of the Mind towards

God on this Side the Grave) I muſt alſo leave with my Conſiderate *Reader*, that has any Reliſh or Taſte of Divine Things.

2 The ſecond Thing he objects upon our Uſe of this Scripture, (*John* 1. 9.) is our making *Coming into the World* to refer to *Man*, and not to *Chriſt*; which, ſays he, is firſt *a Redundancy of Speech*, and next *dangerous*; *for it is as if a Man came from another World into this.* Now I would have this *Critick* know, if he can be ignorant of it, That divers Learned *Proteſtant Commentators* have taken that Way, as have ſome of the *Fathers*, and all the *Tranſlators* that I can compaſs, be it into the *Latin Verſions*, or our Vulgar *European* Tongues; as my Reader may pleaſe to ſee at large, in a Book of mine, called, *The Spirit of Truth Vindicated*, from *p.* 52 *to p.* 62. ſo that he muſt allow we are in good Company, if miſtaken; ſince ſo many *Criticks* and *Commentators* are with us; as Singular and Erroneous as he is pleaſed to repreſent us. But where is the *Redundancy?* Why, it is, that *every Man* would have ſerved without the Words *coming into the World*, which follow them. No Wonder he is ſo Churliſh to our *Writings*, that affords the *Holy Scripture* no more Reſpect. If he will read ſeveral Chapters of that belov'd *Diſciple's Writings*, and, indeed of many other of the Holy Penmen's, he may, if he pleaſe, make the like Exceptions. Thus that Saying of *Job*, uſed in the *Liturgy*, in the Office for the Dead, *Man that is born of a Woman, &c.* for, according to this *Critick's Learning*, *Man* had been enough, and the Addition, *That is born of a Woman*, dangerous; for that it implies there are Men that are not born of Women: Which I think would not mightily recommend his Skill or Judgment, as his Exception cannot juſtly impeach the Propriety of the Holy Scriptures. And if this Adverſary did believe that Chriſt made Man, he would believe he *Enlightens* him, as well as made him; and that the firſt Ten Verſes of that Chapter refer to his *Divinity*: What he was in himſelf, and what he was and is to Man, as the *Word-God*, by whom the whole World was made, and Man, in an excellent Manner, *Enlightned*, and this before any Mention is made of his Taking Fleſh, or coming of the Seed of *Abraham*.

3. But he would have *Lighteth* limited to *Chriſt's Coming in the Fleſh*, and that all were enlightned then by him: Now, I will not ſay, he was not a glorious *Light* in his *Miniſtry* and *Miracles*, in his *Life* and *Sufferings*; for if his *Diſciples* were by him called the *Lights of the World*, doubtleſs it may be better ſaid of him, their Lord and Original, *That he was the Light of the World.* But this hinders not that he ſhould be the *Light* of the World, in a more proper and immediate Manner, by his ſhining in the Underſtandings of Men, and giving them thereby the Knowledge of their Duty to God, and one to another. I muſt refer him to what I have ſaid in my former Book, upon this Head alſo; in Anſwer to one that deny'd the Pre-exiſtence of Chriſt, or that he had a Being before he was born of the *Virgin Mary*; in whoſe Steps this Man ſeems to tread. If he will read from *Page* 62 *to* 86, and the Reaſons and numerous Authorities, theſe may perhaps perſwade him that the 9th Verſe of the firſt of *John*, wholly relates to the *Word* before he took Fleſh, and as he is the immediate Enlightner of the Souls of Men. *In him was Life, and the Life the Light of Men*, Verſe 4. This was neither Sun, Moon, nor Stars; nor yet the Effect of the *Perceptive Faculties* of our Souls, nor yet any *Outward* and *Miniſterial Light* whatever; of all which I leave the ſober Reader to judge.

Page 52, 53. As for the groſs Abſurdity that he would run us into, of being *Be-Godded* and *Be-Chriſted*, according to our Principle, he has ſhewn ſufficiently he does not underſtand it, and therefore no Matter for his wild Conſequences, by which he would diſgrace it: But if by being Be-Chriſted, we are to underſtand *Divine Kindred* and *Memberſhip*, through *true Chriſtening*, which is the *Anoynting*, 1 *John* 2. 20, 27. we ſhall not ſhrink from the Word, becauſe of his Out-cries at us for it. I have already declared what we intend by being Enlightned, and that our Principle is not capable of any of the wild Inferences, this Man, through great Ignorance or Malice, charges upon it. But before I leave this Head, I muſt obſerve one *Diſtinction* of his, *Page* 54, 55, 56. That to himſelf, doubtleſs, looks very apt and determining, *viz. That we are not enlightned by what God is, but what God does.* This is upon my ſaying, *That God enlightens Men with his own Light*; calling me all to Naught for that Phraſe, as Unſcriptural, and of a *meditated Temperament*, to amuſe my Readers with: Rendring the *Light*, which we ſay true *Chriſtians* ought to walk by, to be *no otherwiſe God's own Light, than the Sun and the Rain are his own Sun and Rain*: Not of his Nature, but of his Creation

1695. tion only; that I take to be his Meaning, a little Plainer than he has expreſſed it. To which I reply, in that famous and ſuitable Text of the beloved *Diſciple*, 1 *Joh.* 1. 5, 6, 7. *This then is the Meſſage which we have heard of him, and declare unto you,* That God is Light, *and in him is no Darkneſs at all; if we ſay that we have Fellowſhip with him, and walk in Darkneſs, we lye and do not the Truth: But if* we walk in the Light as he is in the Light, *we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin.* Here I leave him to conſider of this *Light*; whether it be a Created One: Such an One, as is not what God is, but what God does; and ſhall attend his Perverſion of my preſent Uſe, and our Common Senſe of ſeveral Scriptures, cited in Favour of our *Inward Principle*: And then ſhall conclude my *Reply* to his pretended *Anſwer*, to that Part of my *Key*, which relates to the *Light within.*

That I may make the Point plainer to the *Reader*, I ſhall firſt lay down the *Perverſion* mentioned in my *Key*, then our *Principle upon it*, with thoſe *Scriptures*, he takes Occaſion to twiſt and turn from our true Senſe and End in citing them, and of which he is ſo conſcious to himſelf, that to anticipate my Reply, he gives it for me, as I ſhall anon obſerve, and not a great Way from our true Senſe.

Perverſ. *The* Quakers *hold, That the Light within them is* God, Chriſt, and the Holy Spirit; *ſo that every* Quaker *has* whole God, Chriſt and Holy Spirit *in him; which is groſs Blaſphemy.* Key, *p.* 2, 3.

By this my *Reader* will ſee what we except againſt, *viz.* The *Blaſphemy* of making every *Quaker* comprehend whole God and Chriſt, and Holy Spirit in him. Now I muſt deſire him to obſerve what our *Principle* ſays to this Suggeſtion.

Principle. “ This is alſo a Miſtake of their Belief: They never ſaid, That
“ every *Divine Illumination* or *Manifeſtation* of Chriſt, in the Hearts of Men, was
“ *whole God, Chriſt,* or the *Spirit*; whereby to be guilty of that Groſs and Blaſ-
“ phemous Abſurdity, ſome would faſten upon them: But that God, who is
“ *Light*, or the *Word-Chriſt*, who is *Light*, the *Quickning Spirit*, and God over
“ all, bleſſed for ever, hath enlightened Mankind *with a Meaſure of Saving*
“ *Light*: So that the *Illumination* is from *Chriſt*, the *Divine Word*; but not there-
“ fore whole God or Chriſt, in every Man, any more than the *whole Sun or Air is*
“ *in every Houſe or Chamber.* There are no ſuch harſh and unſcriptural Words
“ in their *Writings*: It is only a frightful *Perverſion* of ſome of their *Enemies*, to
“ bring a Scandal upon their Holy Faith. Yet, *in a Senſe*, the Scriptures ſay it,
“ and that is their (the *Quakers*) Senſe, in which they only ſay the ſame Thing.
“ *He that is with you ſhall be in you: I will not leave you Comfortleſs, I will come*
“ *to you: I in them, and they in us: Chriſt in us, the Hope of Glory: Unleſs*
“ *Chriſt be in you, ye are Reprobates. Little Children, of whom I travail in Birth*
“ *again, until Chriſt be formed in you.*

This is my Explanation of our Principle, about the Light, from the *Perverſions* of our Adverſaries: By which the uncandid Dealing of this Man muſt be very obvious; ſince, beſides his Silence, and that he ſeems to ſhut his Eyes to our Explanation and Vindication of what we hold, from what he charges, he doubles the Perverſions, by Changing and Miſgiving the End for which the Scriptures were cited by me: For he makes us to quote them, to prove what we expreſly deny, as a falſe Charge upon us; and carries them, at leaſt beyond, if not againſt the Intent and Reaſon of their Quotations, which he knows deſerves a black Name, ſince they were never quoted to prove *whole God and Chriſt to be in every Man*, or to be ſo in any Man: But that God, Chriſt and the Spirit were in ſome near Manner in the People of God. For the very Perverſion runs it no farther than the People called *Quakers*; that every one of us are ſuggeſted to have whole God, and whole Chriſt, and the Spirit in us: Which is to improve, as I ſaid before, upon the very Perverſion.

Hear him, Pag. 58. *Chriſt ſays not here, that any Man, except his Diſciples, ſhall have him in them; that Chriſt is in none but thoſe that are in him; that he is not in Reprobates, ſo not in every Man; that he was not in the* Galatians; *that they muſt be new Creatures that have him; ſo all againſt* W. P's *Purpoſe.* But what was my Purpoſe, I pray? Hear the *Key* again.

“ Yet, *in a Senſe*, the Scriptures ſay it, and that is their (the Quakers) Senſe,
“ in which they only ſay the ſame Thing. What fair or wiſe Adverſary would have been guilty of ſo ill a Thing, and ſo eaſily to be detected? Is any Thing plainer than, Firſt, That *every Quaker*, and not every Man is in the Perverſion?

Secondly, That I deny, in the Name of that People, any ſuch Blaſphemous Principle, as that every *Quaker has whole God in him*, but much the contrary; explaining our Principle, of which he takes no Notice. Thirdly, That yet we own God, Chriſt and Holy Spirit to be in the People call'd Quakers; but that it is according to a *Senſe*: In what Senſe do I ſay it? Why, the Senſe in which the Scriptures ſay it.

Now, *Reader*, judge thou, and not I, what to call this Man, that with ſo much Falſhood obtrudes upon us, the untrueſt Things and unworthieſt Abuſes, for the Principles of the People call'd *Quakers*. And to ſhew him to himſelf yet more plainly: he has provided me with the means of doing of it, which I toucht upon before, viz. *That the Quakers uſe to ſay, None but Believers have Chriſt in Union, but all others have Chriſt in them.* Which at leaſt gives away the Point: For if Chriſt be in ſome Senſe or other in every Man, yet he is not ſaid by me to be in the foregoing Scriptures, in any but Believers. And he makes too bold with us alſo, in ſaying, in our Name, That Chriſt is in all Men; for we chuſe rather to expreſs our ſelves otherwiſe, as, *That a Manifeſtation of Chriſt is in every Man, or that the Light of Chriſt is within every Man*; and in ſo ſaying, I have, by many plain Scriptures prov'd, That we ſpeak but the Truth, and that which is every Man's Bleſſing: And it were well all would prize it, and live up to it. For that is the *Gift of God* to Men for their Salvation, and the Convictions of it, the Day of their *Viſitation*, and tho' *Tradition*, *Form* and *Formality*, in many Countries, as well as Wickedneſs, having darkned the Underſtandings of People, ſo that they ſeem more Solicitous about their Forms, than zealouſly obedient to this Divine Principle; yet there is none without a Senſe of the Reproofs and Convictions of it, more or leſs at one Time or other: Which cannot be without *Light*, ſince all that is reprov'd is made manifeſt by the Light, *Eph.* 5. 13. But before I cloſe this Subject, I muſt touch upon his Interpretation of ſome of thoſe Texts before cited. p. 58. 59.

He ſays this Paſſage of the Apoſtle's, *Chriſt in us, the Hope of Glory*, is againſt me, *becauſe it was only to Believers that he wrote.* Grant it, yet why may not Chriſt be a Condemner in the Conſciences of the Wicked, as well as the Hope of Glory in Believers? However, it is not againſt me, ſince I cited it only to ſhew the Enjoyment of Believers: And ſince he allows Chriſt to be in Believers, I hope his Light and Spirit are there with him, which is more than the Effects of the perceptive Powers of their Souls, or outward Miniſterial Help in the Buſineſs of Religion; a Thing he has ſo often denyed to any but the Holy *Penmen*, and here and there an extraordinary Perſon, that has had the *Power* of Miracles, to confirm the Truth of their Inſpiration: *For if he has given us his Son, how much more with him ſhall he give us all Things?* So that our Adverſary has herein granted what he has ſo often denyed and oppoſed.

The like in that Paſſage of the Apoſtle to the *Corinthians*, 2 Cor. 13. 15. *Unleſs Chriſt be in you, you are Reprobates. This*, ſays he, *proves, no Reprobates have Chriſt in them; How then is Chriſt in every Man, if he be in none of theſe?* But then ſay I, he is in all but Reprobates by this Man's Conceſſion: And we can ſay no more. For if by Reprobates we are to underſtand a *Judas's* State; a *ſeared* Conſcience; one that has abſolutely *crucified* to himſelf afreſh the Lord of Life and Glory, and has ſinned the Sin againſt the Holy Ghoſt: In ſhort, an *Apoſtate* or an *obſtinate Oppoſer*, and *Perverter* of the right Way of the Lord; then, I ſay, our Principle of Chriſt being in ſome Senſe in every Man (*viz.* as a Light lightning every Man) receives no Diſadvantage from his Objection: For, therefore, *Reprobates* have not Chriſt; becauſe they have finally blown out the Candle, extinguiſh'd Conſcience, and are become dead to all Senſe of Religion; which is becauſe they have outliv'd the Day of God's Love and Mercy to them: They would not be gathered; they would have none of him; they would not have this Man to reign over them. But then *all others*, by this Text, and this Man's arguing from it, have Chriſt in them; and ſo it makes greatly for us, ſince it plainly concludes, That if all that have not Chriſt in them are Reprobates, then thoſe that are not Reprobates have Chriſt in them; but ſuch is every Man that cometh into the World, *therefore every Man that cometh into the World hath Chriſt in him*. For, to be ſure, Men come not *Reprobates* into the World. They have a Day of Grace; God calls; his Spirit ſtrives; his Long-Suffering waiteth, as in the Days of *Noah*, for their Repentance. And this is that which will give the greateſt Weight in the Scale againſt the Rebellious, at the great Judgment, that they had a *Talent*; a *Seed* was ſown, *Grace* did appear, and *all had Light*, but ſuch lov'd Darkneſs rather than Light, because their Deeds were evil. The laſt Scripture he would turn upon us, is that in the *Galatians*;

1695. *ans; My little Children, of whom I travel in Birth again until Chriſt be formed in you:* Upon which he ſays, *The Perſons ſpoken to then, had not Chriſt in them.* Thus does this Man walk in a Circle, and contradict himſelf. One Time all but Reprobates have Chriſt; another while the *Galatians*, tho' not Reprobates, had him not. But when he conſiders that there is a grert Difference between a *Seed*, and an *Ear*, a *Plant* and a *Tree*, he may better underſtand the Apoſtle, and what he now ſays. For the poor Man, after ſo often allowing Chriſt to be in the People of God, ſays. Pag. 59. *But neither in Believers is Chriſt a Light within.* I wonder then what he is there, ſince he is the *Light of the World*, Joh. 1. 4. 9. and that *true Light that lighteth every Man that cometh into the World*; and yet not to be a Light within Man, *tho' he be within Man*, is ſurprizing. I ſhall leave it with my *Reader*, to do our Principle Juſtice; and I hope he will find Reaſon to think I have aſſerted no *Errors*, nor *prevaricated* with my Friends, nor *loſt* my Point, nor acted with *Leger-de-main*, or *Meditated Temperament* to deceive; and that all the *Wards* of my *Key*, after his many *Strainings*, *Wreſtings* and *Forcings*, keep their Places, and anſwer the End for which the *Key* was firſt made (viz.) *To open to every Common Underſtanding, the Difference between the Principles of the People called* Quakers, *and the Perverſions and Miſrepreſentations of their Enemies:* Wiſhing this Adverſary, for all his Scoffs, Scurrility and Abuſe, upon us and our Religion, Repentance to Salvation.

His Exceptions to our Refuſal of Oaths, *And his Arguments for them conſidered.*

PAge 62. *To their* (the Quakers) *Scruple about Oaths I ſhall only hint theſe few Thoughts, becauſe True Speaking is not only a Part of Honeſty, but Religion; therefore not only Honeſty, but Religion is engaged, with it's full Force to ſupport it ſelf: But if a Man engage all his Religion for the Support of a true Speech, he takes an Oath.*

If this be true arguing, then we ſwear as often as we ſay *Yea* and *Nay* in Evidence; ſince we acknowledge we ſtake the Credit of our Religion and Conſcience for the Verity of it; and then methinks there needs no Diſpute in the Matter: For it is certain we do, and that Swearers can do no more: And ſince that is our Principle, it is as binding on us, as Swearing is upon thoſe that give themſelves the Liberty of Swearing, But pray let us hear what follows. *I ſhall not*, (ſays he) *inſiſt upon the Nature of an Oath, but conſider it's Place in the Political State of Chriſt's Kingdom.*

If he will not inſiſt upon the Nature of an Oath, I have no Reaſon to inſiſt upon the Uſe or Diſuſe of it at this Time; ſince here it is an arguing upon an *Individuum Vagum*, a Nothing. He ſhould firſt have aſcertained us, what an Oath is; and when that had been adjuſted and ſetled, then he ſhould have proved ſuch an Oath Lawful, and us unreaſonable for refuſing it upon all Accounts. However, I will both obſerve and anſwer his Notions of it.

Firſt, he ſays, *He cannot underſtand how Swearing can be wholly put down, where People may Swear by Law*, as in *England*. True, unleſs that Law be repealed, that requires it. But it is a great *Bull* to ſay, That they who make a Law can't repeal it. If the Legiſlative Power is pleaſed to make *Yea* and *Nay* have the Force and Acceptance of an Oath, they may have it in any Government, and that is what the People call'd *Quakers* deſire in this, for all of their Communion; and to ſhew him how much he is miſtaken, the higheſt Judicature in *England* ſits upon Honour and not Oaths, viz. *The Houſe of Lords*: So Commiſſioners of *Oyer and Terminer*, that judge Life, are rarely, if ever, upon Oath. So that I have herein anſwered his Queſtion, p. 63. *If an Order againſt all Swearing were not*, Ipſo Jure, *Void.* He carries it higher than any Body ever did, that I have met with. It is with him the great Hinge or Axletree upon which Religion turns; and explodes my Reaſon as Falſe, that I gave for the Riſe of Oaths, *viz.* Want of Faith, either in him that Swears, or in him to whom the Oath is Sworn.

For, ſays he, *God the Father Swears to the Son*, Heb. 7. *where there is infinite Faithfulneſs on both Sides.*

But to this I ſay, That, ſtrictly ſpeaking, God cannot be ſaid to Swear, for he that Swears, Swears by the Greater, *Heb.* 6. 16. So that it is call'd *Swearing*, that it might ſtrike Unbelieving Man with the greater Aſſurance of God's Love to him. And tho' there was Infinite Faithfulneſs between God and Chriſt, yet it referring to Man, it is termed an Oath, to heighten and augment Man's Credit and

Confidence in God, as to the Means of his Salvation, and not that God did properly Swear, or can do ſo.

But he tells us, *That Chriſt anſwered upon Adjuration before a Judge*, which is the way of Swearing in our *Engliſh* Courts.

I cannot allow it, ſince he does not prove that Chriſt Swore in his Anſwer; for all he ſaid was, *Thou haſt ſaid*, Mat. 26. 63. Now that is putting it back to the High Prieſt; as if he had ſaid, What need I anſwer that upon Oath, which thou thy ſelf ſay'ſt? Doſt thou firſt accuſe me, and then query to confirm it? Thou haſt ſaid. But next, if it be ſaid, That it was an Anſwer uſual, and the Propriety or Peculiarity of that Language, ſo to ſpeak, he ſhould have proved it: For as the Words are in the Scripture, there appears no Oath in them: But if it were as he ſays, which I cannot grant, yet it concludes nothing againſt us; for as he was in the State of a Servant, a Jew of the Jews, made and born under the Law, *Gal.* 4. 4. He was to fulfil the Righteouſneſs of it, and ſo might act as a Jew; as he did in the Inſtance of Circumciſion, the Paſſover, *&c.* Yet after his Reſurrection we hear nothing of an Oath, any more in Example than in Doctrine, that, with all other Cuſtoms of the Jews, that in old Time were practis'd, was, as it were, left with the Grave Cloaths behind, and he aſcended, in his Evangelical Righteouſneſs and Glory, Triumphing over Principalities and Powers, and vanquiſhing Hell, Death and the Grave, and brought in a better Hope, Sanctuary and Tabernacle, where *Yea and Nay* ſucceeded and ſuperſeded all Oaths. So that the very Baſis this Man builds upon is unſound, and his Premiſes precarious. How then can he build well, or conclude rightly againſt us? But he ſays, The Angels Swear, which I conceive is more than he knows; for no Body can think by his Writings he is very converſant with good Angels. However, I grant that the Angels have ſworn, but that is no Reaſon to continue Oaths among Men, if Chriſt, the Bleſſed Author of the Chriſtian Religion hath forbid them: For the Angels, as well as Men muſt worſhip him, *Heb.* 1. 6. and therefore Chriſt and not the Angels are to be follow'd by us; but whenever an Angel hath Sworn, it hath been in Condeſcenſion to the Incredulity and Diffidence of Man, and to heighten his Credit of the Mind and Will of God; and is therefore an Inſtance for us, becauſe it refers to a low and imperfect State, propoſed as an Expedient and Remedy againſt Untruth; which is out of the Queſtion, Truth leaving no Room for Swearing, which in it's Nature is but a Terrifying of the Mind into true Speaking; as in ſome Countries, in Default of Evidence, they uſe Racks to extort Confeſſions from the ſuſpected Parties: An Inſtance of which we have near us, in the *Scotch Boots and Thummikins.*

He alledges alſo, *That the Apoſtles Swore*; but he has not mention'd any one of them, nor any Place; However, that I may not leave my *Reader* as much in the Dark as he has done his, I refer him to my Book, entitul'd, *The Spirit of Truth Vindicated*, from page 86, to page 91. where he may ſee how much ſofter Tranſlations may be given of the Apoſtle's Expreſſions, than that of our *Vulgar Verſion.* Nevertheleſs, thoſe extraordinary Ways of Speaking were in extraordinary Caſes, and cannot be a Rule to others, but under the ſame Circumſtances and Authority: And till this Author has given us an Authentick Definition of an Oath, he cannot juſtly call the Apoſtle's Expreſſions, *Oaths, or Proofs of Oaths*; unleſs he will allow that binding any Affirmation, or Negation, *by the Name of the Lord*, is an Oath; but if that were the Caſe, it differs mightily, to uſe the *Name of the Lord* to inforce the Verity of Divine Things, and to make it a Witneſs and Voucher for us in our Low and Temporal Affairs: A Diſtinction as old as ſome of the moſt Eminent Fathers of the Primitive Ages of the Church.

But he adds, *That all Chriſtians take Sacramental Oaths:* Which is not True in Fact; for among the *Proteſtants of the Low Countries*, there is a Great People, *Who in any Caſe will not Swear*, as well as we, and yet we know no other Name, Blood, Power and Spirit by which we can be Saved, than *That of the Lord Jeſus Chriſt.* Again, many of the Followers of *John Wickliff*, would not *Swear in any Caſe*; and divers alſo of our *Engliſh Martyrs refuſed to Swear*, upon the ſame Principle. And if this Man will call to Mind, he may remember, that ſome of the Beſt of the *Ancient Fathers* were of the ſame Judgment; believing it Unlawful for a Chriſtian Man to take an Oath; which in my *Treatiſe of Oaths* may be ſeen at large.

Now, for what he alledges, Why Chriſt's Prohibition, *Mat.* 5. doth not extend to all Oaths, I think it will not be hard to ſhew it is ſlight, and concludes nothing againſt us.

Firſt, He ſays, the Expreſſion whereby the particular Law is ſuppos'd to forbid all Oaths, does frequently, in the Law-Books, ſignifie no more than Falſe Oaths, or Swearing otherwiſe amiſs; as may be ſeen by comparing *Matth.* 5. 34. with *Levit.* 5. 1. *Eccleſ.* 9. 2. *Jer.* 23. 10. *Zach.* 5. 3. *Hoſ.* 4. 2. But this is rather againſt him than for him; ſince if Chriſt only forbids what was not Lawful before, his Righteouſneſs riſes no higher than that of the Law of *Moſes*. But it is plain from the Text, *Mat.* 5. that Chriſt forbids ſuch Swearing as was Lawful before, and therefore more than the Texts before-mention'd expreſs.

Secondly, *Page* 64. He limits Chriſt's Prohibition to thoſe Oaths which had no Sacredneſs in them, but which the *Phariſees* thought they might make and Violate without Impiety. This alſo is a meer Conjecture, for which he offers us no Proof; the contrary being evident, as before; for Chriſt treated of Oaths that were to be perform'd to the Lord, Were they not then Sacred?

But, *Thirdly*, for his Third Particular, it is as unintelligible as his *Gypſie Gibberiſh* in Page 10. and he muſt explain it before it can be anſwerable.

His Fourth Particular is this, *When he divides this Prohibition into it's Parts*, Mat. 5. 35, 36. *He does not divide it as againſt Swearing in all Caſes, but ſets the Bounds of his Diſtribution directly to oppoſe this corrupt Gloſs of the Phariſees; for he doth not ſay*, Ye have heard that it hath been ſaid, *Ye ſhall Swear in Truth, in Righteouſneſs and in Judgment*; But I ſay unto you, *Swear not at all; for ſo far as concern'd Swearing by God, the* Phariſees *Doctrine was Sound:* But what does Chriſt ſay? *Why I ſay unto you, Swear not all; neither by Heaven, nor by Earth, or Jeruſalem, or the Head. Directly contrary to Swearing by the Temple, the Altar, the Heavens, which the* Phariſees *taught to be Lawful to do, and not be bound by ſuch Kind of Oaths*. Which in my Opinion is very Weak and Groſs; for if it be plain, as it is, that Chriſt forbad ſuch Oaths as Men ought not to break, but to perform to the Lord, then it was not ſuch Oaths as the *Phariſees* taught to be Lawful to take, and not be bound by them when they had done. So that he forbids ſuch Oaths, as he ſays, *The Phariſees Doctrine was Sound in*; becauſe it was what they ought not to break, but perform to the Lord: So that Chriſt was ſo far from limiting his Prohibition to the *Phariſees* Oaths, by *Heaven*, *Earth*, *Jeruſalem*, or the *Head*; which this Man ſays they made not Obligatory, that he forbids them, by forbidding thoſe Oaths, that according to the Ancient Doctrine of the *Jewiſh-Law*, Men ought not to break, but perform to the Lord; that as every Major includes it's Minor, ſo Chriſt by his Prohibition of the Uſe of Lawful Oaths, includes the Prohibition of the Practice of Unlawful Oaths.

Page 67. His Fifth Allegation is every Whit as much beſide the Matter as what he ſaid before, *viz. That Chriſt did not condemn Swearing by* Jeruſalem, *the Throne, the Foot-Stool*, &c. *Holily, but as Vainly and Unholily uſed:* Which is to exceed the Bounds of all other Writers; ſo very heartily does this Man love Swearing. But now I muſt tell him, that he has much wreſted the Text, and perverted the plain and obvious Senſe of it, and miſ-repreſented the Mind and Doctrine of the *Lord Jeſus Chriſt*, for it is evident to every conſiderate Reader, that Chriſt in that Chapter was not reproving what was Reproveable under the Law; nor was he exhorting his Auditors and Diſciples to live up to the Righteouſneſs of it, which was the Way of the Prophets, that were under that Diſpenſation; but Chriſt plainly introduces a *New One*; even the Diſpenſation of the Goſpel, the Righteouſneſs of his Kingdom; and that is the Difference between them, as in the Caſe of *Killing*, *Adultery*, &c. As well as of Swearing, *Mat.* 5. 21, 22, 27, 28, 33, 34. *Ye have heard that it was ſaid to them of Old Time, thou ſhalt not Kill; but I ſay unto you, that whoſoever is Angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment; Yea, whoſoever ſhall ſay, Thou Fool, ſhall be in Danger of Hell-Fire. Ye have heard that it was ſaid, by them of Old Time, Thou ſhalt not commit Adultery; but I ſay unto you, That whoſoever looketh upon a Woman to Luſt after her, hath committed Adultery with her already in his Heart.* Again, *Ye have heard that it hath been ſaid of Old Time, Thou ſhalt not Forſwear thy ſelf, but ſhalt perform thy Oaths to the Lord; but I ſay unto you, Swear not all.* Now I would fain know if Chriſt's Prohibition goes no farther than *Moſes*'s; and, if he does not intend by theſe Words, *That the Righteouſneſs of the Goſpel ſhould exceed that of the Law:* The Parallel runs thus: *Thou ſhalt not Kill, thou ſhalt not commit Adultery*, ſays Moſes: *Thou ſhalt not be Angry, thou ſhalt not Luſt*, ſays Chriſt. Now this was no falſe Gloſs of the *Phariſees* in that Time, which Chriſt reprehended or reformed, as this Adverſary would ſuppoſe; but a plain Improvement upon the Righteouſneſs of the Law, *viz. Thou ſhalt not Forſwear thy ſelf, but ſhalt perform to the Lord thine Oaths*, ſays Moſes. *But I ſay unto you, Swear not all*, ſays Chriſt; *neither by Heaven, for it is God's Throne*; *nor by the Earth, for it is His Footſtool*; *neither by* Jeruſalem, *nor thy Head, but let your Communication be Yea, Yea*; *Nay, Nay*; *for whatſoever is more than theſe, cometh of Evil.* Upon which even *Beza* ſays, That by Forſwearing, *We are not to underſtand a Falſe Oath, but that it is Beſt not to Swear at all.* And that what Speech is of an higher Nature than this, is too much, and cometh of Evil; and *Tremellius*, out of *Maimonides*, ſays, *He is the Beſt Man that will upon no Account Swear.* And the Annotation upon this Place, of a Tranſlation, *Anno* 1599, ſays, *Whatever ye Vouch, Vouch it barely*; *and whatſoever ye Deny, Deny it barely, without any more Words*; that is, Let your Affirming and Denying be Simple, and upon the Authority of your own Word and Truth, without going about to bind it by the Authority of a *Greater and Holier Thing*, which is not a Bare and Simple, but a Compounded Speech, and ſo more than *Yea, Yea*; and *Nay, Nay*; and *therefore cometh of Evil.* To which that Paſſage of the Apoſtle *James* aptly refers, *Jam.* 5. 12. *But above all Things my Brethren Swear not, neither by Heaven, nor by Earth, nor by any other Oath*; which is to ſay, *As by nothing elſe, ſo not by God: But let your Yea, be Yea*; *and Nay, Nay*; *Leſt ye fall into Condemnation.*

One would think this Man had hardly ever read the Bible, to make Oaths ſo Eſſential a Part of the *Religion and Kingdom of Chriſt*; when Chriſt Himſelf makes it a Part of the Righteouſneſs of His Kingdom, *Not to Swear at all.* Or is it Candid in him, to limit Chriſt's Prohibition to the then Falſe Gloſſes of the *Phariſees*, when Chriſt looks over their Heads, back to the very *Decalogue*, or *Ten Commandments*, for an Inſtance, to ſhew, *by Compariſon*, how much the Righteouſneſs of his Kingdom excels that of the Law, that came by *Moſes.* I could wiſh there was no Thing but Weakneſs to be charged upon this Man, in this Particular; but his Abilities look too conſiderable elſewhere, for that; as well as his Diſingenuity too frequent; not to conclude it of a *Meditated Temperament* to force the Text, rather than not have his Ends upon us: But with what Succeſs he has managed it, We muſt leave to the *Judicious Reader.*

His APPENDIX *about* Baptism, *and the* Lords-Supper, (*ſo called*) *Conſidered*; *and the* KEY, *with the* People called QUAKERS, Defended; againſt His Exceptions in thoſe Two Particulars.

OF Baptiſm he writes thus: *Baptiſm is a Rite of Admiſſion into the Family of God, making Perſons Citizens of Heaven, and Free of the Kingdom of the* Meſſias. *It conſiſts of an Outward and Viſible Sign, and an Inward Spiritual Grace: Theſe are the Two Parts of the ſame Baptiſm, but not Two Baptiſms.*

One would think that this Man had never read the *Third of Matthew*, or the *Firſt of the Acts.* For in the firſt *John* diſtinguiſhes his Baptiſm from Chriſt's, as plainly as he does his Perſon (*viz.*) *I indeed Baptize you with Water to Repentance: But He that cometh after me, is Mightier than I, whoſe Shoes I am not worthy to bear: He ſhall Baptize you with the Holy Ghoſt, and with Fire:* Which ſhews their Difference in Nature, Excellency and Efficacy. In the laſt Scripture Chriſt himſelf, juſt before His parting with His Diſciples, does very expreſly and emphatically diſtinguiſh betwixt His own Baptiſm, and the Baptiſm of *John: For,* ſays he, *John truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many Days hence.* I ſhall not inſiſt upon the Force of this Place and Context ſo fully, as by and by, yet nothing can well be plainer, than that Chriſt's Words imply Two Baptiſms, *That the Water was John's, and the Holy Ghoſt His*: And that his Intention was to leave that Diſtinction upon the Minds of His People; not only that *John's and His were Two Baptiſms*, but, *That Water was John's, and not His.* And this too after all, is granted by our Oppoſer himſelf, *Page* 89, where he ſays, *Can any Man believe that Jeſus uſed John's Baptiſm, and not His own, in making of Diſciples?* But he adds Page 78, *For neither is the Viſible Part alone, or the Inviſible by it ſelf*; *but both in Union by the Divine Appointment*: But where this Divine Appointment is, he does not tell us. Again, *Page* 87. *John did the Outward Part, and Jeſus the Inward Part the ſame Moment.* But ſurely he is miſtaken, when *John* tells us, *The Baptiſm of the Holy Ghoſt was to come after, not*

1695. *to go along with his*: And Chriſt told His Diſciples, *That it was to come,* (ſo that His and *John*'s went not together) *and bid them ſtay at* Jeruſalem *till they received it,* viz. *The Promiſe of the Father, which was the Pouring forth of the Holy Ghoſt*; as the *Firſt Chapter of the Acts* informs us: And that was nigh Three Years after they had been Baptized, and Baptized others with Water: So that both did not go together, as this Man Dreams.

But he proceeds, *Page* 80. *For* John *admitted Men into the Faith of the* Meſſias; *that is, into the State of Subjects, owing, and acknowledging Allegiance to Chriſt. And Chriſt owns this Grant and Admiſſion Valid in His Kingdom, and that they were Legally Inſtated in the Rights of His Kingdom, whom* John *Baptized: This being done by a Publick Authorized Herald of His Kingdom.*

But it's ſtrange that *John* had the Power to admit Men into the Faith of Him, when at firſt he ſent his Diſciples to Him, *To know if He were the* Meſſiah, *or they were to look for another.* This is to give *John* the *Keys of David,* and to make Regeneration an Abſolute and Neceſſary Adjunct, or Concomitant of his Water-Baptiſm. But thoſe Baptized by *John*'s Baptiſm, were ſo far from being admitted into the State of Subjects, and enjoying the Rights of Chriſt's Kingdom, that in *Acts* 18. *Apollos* is ſaid *to know only* John's *Baptiſm.* And Chap. 19. Certain Diſciples to *John*'s *Baptiſm,* declared to *Paul, they had not ſo much as heard if there were any ſuch Thing as the Holy Ghoſt*: So that when *Paul* aſkt them, *To what then were you Baptized,* they anſwered, *To* John's *Baptiſm,* by Way of Diſtinction from Chriſt's. And the Apoſtle's Queſtion led them to that Anſwer, being founded upon a Diſtinction between the Baptiſm of *John,* and that of *Chriſt.* And laſtly, I muſt take Leave to wonder how he can think to word upon us ſo great an Untruth: *As that of Chriſt's owning an Admiſſion into His Kingdom by* John's *Baptiſm, and that ſuch are Legally Inſtated in the Rights thereof,* becauſe they were Baptized of *John,* when Chriſt himſelf ſays, *That the Leaſt in the Kingdom of* God, *is Greater than John*; which implies, that *John* himſelf was not of that Kingdom: And becauſe that cannot be underſtood of the Perſon, or Soul of *John,* for ſo he was certainly a Glorious Subject of it, it muſt refer to his Adminiſtration, which, He himſelf tells us, *Alſo muſt Decreaſe, and Chriſt's Increaſe.* Beſides, Chriſt told *Nicodemus, That unleſs a Man be Born again, he cannot ſee the Kingdom of God*: How then is he a Subject, and Inveſted in the Rights of that Kingdom? Again, *Did* John's *Baptiſm Regenerate?* If it did, *What Need of Fire and Holy Ghoſt,* that *John* ſaid was to come after? What Need of any Thing after *John*'s, if it was ſo effectual, Or was he always attended with ſuch a Power as is affirmed? Where now is our Adverſary's haughty Aſſertion, *That* John's *Diſciples, as ſuch, were the Subjects of Chriſt's Kingdom, and Legally Inveſted in the Rights thereof,* when it is plain, that the Leaſt of that Kingdom is Greater than their very *Baptizer,* the *Great Herald of the Kingdom?* But that Expreſſion it ſelf gives away the Cauſe, being well conſidered; *For the Forerunner ends in Him He Foreruns*; *and the Herald in the Preſence of the King.* He has forgot ſure, who it was that ſaid, or that it was ever ſaid, *The Prophets laſted till John,* and he ended them, but he did not *begin* the Chriſtian Diſpenſation; that was Chriſt's Work. *John*'s *Baptiſm* left Men in that Old World of *Jewiſh Rites,* where it found them; but 'tis Chriſt's that makes all Things New; *New Heavens, New Earth,* and *New Creatures, to Inherit them.*

But ſays this Author, *Chriſt declares, That being Baptized with Water, was a Part of Righteouſneſs*; Which it could not be, unleſs there was a Law of the Kingdom for it. As if it might not be Righteouſneſs without ſuch a Law: For with his Favour, *There is as much to be ſaid for Chriſt's Circumciſion, and Eating the Paſchal Lamb,* &c. Since that was to *fulfil* all Righteouſneſs too; and yet there was no Law of the Kingdom of Chriſt for them, unleſs this be one, *That Chriſt was to fulfil the Righteouſneſs of the Law,* which He did in General, to introduce the Kingdom of God. For *Chriſt's fulfilling of the Law and the Prophets,* of which *John* was the *Laſt,* made Way for the Kingdom to come, *which was not of this World,* nor are it's Rights, by Conſequence; but of it's own Nature. That Chriſt did fulfil all Righteouſneſs, in condeſcending and conforming to divers Rites, is ſo far from Ratifying, or Confirming the Practice of them, as this Man ſuggeſts, that it Diſcharges and Aboliſhes them. This appears very plain, in that Chriſt's performing of the Rites of the Law, was in Order to end them, *being made under the Law for that very Purpoſe.* So that *His* being Baptized by *John,* does not Eſtabliſh, or any more Confirm that Baptiſm, than His being Circumciſed after *Moſes* does perpetuate Circumciſion. On the contrary, it rather ends *John's* Baptiſm. *Moſes* and the *Prophets* were 'till *John*, and *John* was till Chriſt; both had their Times, and both their Periods in Him.

I am not He, ſays *John*; but *John*'s Baptiſm *is It*, ſays this Opponent, which is to put *John*'s Baptiſm in the *Room of Chriſt*'s; and *John*'s Miniſtry, tho' not his Perſon, in Lieu of Chriſt's. Now *Moſes* and the *Prophets* were as the *Stars of the Night*; *John*, as the *Morning Star*, the Forerunner of the Day. He roſe laſt, but Shined moſt: But tho' the Morning-Star be the moſt Burning and Shining of all the Cœleſtial Lights, and next to the Riſing of the Sun himſelf, yet his Time is ſhorteſt, his Light is ſoon ſwallowed up of the Sun.

Page 81. But this Man tells us, *That Chriſt gave Commiſſion to His Diſciples to Baptize with Water*, Mat. 28. 19. *And that they did underſtand it ſo by their Practice.* But is it practicable, or poſſible, that any Scripture can reaſonably be ſaid to declare an Inſtitution, or be the Commiſſion of any Thing which it does not expreſs? Now in that Text there is not a Word of Water, How then is Water-Baptiſm Inſtituted by it? I cannot help wondring, and this Man muſt allow it me, that the only Text to prove the Commiſſion of ſo Celebrated a Practice in our Times, ſhould not declare a Word of it. But I ſhall next ſhew, notwithſtanding he produces following Practice, to prove Chriſt meant, and his Diſciples underſtood it ſo, that the Text means it no more than it expreſſes it; and that Chriſt, that gave that Commiſſion, never intended it to refer to Water. This is the Text, *Go ye, Teach all Nations, Baptizing them in the Name of the Father, the Son, and Holy Ghoſt*, Mat. 28. 19. Now Chriſt by this Commiſſion, muſt mean His own Baptiſm of the Spirit, and that from the Nature and Force of the Words, as well as Compariſon of them, with other Places to which they relate, and that are alſo lately Explanatory of them. The Words are not *In* the Name, but *Into* the Name of the Father, &c. Which muſt refer to the Power and Spirit of Chriſt; Water being too feeble to *change and waſh a Heart*, which is the Import of Baptizing into the Name or Nature of the Father, Son, and Holy Ghoſt: That is, by the Miniſtry which is from the Spirit. So *Mark* 16. where Chriſt ſaith, *They ſhall Caſt out Devils in my Name*; that is, by my Power, or by the Virtue or Force of my Spirit, which ſhall attend you for that Work and Service, That many may be turned from the Evil of their Ways, and made Heirs of an endleſs Kingdom.

In fine, after you have received the Spirit, you ſhall Teach and Baptize, or Dip, Plunge, and Intereſt them that Believe, into the Name and Power of God, unto Holineſs, Righteouſneſs, Mercy, Truth, &c. Qualifying them to bear the Holy and Excellent Name of Father, Son, and Holy Ghoſt.

And that this is not ſtrained, but Natural, and no *Allegory* upon the Text, I ſhall deſire my *Reader* to look forward, to the Firſt of the *Acts*, and the Firſt Nine Verſes; which plainly expounds this Commiſſion, and conſequently reſolves us what Baptiſm it refers to; particularly the 4th, 5th, 8th, and 9th Verſes, *viz. And being aſſembled together with them, commanded them that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which, ſaith he, ye have heard of me. For* John *truly Baptized with Water; but ye ſhall be Baptized with the Holy Ghoſt, not many Days hence. But ye ſhall receive Power after that the Holy Ghoſt is come upon you: And ye ſhall be Witneſſes unto me, both in* Jeruſalem, *and in all* Judea, *and in* Samaria, *and unto the uttermoſt Parts of the Earth. And when He had ſpoken theſe Things, while they beheld, He was taken up, and a Cloud received Him out of their Sight.*

In which Three Things are obſervable: *Firſt*, That Chriſt *Diſtinguiſhes* his Baptiſm from *John*'s. *Secondly*, That He aſſigns *Water to John*'s, and the *Holy Ghoſt* to His own Baptiſm. Not that *John* and He had *Two Water-Baptiſms*, yet *Two Baptiſms*, but that *John*'s was the Water-Baptiſm, and His the Baptiſm of the Holy Ghoſt. Therefore His is not a Water-Baptiſm, but a Baptiſm contradiſtinguiſhed from that of Water, as much as the Perſon of *John* was from the Perſon of Chriſt.

Thirdly, by comparing the 28th of *Matthew* with this Place in the *Acts*, we may ſee that the Commiſſion in one, is to be conſtrued by the Qualification in the other, which is not expreſt at all in *Mat.* 28. There they are bid *To Go*; here they are bid *To Stay*; that is, *Stay before you go, and have your Qualifications before you Qualify*; viz. *The Promiſe of the Father*, to wit, *The Baptiſm of the Holy Ghoſt*; that is to ſay, *Power from on High*. Why, Had they been Preaching two or three Years, and been Baptized, and Baptizing with Water, that this Man ſays is followed, *That Moment*, with the Baptiſm of the Holy Ghoſt, and yet had not been themſelves Baptized with it, nor as yet received Power from on High to *Diſciple and Baptize* any into Chriſt's Kingdom, with Chriſt's Baptiſm? This muſt be ſtrange to our Opponent, and who can help it? But ſo it is, *Reader*. For that as one *Evangeliſt*, and one Part of Scripture, ſupplies and explains another, this in the *Acts* ſhews, that the Commiſſion in *Matthew*, ſuppoſes the Qualification, mentioned in the Firſt of the *Acts*, to precede it; elſe they were to go, before they were Qualified to Perform. If then it is Rational to ſuppoſe, that what paſt at *Chriſt's Farewel*, as rehearſt by the *Evangeliſts*, ſhould be all laid together, for our more plain and compleat Underſtanding of the Import of it, we muſt needs conclude, That the Diſciples were to ſtay at *Jeruſalem*, till they had received the *Promiſe of the Father*, that is, till they were *Baptized with the Holy Ghoſt*; and then the Commiſſion took Place, for them to *Go and Teach all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghoſt.* Now then, if in Order of Time, and from the Nature of the Diſcourſe, it muſt be ſo, How is the Baptiſm in *Matthew* a Water-Baptiſm? John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many Days hence: Then Go ye, Teach all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghoſt*, &c. It is plain, this is the True Order of the Diſcourſe, not only from what I have already ſaid, as to Qualification *preceding* Commiſſion (for they needed no ſuch to Baptize with Water, having done that Two or Three Years before, without it) But for that Baptizing ſtands *alone* in *Mat.* 28. 19. which would have been Ambiguous, had not that Paſſage in *Acts* 1. 5. preceded, which made it needleſs to tell us what Sort of Baptiſm they were to Baptize with, and what they were not; *For* John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many Days hence:* Therefore not with *John's Baptiſm any more*, but with the *Baptiſm of the Spirit*, Do you *Go Teach all Nations, Baptizing them through the Holy Spirit, into the Name of the Father, of the Son, and Holy Ghoſt:* Make them *True Jews, True Iſraelites*, in whom there is no Guile. And 'tis certain it was a New Scene and Part they had to Act; as much Superior to what was before, as Form is to Power, *Letter to Spirit, Shadow to Subſtance. Greater Things than theſe ſhall ye do*, ſaid our Bleſſed Lord, *becauſe I go to my Father.* I think I have not ſtrained the Text, or extorted a wrong Meaning. I write what I believe, and take to be the Genuine Senſe of the Place, without Partiality, or Paſſion. But our Adverſary will have it, that the Apoſtles uſed *Water Baptiſm*, in purſuance of this Commiſſion; and inſtances the Words of *Peter*, in the Caſe of *Cornelius*, for Proof thereof. The Words are theſe, *Can any Man forbid Water, that theſe ſhould not be Baptized, which have received the Holy Ghoſt, as well as we?* Upon which ſays our Opponent, pag. 82. *If it had not been an Ordinance, any one might have forbid it; therefore the Apoſtles accounted themſelves obliged by God to do ſo; and that it was not in their Power to refuſe it, unleſs they would reſiſt God.* To which I ſay, as before: *Firſt*, That Water-Baptiſm was *John's*, and not Chriſt's. *Secondly*, That Practice is no Inſtitution. *Thirdly*, That the Apoſtle *Peter* did but continue a Practice, introduced by *John*, not eaſily left among a Ceremonious People, it having obtained Reputation among them, and was the Diſcriminating Sign, or Mark, of a Change of Diſpenſation at Hand; and this *Peter* could not but know, after thoſe Diſtinguiſhing and Emphatical Words of His Lord and Maſter, *Acts the Firſt.* But the Diſciples having before been actually engaged in the Practice of *John's Baptiſm*, in order to call People to the Expectation of a farther Thing, continued it afterwards; not of Authority, but in their Chriſtian Liberty and Condeſcenſion, as what had a Reference to the Chriſtian Diſpenſation; inaſmuch as *John*, whoſe Miniſtry concluded the Prophets, became herein the Forerunner of Chriſt, *whoſe Kingdom* John ſaid, *was at Hand*, and the more Excellent Diſpenſation thereof. *Laſtly*, The Reaſon of *Peter's* Words, *Can any Man forbid Water*, &c. referred not to the *Inſtitution, Authority*, or *Force of Water-Baptiſm*, but to *Peter's* Caution about *Cornelius*, that was a *Gentile*, for fear he ſhould give any publick Diſtaſte to the *Jews*, whoſe Prejudices againſt the *Gentiles*, like ſome *Predeſtinarians* of our Times, excluded them any Pretence to Religion; inſomuch that we ſee *Peter* himſelf, without a Viſion, was not yet large enough in his Spirit, to credit *Cornelius's* Convictions and Devotion; as much as if he had ſaid, *Why may not this Man, though a* Gentile, *be Baptized with Water, ſince he has received the* Holy Ghoſt, *which is the requiſite Qualification of a* True Chriſtian; *and that the Promiſe of the Father is to them that are afar off, even to all that the Lord our God ſhall call, as well as to the Seed of*

Abraham, *after the Fleſh.* So that the Reaſon of *Peter*'s uſing thoſe Words, was not to give Authority to *Water-Baptiſm,* as an Ordinance of Chriſt's Kingdom, but to excuſe himſelf againſt *Jewiſh Exceptions,* that he feared would be ſcandalized at his owning of a *Gentile,* which, to them, was *Unclean, Prophane* and *Reprobate.*

His other Scripture in Defence of what he aſſerts, is *Acts* 9. 18. which ſays, *That* Paul *received his Sight, and was Baptized by* Ananias. But not a Word of *Water,* is in the Text, or the foregoing, or following Verſes. On the contrary, there is Reaſon to believe it was not meant. *And* Ananias *putting his Hands on him, ſaid, Brother* Saul, *the Lord, (even JESUS that appeared unto thee in the Way as thou cameſt) hath ſent me, that thou mayſt receive thy Sight, and be filled with the Holy Ghoſt; and immediately there fell from his Eyes, as it had been Scales, and he received his Sight forthwith, and aroſe and was Baptized.* Now here is, firſt, *Sight and Holy Ghoſt,* to be given to *Saul,* by the Miniſtry of *Ananias:* Next, he received *Sight,* and was *Baptized.* Now muſt not this be the Baptiſm of the *Holy Ghoſt,* ſince being fill'd with the Holy Ghoſt, and being Baptized, are, by the Text, *Made One and the ſame Thing?* Eſpecially ſince it is paſt all Controverſy, That there was ſuch a Thing as the Baptiſm of the Holy Ghoſt.

His other Scripture, to prove the Authority of Water-Baptiſm, among Chriſtians, is, *Acts* 11. 15, 16, 17. *And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the Beginning. Then remembred I the Word of the Lord, how that He ſaid,* John *indeed Baptized with* Water, *but you ſhall be Baptized with the* Holy Ghoſt. *Foraſmuch then as God gave them the like Gift, as He did unto us, who believed on the Lord Jeſus Chriſt, What was I that I could reſiſt God?*

Which is ſo far from weakening, that it confirms our Senſe and Aſſertion: For the Bent of *Peter*'s Words is to juſtify himſelf, in going to, and communing with the *Uncircumciſion,* and not to vindicate Water-Baptiſm. And that which he offer'd in his own Vindication to his Brethren, was, 1. His Viſion. 2. *Cornelius*'s Righteouſneſs and Devotion. And, 3. God's owning of him, *in that the Holy Ghoſt fell upon him, as it had upon them in the Beginning. Foraſmuch then,* ſays *Peter, as God gave them the like Gift, What was I that I could withſtand God?* As if he had ſaid, How could I refuſe to own them, and have Fellowſhip with them that God own'd, and had Fellowſhip with, and Gifted and Sanctified, as well as the *Believing Jews?* Speaking not one Word, in his Account to the Brethren, of *Water-Baptiſm:* But, on the contrary, he makes it *John*'s Way of Diſtinction from Chriſt's Baptiſm, by remembring and repeating the Words of His Lord and Maſter, *viz.* John *indeed Baptized with* Water, *but ye ſhall be Baptized with the* Holy Ghoſt. I appeal to every indifferent Reader, if I have not done Juſtice to the Text.

I ſhall next conſider his Exceptions to what I ſay in my *Key,* in Defence of our Diſuſe, or Ceſſation, of *Water-Baptiſm,* &c.

Page 83, 84. The firſt Reaſon he makes me give for it, is, *That all Proteſtants are againſt Figures and Shadows.* To which he anſwers, *But* Baptiſm *and the* Lord's Supper, *being no Figures nor Shadows, all Proteſtants are for them; unleſs the* Quakers *are to be accounted Proteſtants, that diſown all Proteſtant Churches, and are own'd by none.* This is all he quotes of mine, and this is what he ſays, on what he has quoted: So that they may be of the Nature of *Shadows and Figures* for all him; and conſequently *Proteſtants* practiſe againſt Judgment. For he only denies them to be *Figures and Shadows,* and leaves us there. But he had done well, if he had given us his Reaſons, and had alſo taken Notice of what I ſay, page 22 in *My Key,* which immediately foregoes what he has cited out of it; *viz. That Practice only is no Inſtitution;* and that is all he can alledge in Favour of *John*'s Baptiſm. That which ſeems my Part to perform, tho' he preſſes it not upon me, is to ſhew, That *Water Baptiſm,* and the *Lord's-Supper* (ſo called) are of the Nature of *Figures and Shadows,* of which Chriſt was the Subſtance.

Now, that they are ſo, we muſt conſider, That if Chriſt was the End of *John,* as *John* renders him, *Mat.* 3. 11. *John* 3. 30. and Chriſt himſelf ſuggeſts to us, *Mat.* 11. 7. to 12. then *Water-Baptiſm* was but a *Forerunner,* and ſhewed forth what was to come, *that which the Leaſt in the Kingdom of Heaven exceeded,* and therefore not of the Kingdom, and conſequently of no longer Force in Point of Inſtitution. Tho' by being the *Obſervation* peculiar to *John*'s Miniſtry, it had obtained Credit, and therefore was continued, *Ex Gratiâ.* But it is plain from Chriſt's own Words, *The Kingdom of God came not with Obſervation,* Luke 17. 20. At leaſt therefore *Proteſtants* ought to be Modeſt upon us, with Reſpect to the Reaſon we render for our *Ceſſation of Water-Baptiſm.* And tho' he ſays, *We ought*

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not to be accounted Proteſtants, *that diſown all* Proteſtant Churches, *and are owned by none of them:* I would have this Author to know, We are *True Proteſtants: Proteſtants* upon thoſe Reaſons, that were the firſt *Motives* to that *Character*; and can compare, in our *Negatives*, with any Species of *Proteſtants*. And do challenge this Author, without Vanity, upon that *Head*, begin when he Will.

At the ſame Time, we cannot but have Charity for the Perſons of *Roman Catholicks*, and would by that teach them the Truth and greater Excellency of our Religion.

And next, for our *diſowning* of all other Proteſtant Churches, and *not being owned* by them; firſt, it is not upon the ſame Grounds that the *Roman Catholicks* diſown them: And, ſecondly, Experience tells us, It is what *all Sorts of Proteſtants do to one another*; and therefore not ſo ſingular in us, as is ſuggeſted by this ill-willing Author.

But, he is mightily diſpleaſed with me, *For being againſt all Figures in the Time of the Goſpel*; *adding*, *That we Mortals cannot think, or ſpeak, or work without Figures*; diſtinguiſhing between *prenunciative and commemorative Signs:* Ridiculing me for ſuch an Aſſertion. But if my Reader will turn to Page 24. of my *Key*, cited by this Author, he will find, I *only* deny, under the Goſpel, the *Neceſſity and Service* of *prenunciative* or *forerunning Signs*; Joyning to Signs, Figures and Shadows; and promiſcuouſly uſing them to one and the ſame Purpoſe, and therefore not all Signs, but Signs of ſomething to come, and to be accompliſh'd by the Coming thereof; as the following Words, he makes another Quibble upon, plainly ſhew; viz. *That the Nature of the Goſpel is Inward, Spiritual and Eternal.* But he leaves out, *That therefore the continuing to practiſe Figures, Signs and Shadows, as ſtill in Force, which forerun Chriſt and his Diſpenſation, make his Coming of none Effect.* For then he had given too ſtrong a Reaſon for our Diſuſe, and diſappointed himſelf of the unfair Advantage he endeavours to gain upon me, by letting his Reader ſee that I did not deny the Continuance of all Signs, but *prenunciative* or *forerunning Ones*: Such as are of the Nature of *Figures* and *Shadows*, and therefore can have no Commiſſion to perpetuate them; of which I take *Water-Baptiſm* and the *Supper* to be two. For *Chriſt* as well as *John*, declares *Water-Baptiſm* a *Forerunner* of a more excellent Baptiſm. And one Thing wherein that Excellency of *Chriſt's Baptiſm* conſiſts, is the durableneſs of it: But if *John's* is to laſt as long as *Chriſt's*, *Chriſt's* does not excel *John's* in Duration; quite contrary to *John's* own Diſcrimination and Teſtimony, viz. *He* (Chriſt) *ſhall increaſe and I decreaſe:* But if it be conſidered, that this Adverſary would make me deny all Signs, as *Exodus* 7. 8. 9. *Numb.* 11. *Pſal.* 77. *Jer.* 32. Juſt as his Friend *J. Faldo*, and ſome of that Ingenuity, have made us to deny all Scripture Commands, becauſe ſome of us have ſaid, in *Temporary* and *Extraordinary Caſes* (as that of *Jeremiah*, *Jonas*, *Amos*, &c.) *That which is a Command to another is no Command to us, unleſs the ſame Spirit require the ſame, or the like Thing of us; therefore the Moral Law or Decalogue is no Law or Command to us, nor are we obliged to yield Obedience to it, tho' it be general and perpetual.* I ſay, they that conſider the Juſtice of my Parallel, and Injuſtice of his Inſinuation, will perceive he is not a fair Enemy, nor ought to have Credit with his Reader, to our Prejudice.

I am then no more againſt *Figures* than againſt *Forms*. We cannot, I know, live, ſpeak or act without them: *But theſe are not forerunning Signs or Forms, Temporary and Shadowy Obſervations:* But ſuch neceſſary and eſſential ones, as are coupl'd to our very being, and requiſite Converſe among Men.

But from this he falls hard upon me, becauſe I ſay the Goſpel is *Inward, Spiritual and Eternal: For*, ſays he, *without many Figures, this is not Senſe, and with them, is either not true, or not to the Purpoſe. The Goſpel being the new Covenant, is neither Inward nor Outward. Will* W. P. *never leave talking of Inſide and Outſide of Things that have no Sides?* This Language. I doubt not, will ſound harſh, as well as light, to other People's Ears, as well as ours: And truly he is a daring and an adventurous Perſon, for till now I thought Truth had an Inſide; if he had read the 31*ſt* of *Jeremiah*, he would have found there, that the Goſpel is an inward State, and has an Inſide; where God, ſpeaking by that Prophet, of the Goſpel, or New Covenant Time, ſays, *Behold, the Days come that I will make a new Covenant with the Houſe of Iſrael, and with the Houſe of Judah: Not according to the Covenant that I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of Egypt (which my Covenant they brake, although I was an Husband unto them, ſaith the Lord) But this ſhall be the Covenant that I will make*

make with the Houſe of Iſrael, After thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts; and will be their God, and they ſhall be my People. And they ſhall teach no more every Man his Neighbour, and every Man his Brother, ſaying, know the Lord: For they ſhall all know me, from the Leaſt of them to the Greateſt of them, ſaith the Lord: For I will forgive their Iniquity, and I will remember their Sin no more. Now here is Truth with *both* it's *Sides*: Truth in it's outward Appearance, according to the low and carnal State of Man: And this may be call'd comparatively, the *Out-Side* of *Truth*. Here alſo we may learn, that Truth has an *Inſide*; a more Spiritual and Eternal Part; and that is what I call the *Goſpel-Diſpenſation*: Or that this more Inward and Spiritual Appearance of the Truth, is the New-Covenant or Goſpel. What elſe did our Lord Jeſus intend by the *Goſpel of the Kingdom*, than the Bleſſing of the *Power of God*, to deliver Man from the Power of Sin and Satan, the Original of it? So the Apoſtle phraſes it, *The Goſpel is the Power of God to Salvation.* That is, the Power of the Kingdom of God, and that is the Goſpel of the Kingdom. Now if this be not of an *Inward*, *Spiritual* and *Eternal* Nature, nothing can be: Which I preſume, the *Reader* will, with me, think an abſurd as well as unchriſtian Concluſion.

But he ſays, It is *partly Inward and partly Outward.* I ſay, it is Inward, but it may be Outwardly expreſt by a Godly Converſation; and ſo far, and no otherwiſe, it may be ſaid to be outward. Nor does this weaken my Aſſertion, or the Conſequence I have obſerved from it; *viz.* That the Goſpel, and New Covenant, came not with *Outward Obſervations*; and that *Water-Baptiſm* was ſuch; *Therefore no Ordinance of the Kingdom of the Meſſiah.*

But if it be an Ordinance, as this Author ſays, *p.* 87. and that the Inward Part *keeps Time* with the Outward (for there he allows of *Inſide* and *Outſide*) then it would do ſo to as many as have the outward Part adminiſtred to them: But we have no Evidence of ſuch Concurrence of the Holy Ghoſt. We have never found it in our ſelves, nor do we ſee it in others, that are in the Practice of it, but much the contrary; in that *Envy, Pride, Luxury and Covetouſneſs prevail*, and little of the true Croſs of Chriſt, Self-Denial, Dying dayly, or the New Creature appears: How then does the inward Grace make up but one Baptiſm, if it accompany not Water? But of that I have already treated before; and, it is plain, 'tis but *Gratis Dictum* on our Adverſary's Side. He begs the Queſtion.

Laſtly, *p.* 90. finding himſelf a-ground about the Paſſage of the Apoſtle *Paul*, 1 *Cor.* 1. 7. *For Chriſt* ſent me not *to Baptize but to preach the Goſpel.* He endeavours to gloſs away it's Force, what he can, from the End for which I cited it, and the Apoſtle writ it. The firſt Thing he oppoſes is, *That ſince Water-Baptiſm, was* Peter's *and his Brethren's Commiſſion, which Chriſt gave them before his Aſcenſion, to the End of the World— It is not to be imagined that* Matthias *and* Paul *were without it.* But in this alſo he begs the Queſtion.

I have already ſhew'd that Commiſſion is miſtaken by him, and that Water is no Ways concern'd in that Text; and that *Water-Baptiſm* was *John's* and not Chriſt's; aud that they were not one *Baptiſm*, or inſeparable in their Adminiſtration. Alſo, that *Practice* is no *Inſtitution*, and that *Water-Baptiſm* is a *prenunciative* Sign, and has it's Accompliſhment in that *Baptiſm* of the Holy Ghoſt, as *John* had in *Chriſt*; *the two Adminiſtrators of the two Baptiſms.*

But next, he ſays, P*aul ſpoke an Ellipſis, elegantly*; *meaning, that he was not ſent only to Baptize, but chiefly to Preach*; citing two or three Scriptures, that he imagines Parallel, and illuſtrating that Place, as *Hoſ.* 6. 6. *I will have Mercy and not ſacrifice.* And, *let Women adorn themſelves, not with putting on Apparel*, &c. 1 Pet. 3. 34. *Now*, ſays he, *Theſe Places prove, that the* Iſraelites *were not to ſacrifice to God, and Women muſt go naked*, &c. (as ſome Quakers did) *with the ſame Evidence that* Paul's *Words teach, That Chriſt ſent him not to Baptize.* He might, if he had pleaſed, have cut it all ſhort, and like what L *Muggleton* once ſaid of *Moſes*, have told us, *Paul* did not mean what he writ. But theſe Places are ill apply'd by this Man, for when God ſaid, *He would have Mercy and not Sacrifice*, he meant not to have Sacrifice at that Time, and in thoſe Caſes, wherein he called for Mercy. He would not be ſo put off, nor have Duties exchanged: That Speech is limited to, and to be interpreted by the preſent State of the People he ſpoke to, who were unqualified for Sacrifice, becauſe they were unmerciful and cruel, and the merciful God in that State would have none of their Sacrifices. What is this to the Apoſtle's Words about *Baptiſm*, that denies it any Part in his Commiſſion? There is no Parallel in the Caſe, but if any, it is for us rather than againſt us; for that of not putting on of Apparel, it is evident, for ſo the Apoſtle intended by ἢ ἐνδύσεως ἱματίων κόσμος, as the Words themſelves plainly import, *viz.* Garments of *Finery and Ornament*, and not uſeful Clothing.

So that the Apoſtle meant what he ſaid in the Uſe of the Word, for ſuch Apparel is not to be ever uſed by true Chriſtians.

For his ſaying, that ſome of our Women have gone naked, 'tis affirmed with Lightneſs, tho' ſome few of our Friends have gone naked, for a Sign to this Generation, in Token of God's *ſtripping* ſome Perſecutors of their Power, and in particular that Generation of the Clergy, that preceded the Reſtoration, which having riſen through Perſecution, forgat their Pleas, when they had Power, towards thoſe that diſſented from them, and teſtified againſt the ſame Evils in them, that they had juſtly inveighed againſt in the former Biſhops Days. And now he may ſee we are not againſt all SIGNS.

To conclude: It is plain, the Apoſtle had no Obligation upon him to this Expreſſion, from a Compariſon any had made between Water-Baptiſm and the Preaching of the Goſpel. Nor does he uſe any, tho' this Man makes him to do ſo, to juſtify his imagined Elegancy. The Occaſion of this Expreſſion, the Text ſhews, was the Vanity of ſome Diſciples, that were comparing and boaſting of their *Baptizers*; not a Word of Baptiſm it ſelf, to over or undervalue that Tradition. Why then does *Paul* take Occaſion, not only to knock them, but *Baptiſm* too? What had *Baptiſm* done to be ſo courſely treated? So Sacred an Inſtitution; the very Rite or Door of Admiſſion (ſays this Man) into the Kingdom of the *Meſſiah*, p. 80. Why, without Doubt, it was to let them ſee, that they had ſo little Cauſe to boaſt of their reſpective Baptizers, (*for who is* Paul, *and who is* Apollos) that they ought not to value themſelves upon that very *Baptiſm*, ſince it was not what he had in Commiſſion, but what he had uſed as a Tradition, that had obtined ſome Credit among them: Elſe the Apoſtle muſt not have had the ſame Commiſſion that the other Apoſtles had, who yet ſaid, he was behind none of the reſt of the Apoſtles.

Again, Baptizing, in *Matth.* 28. 19. was as much the Apoſtle's Commiſſion as Teaching or Preaching: Nay, the preferable Part. For though Preaching opened their Underſtandings, it was *Baptiſm* that gave them *Admiſſion into the Kingdom of the* Meſſiah; made them Subjects thereof; and inſtated them in the Rights of it: Yea, the Seal of the Covenant that God made by Chriſt with Mankind, without which no Remiſſion of Sins, or entring of God's Kingdom. Can ſuch a *Baptiſm* (and ſuch an one this Adverſary renders *Water-Baptiſm*) be no eſſential Part of *Paul's* Commiſſion, or not upon equal Terms with Teaching, when by it People are to be intereſted in the Sacred Name of *Father, Son and Holy Ghoſt*; that is, to be made, qualified, admitted and ſealed *True Chriſtians, Subjects of Chriſt's Kingdom, Citizens of Heaven*, and endowed with *all the Privileges thereof*. *How little* is this Man willing to allow *Baptiſm* to be, that he may keep it any Thing in Force, and excuſe it from the genuine Senſe of the Apoſtle's Words? Were there as much Difference between Preaching and Baptiſm, as between Mercy and Sacrifice, it might have helpt him better. But in as much as the Apoſtle denies *Water-Baptiſm* to be in his Commiſſion, and that it is certain he had the ſame Commiſſion the reſt had, whatever was his Practice, in Condeſcenſion (as in *circumciſing* of *Timothy*) that *Baptiſm* that is indeed in Chriſt's Commiſſion, *Matth.* 28. muſt be the *Baptiſm* of the *Holy Ghoſt*. And this is the leſs to be doubted, ſince the ſame Apoſtle that denies *Water-Baptiſm* any Place in his Commiſſion (which he could never, *If an Ordinance of Chriſt, and the Right of Admiſſion into the Kingdom of the Meſſiah*) makes *Baptiſm* an Article in his *Epitome* of *Chriſtianity, viz.* That there is (*Eph.* 4. 5, 6.) *One Lord, One Faith, One Baptiſm: One God and Father of all, who is above all, and through all, and in you all.* This *Baptiſm* being therefore Eſſential, muſt be that of his Commiſſion, and conſequently the *Baptiſm* of the *Holy Ghoſt*, *Acts* 1. 15.

But, after all, I know not what Right this Man has to argue upon the Head of *Water-Baptiſm* againſt us; ſince, if I miſtake him not, he is of thoſe that make Children the Subjects of that Practice, who cannot believe, nor be taught in order to it; and therefore not within the Scope and Direction of the Text. If it ſhould be ſaid, That Children may be as well *Baptized* as *Circumciſed*; I ſay, no: For Faith was not ſo perſonally required to Circumciſion as it is to *Baptiſm*. Nor are the *Covenants* or *Kingdoms* the ſame, to which they refer, therefore an improper and unjuſt Alluſion. Upon the whole Matter, we let fall the *Baptiſm* of *Water*,

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as *John*'s, and not *Chriſt*'s; therefore, not in Contempt of a *Chriſtian Ordinance*, the Lord knows, but in Honour of the *Chriſtian Diſpenſation*: And the rather, becauſe of the great Abuſe of it, both *Sprinklers* and *Dippers* laying, as we apprehend, a dangerous *Streſs* upon it: As indeed they do upon the Uſe of the *Lord's-Supper*; far beyond Signs, and as if they were the inward Graces themſelves: too often referring thither, rather than to the *Obedience* of *Faith* in *Chriſt*; and falſely quieting their uneaſy *Minds* under *Diſobedience* and *Neglect of the Croſs of Jeſus*, with the *Performance of theſe Outward Signs* of *Inward Graces*, the Generality of them being but too barren of any true Sign of the Power of Grace upon them. But to that Little he has ſaid about the *Lord's-Supper*, ſo called, I muſt ſay ſomething before I cloſe this *Treatiſe*. He tells us,

Page 92. *The ſame, in Subſtance, may be ſaid of the Lord's Supper as of Baptiſm.*

Reply. Then the ſame, in Subſtance, may ſerve in Defence of the other. He adds,

Chriſt celebrates it with his Diſciples, ſignifying, That his Meaning was, they ſhould perform this Service at other Times, after his Death, by conſtraining them to do it in Remembrance of him, which is a full Inſtitution of this Service.

Reply. That which Chriſt celebrated was the *Paſchal Lamb*, or *Paſſover*, which he told his Diſciples he ſo much longed to eat with them. And this was the Jews great *Anniverſary Supper*, in Commemoration of their Fore-Fathers mighty Deliverance from *Pharoah*, and paſſing at Night out of *Egypt*, towards the Land that God had promiſed their Father *Abraham*, he would give to his Off-ſpring. And it was alſo the Concluſion or winding up of the Courſe of our Saviour's Life; the fulfilling of the Shadowy Ordinances and Miniſtration he was born under (he being the Antitype); at the Cloſe of which he was graciouſly pleaſed to intimate to them, that unwelcome and uneaſy News of his Departure and Death, by bidding them eat that Bread, and drink that Cup, and ſo do the like, as a *Memorial*, *or in Remembrance of him*, viz. his *Death*, *'till he came to them again.*

He did thereby,

I. Inform them of his Departure and Death, by giving them a Memorial of him, which was ſo hard for them to think of.

II. He tells them, That he will not leave them Comfortleſs, he will come to them again, and he will drink New Wine with them in the Kingdom of his Father, which, in it's due Seaſon, ſhould be made manifeſt to them.

III. That they were to look to that Coming, as an Accompliſhment of that Memorial.

IV. That this muſt refer to his Spiritual Coming, as the Bread of Life; and that it was only to hold them up in their Minority, whoſe Weakneſs, Incredulity, and Doubting, were well known to him, and which, *Luke* 24. 11, 25. are enough obſerved; even after all they had heard and ſeen of the Power of Chriſt.

That this Practice laſted longer, I grant, but that it laſted of Authority, I find not, but rather of Weakneſs: Signs generally have a Reſemblance of the Things they ſignifie or repreſent: There ſeems none in any other Reſpect to me, ſo proper and ſuitable, as of Chriſt being the *Bread that came down from Heaven*, John 6. and as ſuch he came to his Diſciples ſome Time after his Aſcenſion, for as yet they were, as before obſerved, in ſeveral Reſpects, Weak, yea, Carnal, and to be ſtirred up and inſtructed in Sacred Myſteries by Outward and Senſible Things.

Page 93. As to what this Author ſays, *That the Apoſtle* Paul *had a Commiſſion to adminiſter this Sacrament*, 1 Cor. 11. to 26. It is his Miſtake; for it was not a Commiſſion but a Tradition. He tells us what he received of the Lord's Doings; but neither commands nor recommends it, only reproves Indecency, and requires more Reſpect in performing, *as often as they do it.* But if that Chapter be well read, the poor and mean Condition of the People he writ to, will be ſeen, to whom Signs, well underſtood, might be of Benefit. But that neither proves their Continuance under the New Covenant, nor their Service to thoſe that were come to diſcern well the Lord's Body; what it is, and what it is made of, as Chapter 10. 15, 16, 17.

Page 94, 95. But our Adverſary will have it, *That Chriſt*'s Coming *is to Judgment*, at the End of all Things, and 'till then, this Sacrament, as he calls it, is to continue: Telling me, That when Chriſt ſaid, he would not drink any more of the Fruit of the Vine, 'till he ſhould drink it new, with them, in the Kingdom of his Father, Chriſt indeed means it of a Spiritual Wine, *but that the Kingdom of his*

Father

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Reply. But he has forgot, ſurely, that in the ſame *Page* he allows the Kingdom of God was then, among the Jews, tho' not in them, and ſo come before the End of the World. And if he would have called to Mind the firſt Sentence of *John the Baptiſt*'s Sermon, and the Drift of the Diſciples Miniſtry, that Chriſt ſent forth, he muſt have found that at was, *Repent, for the Kingdom of God*, or *of Heaven, is at Hand*, as *Matth.* 3. 2. ch. 10. 7. Then not ſo far off as the End of the World. Again, the Apoſtle declared, *Heb.* 12. 22, 23, 24, the true Believers of his Day were *come to Mount Zion, God, the Judge of all, and to the Spirits of the Juſt made perfect*; and alſo that they *ſat in heavenly Places in Chriſt Jeſus*, which muſt be an Attainment above Signs of inviſible Grace; being the Life and Subſtance of Religion, and ſo the Period and Conſummation of Types, Shadows, and ſuch Sort of Signs or Significations as are in queſtion. They that perſonally enjoy their deareſt Friends will not repair to their *Pictures*, tho' drawn never ſo much to the Life, to quicken their Remembrance of them. Chriſt did promiſe his, That he would *come again, he would not leave them Comfortleſs*, and that he would drink of the Cup or Fruit of the Vine *after a new, or other Mannner* with them, even *in the Kingdom of his Father.* And in the *Revelations*, Chap. 3. he makes an Holy Proclamation, as it were with an *O Yes! Behold*, ſays he, *I ſtand at the Door and knock*; *if any Man hear my Voice and open the Door, I will come in to him, and* SUP *with him, and he with me.* This, we are not aſhamed to ſay, is our Supper, or the Supper of the Riſen and Glorified *Jeſus*, which the People called *Quakers* do acknowledge, profeſs and practice as the *Lord's Supper*; the *True Goſpel, New Covenant* Supper: The Supper *of* and *in the Kingdom of* God; which is come up in Thouſands, bleſſed be his Name, and is coming more and more among, and in the Hearts of the Children of Men. And tho' the Seed of this Kingdom be ſown in all, yet the good Ground alone knows it to grow to Advantage. Thoſe that *obey* the Manifeſtation of the Light of the Lord Jeſus in their Souls, the *Seed of the Kingdom*, are the true and ſenſible Witneſſes of it: The Government of their Hearts and Affections being upon his Shoulders, according to that bleſſed Promiſe, *Iſaiah* 9. 5, 6, 7. And ſuch as can ſay, *Thy Kingdom is come, and thy will is done, in Earth as it is in Heaven.* Even ſo come, Lord Jeſus, more and more ſet up thy Kingdom in the Souls of the Children of Men; that the Holy Will of thy Father may be done in Earth, that Mercy, and Truth, and Righteouſneſs, and Peace, may embrace and kiſs each other, ſo ſhall the Kingdoms of this World become the Kingdoms of the Lord, and of his Chriſt, who is God over all bleſſed for ever.

An ESSAY towards the *Preſent* and *Future* Peace of *Europe*, by the Eſtabliſhment of an *European* DYET, PARLIAMENT, or ESTATES.

Beati Pacifici. *Cedant Arma Togæ.*

To the READER.

Reader,

I *HAVE undertaken a Subject that I am very ſenſible requires one of more Sufficiency than I am Maſter of to treat it, as, in Truth, it deſerves, and the groaning State of* Europe *calls for; but ſince Bunglers may ſtumble upon the Game, as well as Maſters, though it belongs to the Skilful to hunt and catch it, I hope this Eſſay will not be charged upon me for a Fault, if it appear to be neither Chimerical* *nor Injurious, and may provoke abler Pens to improve and perform the Deſign with better Judgment and Succeſs. I will ſay no more in Excuſe of my ſelf, for this* Undertaking, *but that it is the Fruit of my ſolicitous Thoughts, for the Peace of* Europe, *and they muſt want Charity as much as the World needs Quiet, to be offended with me for ſo* Pacifick *a Propoſal. Let them cenſure my Management ſo they proſecute the Advantage of the Deſign; for 'till the* Millenary Doctrine *be accompliſhed, there is nothing appears to me ſo beneficial an Expedient to the Peace and Happineſs of this Quarter of the World.*

An ESSAY *towards the Preſent and Future* PEACE of EUROPE, *&c.*

Sect. I. *Of* PEACE, *and it's Advantages.* Sect. I.

HE muſt not be a Man, but a Statue of Braſs or Stone, whoſe Bowels do not melt when he beholds the bloody *Tragedies* of this War, in *Hungary*, *Germany*, *Flanders*, *Ireland*, and at Sea: The Mortality of ſickly and languiſhing Camps and Navies, and the mighty Prey the Devouring Winds and Waves have made upon Ships and Men ſince 88. And as this with Reaſon ought to affect human Nature, and deeply Kindred, ſo there is ſomething very moving that becomes prudent Men to conſider, and that is the vaſt Charge that has accompanied that Blood, and which makes no mean Part of theſe *Tragedies*; Eſpecially if they deliberate upon the uncertainty of the War, that they know not how or when it will end, and that the Expence cannot be leſs, and the Hazard is as great as before. So that in the Contraries of Peace we ſee the Beauties and Benefits of it; which under it, ſuch is the Unhappineſs of Mankind, we are too apt to nauſeate, as the full Stomach loaths the Honey-Comb; and like that unfortunate Gentleman, that having a fine and a good Woman to his Wife, and ſearching his Pleaſure in forbidden and leſs agreeable Company, ſaid, when reproach'd with his Neglect of better Enjoyments, *That he could love his Wife of all Women, if ſhe were not his Wife*, tho' that increaſed his Obligation to prefer her. It is a great Mark of the Corruption of our Natures, and what ought to humble us extremely, and excite the Exerciſe of our Reaſon to a nobler and juſter Senſe, that we cannot ſee the Uſe and Pleaſure of our Comforts but by the Want of them. As if we could not taſte the Benefit of Health, but by the Help of Sickneſs; nor underſtand the Satisfaction of Fulneſs without the Inſtruction of Want; nor, finally, know the Comfort of Peace but by the Smart and Penance of the Vices of War: And without Diſpute that is not the leaſt Reaſon that God is pleaſed to Chaſtiſe us ſo frequently with it. What can we deſire better than *Peace*, but the *Grace* to uſe it? *Peace* preſerves our Poſſeſſions; We are in no Danger of Invaſions: Our Trade is free and ſafe, and we riſe and lye down without Anxiety. The Rich bring out their Hoards, and employ the poor Manufacturers: Buildings and divers Projections, for Profit and Pleaſure, go on: It excites Induſtry, which brings Wealth, as that gives the Means of Charity and Hoſpitality, not the loweſt Ornaments of a Kingdom or Commonwealth. But War, like the Froſt of 83, ſeizes all theſe Comforts at once, and ſtops the civil Channel of Society. The Rich draw in their Stock, the Poor turn Soldiers, or Thieves, or Starve: No Induſtry, no Building, no Manufactury, little Hoſpitality or Charity; but what the Peace gave, the War devours. I need ſay no more upon this Head, when the Advantages of Peace, and Miſchiefs of War are ſo many and ſenſible to every Capacity under all Governments, as either of them prevails. I ſhall proceed to the next Point. *What is the beſt Means of Peace*, which will conduce much to open my Way to what I have to propoſe.

Sect. II. *Of the Means of Peace, which is* Juſtice *rather than War.* Sect. II.

AS *Juſtice* is a Preſerver, ſo it is a better Procurer of *Peace* than War. Tho' *Pax quæritur bello*, be an uſual Saying, *Peace is the End of War*, and as ſuch it was taken up by *O. C.* for his Motto: Yet the Uſe generally made of that expreſſion ſhews us, that properly and truly ſpeaking, Men ſeek their Wills by *War*

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rather than Peace, and that as they will violate it to obtain them, ſo they will hardly be brought to think of Peace, unleſs their Appetites be ſome Way gratified. If we look over the Stories of all Times, we ſhall find the Aggreſſors generally moved by Ambition; the Pride of Conqueſt and Greatneſs of Dominion more than Right. But as thoſe *Leviathans* appear rarely in the World, ſo I ſhall anon endeavour to make it evident they had never been able to devour the Peace of the World, and ingroſs whole Countries as they have done, if the *Propoſal* I have to make for the Benefit of our preſent Age had been then in Practice. The Advantage that Juſtice has upon War is ſeen by the Succeſs of *Embaſſies*, that ſo often prevent War by hearing the *Pleas* and *Memorials* of *Juſtice* in the Hands and Mouths of the *Wronged Party*. Perhaps it may be in a good Degree owing to *Reputation* or *Poverty*, or ſome particular *Intereſt* or *Conveniency* of *Princes* and *States*, as much as *Juſtice*; but it is certain, that as War cannot in any Senſe be juſtified, but upon Wrongs received, and Right, upon Complaint, refuſed; ſo the Generality of Wars have their Riſe from ſome ſuch Pretenſion. This is better ſeen and underſtood at Home; for that which prevents a Civil War in a Nation, is that which may prevent it Abroad, *viz. Juſtice*; and we ſee where that is notably obſtructed, War is Kindled between the *Magiſtrates* and *Poople* in particular Kingdoms and States; which, however it may be unlawful on the Side of the *People*, we ſee never fails to follow, and ought to give the ſame Caution to *Princes* as if it were the Right of the People to do it: Tho' I muſt needs ſay, *the Remedy is almoſt ever worſe than the Diſeaſe:* The Aggreſſors ſeldom getting what they ſeek, or performing, if they prevail, what they promiſed: And the *Blood and Poverty* that uſually attend the Enterprize, weigh more on Earth, as well as in Heaven, than what they loſt or ſuffered, or what they get by endeavouring to mend their *Condition*, comes to: Which *Diſappointment* ſeems to be the Voice of Heaven, and Judgment of God againſt thoſe violent Attempts. But to return, I ſay, *Juſtice is the Means of Peace*, betwixt the *Government* and the *People*, and one *Man* and *Company* and another. It prevents *Strife*, and at laſt ends it: For beſides *Shame* or *Fear*, to contend longer, he or they being under *Government*, are conſtrained to bound their *Deſires* and *Reſentment* with the *Satisfaction* the Law gives. Thus *Peace* is maintain'd by *Juſtice*, which is a Fruit of *Government*, as *Government*, is from *Society*, and *Society* from *Conſent*.

Sect. III.

Sect. III. *GOVERNMENT, it's Riſe and End under all Models.*

Government is an Expedient againſt *Confuſion*; a Reſtraint upon all *Diſorder*; Juſt Weights and an even Ballance: That one may not injure another, nor himſelf, by *Intemperance*.

This was at firſt without *Controverſie*, *Patrimonial*, and upon the Death of the Father or Head of the Family, the eldeſt Son, or Male of Kin ſucceeded. But Time breaking in upon this Way of Governing, as the World multiply'd, it fell under other *Claims* and *Forms*; and is as hard to trace to it's Original, as are the Copies we have of the firſt Writings of *Sacred* or *Civil* Matters. It is certain the moſt Natural and Human is that of *Conſent*, for that binds freely (as I may ſay) when Men hold their *Liberty* by true *Obedience* to Rules of their own making. No Man is Judge in his own Cauſe, which ends the *Confuſion* and *Blood* of ſo many *Judges* and *Executioners*. For out of *Society* every Man is his own *King*, does what he liſts, at his own Peril: But when he comes to incorporate himſelf, he ſubmits that *Royalty* to the *Conveniency* of the *Whole*, from whom he receives the Returns of *Protection*. So that he is not now his own Judge nor Avenger, neither is his *Antagoniſt*, but the *Law*, in indifferent Hands between both. And if he be Servant to others that before was free, he is alſo ſerved of others that formerly owed him no *Obligation*. Thus while we are not our own, every Body is ours, and we get more than we loſe, the Safety of the *Society* being the Safety of the *Particulars* that conſtitute it. So that while we ſeem to ſubmit to, and hold all we have from *Society*, it is by *Society* that we keep what we have.

Government then is the *Prevention* or *Cure* of *Diſorder*, and the Means of *Juſtice*, as that is of *Peace:* For this Cauſe they have *Seſſions*, *Terms*, *Aſſizes* and *Parliaments*, to over-rule Men's *Paſſions* and *Reſentments*, that they may not be *Judges* in their own *Cauſe*, nor *Puniſhers* of their own *Wrongs*, which as it is very incident to Men in their *Corrupt State*, ſo, for that Reaſon, they would obſerve no Meaſure; nor on the other Hand would any be eaſily reduced to their Duty. Not that Men know not what is right, their Exceſſes, and wherein they are to blame,

blame: by no Means; nothing is plainer to them: But ſo depraved is Human Nature, that without Compulſion, ſome Way or other, too many would not readily be brought to do what they know is right and fit, or avoid what they are ſatisfy'd they ſhould not do: Which brings me near to the Point I have undertaken; and for the better Underſtanding of which, I have thus briefly treated of *Peace, Juſtice* and *Government*, as a neceſſary *Introduction*, becauſe the Ways and Methods by which *Peace* is preſerved in particular *Governments*, will help thoſe *Readers*, moſt concerned in my Propoſal, to conceive with what Eaſe as well as Advantage the Peace of *Europe* might be procured and kept; which is the End deſigned by me, with all Submiſſion to thoſe Intereſted in this little *Treatiſe*.

Sect. IV.

Sect. IV. *Of a General Peace, or the Peace of* Europe, *and the Means of it.*

IN my firſt Section, I ſhewed the *Deſirableneſs of Peace*; in my next, the Trueſt Means of it; to wit, *Juſtice, Not War*. And in my laſt, that this Juſtice was the Fruit of *Government*, as Government it ſelf was the Reſult of *Society*; which firſt came from a Reaſonable Deſign in Men of Peace. Now if the *Soveraign Princes of Europe*, who repreſent that Society, or Independent State of Men that was previous to the Obligations of Society, would, for the ſame Reaſon that engaged Men firſt into Society, *viz. Love of Peace and Order*, agree to meet by their Stated Deputies in a *General Dyet, Eſtates*, or *Parliament*, and there Eſtabliſh Rules of Juſtice for Soveraign Princes to obſerve one to another; and thus to meet Yearly, or once in Two or Three Years at fartheſt, or as they ſhall ſee Cauſe, and to be Stiled, *The Soveraign or Imperial Dyet, Parliament, or State of Europe*; before which Soveraign Aſſembly, ſhould be brought all Differences depending between one Soveraign and another, that cannot be made up by private Embaſſies, before the Seſſions begins; and that if any of the Soveraignties that Conſtitute theſe Imperial States, ſhall refuſe to ſubmit their Claim or Pretenſions to them, or to abide and perform the Judgment thereof, and ſeek their Remedy by Arms, or delay their Compliance beyond the Time prefixt in their Reſolutions, all the other Soveraignties, United as One Strength, ſhall compel the Submiſſion and Performance of the Sentence, with Damages to the Suffering Party, and Charges to the Soveraignties that obliged their Submiſſion: To be ſure *Europe* would quietly obtain the ſo much deſired and needed Peace, to *Her harraſſed Inhabitants*; no Soveraignty in *Europe*, having the Power, and therefore cannot ſhow the Will to diſpute the Concluſion; and, conſequently, *Peace* would be procured, and continued in *Europe*.

Sect. V.

Sect. V. *Of the Cauſes of Difference, and Motives to Violate Peace.*

THere appears to me but Three Things upon which Peace is broken, viz. To *Keep*, to *Recover*, or to *Add*. *Firſt*, To Keep what is One's Right, from the Invaſion of an Enemy; in which I am purely *Defenſive*. *Secondly*, To Recover, when I think my ſelf Strong enough, that which by Violence, I, or my Anceſtors have loſt, by the Arms of a Stronger Power; in which I am Offenſive: Or, *Laſtly*, To increaſe my Dominion by the Acquiſition of my Neighbour's Countries, as I find them Weak, and my ſelf Strong. To gratify which Paſſion, there will never want ſome Accident or other for a Pretence: And knowing my own Strength, I will be my own *Judge and Carver*. This *Laſt* will find no Room in the *Imperial States*: They are an unpaſſable Limit to that Ambition. But the other *Two* may come as ſoon as they pleaſe, and find the Juſtice of that Soveraign Court. And conſidering how few there are of thoſe *Sons of Prey*, and how early they ſhow themſelves, it may be not once in an Age or Two, this Expedition being Eſtabliſhed, the Ballance cannot well be broken.

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Sect. VI. *Of Titles, upon which thoſe Differences may ariſe.*

BUT I eaſily foreſee a Queſtion that may be anſwered in our Way, and that is this; *What is Right? Or elſe we can never know what is Wrong: It is very fit that this ſhould be Eſtabliſhed.* But that is fitter for the Soveraign States to reſolve than me. And yet that I may lead a Way to the Matter, I ſay that Title is either by a long and *undoubted Succeſſion*, as the Crowns of *Spain, France* and *England*; or by *Election*, as the Crown of *Poland*, and the *Empire*; or by *Marriage*, as the Family of the *Stewarts* came by *England*; the *Elector of Brandenburgh*, to the Dutchy of *Cleve*; and we, in Ancient Time, to divers Places abroad; or by *Purchaſe*, as hath been frequently done in *Italy* and *Germany*; or by Conqueſt, as the *Turk* in *Chriſtendom*, the *Spaniards* in *Flanders*, formerly moſtly in the *French*

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Hands; and the *French* in *Burgundy, Normandy, Lorrain, French-County*, &c. This laſt, Title is, Morally Speaking, only Queſtionable. It has indeed obtained a Place among the Rolls of Titles, but it was engroſs'd and recorded by the Point of the Sword, and in Bloody Characters. What cannot be controuled or reſiſted, muſt be ſubmitted to; but all the World knows the Date of the length of ſuch Empires, and that they expire with the Power of the Poſſeſſor to defend them. And yet there is a little allowed to Conqueſt to, when it has the Sanction of Articles of Peace to confirm it: Tho' that hath not always extinguiſhed the Fire, but it lies, like Embers under Aſhes, ready to kindle ſo ſoon as there is a fit Matter prepared for it. Nevertheleſs, when Conqueſt has been confirmed by a Treaty, and Concluſion of Peace, I muſt confeſs it is an Adopted Title; and if not ſo Genuine and Natural, yet being engrafted, it is fed by that which is the Security of *Better Titles, Conſent*. There is but one Thing more to be mentioned in this Section, and that is from what Time Titles ſhall take their Beginning, or how far back we may look to confirm or diſpute them. It would be very bold and inexcuſable in me, to determine ſo tender a Point, but be it more or leſs Time, as to the laſt General Peace at *Nimeguen*, or to the commencing of this War, or to the Time of the Beginning of the Treaty of Peace, I muſt ſubmit it to the Great Pretenders and Maſters in that Affair. But ſomething every Body muſt be willing to give or quit, that he may keep the reſt, and by this Eſtabliſhment, be for ever freed of the Neceſſity of loſing more.

Sect. VII.

Sect. VII. *Of the Compoſition of theſe Imperial States.*

THE Compoſition and Proportion of this *Soveraign Part*, or *Imperial State*, does, at the firſt Look, ſeem to carry with it no ſmall Difficulty what Votes to allow for the Inequality of the Princes and States. But with Submiſſion to better Judgments, I cannot think it invincible: For if it be poſſible to have an Eſtimate of the Yearly Value of the ſeveral Soveraign Countries, whoſe Delegates are to make up this Auguſt Aſſembly, the Determination of the Number of Perſons or Votes in the States for every Soveraignty, will not be impracticable. Now that *England, France, Spain*, the *Empire*, &c. may be pretty exactly eſtimated, is ſo plain a Caſe, by conſidering the Revenue of Lands, the Exports and Entries at the Cuſtom-Houſes, the Books of Rates, and Surveys that are in all Governments, to proportion Taxes for the Support of them, that the leaſt Inclination to the *Peace of Europe*, will not ſtand or halt at this Objection. I will, with Pardon on all Sides, give an Inſtance far from Exact; nor do I pretend to it, or offer it for an Eſtimate; for I do it at Random: Only this, as wide as it is from the Juſt Proportion, will give ſome Aim to my *Judicious Reader*, what I would be at: Remembring, I deſign not by any Computation, an Eſtimate from the Revenue of the Prince, but the Value of the Territory, the Whole being concerned as well as the Prince. And a Juſter Meaſure it is to go by, ſince one Prince may have more Revenue than another, who has much a Richer Country: Tho' in the Inſtance I am now about to make, the Caution is not ſo Neceſſary, becauſe, as I ſaid before, I pretend to no Manner of Exactneſs, but go wholly by Gueſs, being but for Example's Sake. I ſuppoſe the *Empire of Germany* to ſend Twelve; *France*, Ten; *Spain*, Ten; *Italy*, which comes to *France*, Eight; *England*, Six; *Portugal*, Three; *Sweedland*, Four; *Denmark*, Three; *Poland*, Four; *Venice*, Three; the *Seven Provinces*, Four; *The Thirteen Cantons*, and little *Neighbouring Soveraignties*, Two; Dukedoms of *Holſtein* and *Courland*, One: And if the *Turks* and *Muſcovites* are taken in, as ſeems but fit and juſt, they will make *Ten a Piece more*. The *Whole makes Ninety*. A great Preſence when they repreſent the *Fourth; and now the Beſt and Wealthieſt Part of the Known World; where Religion and Learning, Civility and Arts have their Seat and Empire*. But it is not abſolutely neceſſary there ſhould be always ſo many Perſons, to repreſent the larger Soveraignties; for the Votes may be given by one Man of any Soveraignty, as well as by Ten or Twelve: Tho' the fuller the Aſſembly of States is, the more Solemn, Effectual, and Free the Debates will be, and the Reſolutions muſt needs come with greater Authority. The Place of their Firſt Seſſion ſhould be Central, as much as is poſſible, afterwards as they agree.

Sect. VIII.

Sect. VIII. *Of the Regulation of the Imperial States in Seſſion.*

TO avoid Quarrel for Precedency, the Room may be Round, and have divers Doors to come in and go out at, to prevent Exceptions. If the whole Number be caſt into Tens, each chuſing One, they may preſide by Turns, to whom all

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all Speeches ſhould be addreſſed, and who ſhould collect the Senſe of the Debates, and ſtate the Queſtion for a Vote, which, in my Opinion, ſhould be by the *Ballot*, after the Prudent and Commendable Method of the *Venetians*: Which in a great Degree, prevents the ill Effects of Corruption; becauſe if any of the Delegates of that High and Mighty Eſtates could be ſo Vile, Falſe, and Diſhonourable, as to be influenced by Money, they have the Advantage of taking their Money that will give it them, and of Voting undiſcovered to the Intereſt of their Principals, and their own Inclinations; as they that do underſtand the *Balloting Box* do very well know. A Shrewd Stratagem, and an Experimental Remedy againſt *Corruption*, at leaſt Corrupting: For who will give their Money where they may ſo eaſily be Cozened, and where it is Two to One they will be ſo; for they that will take Money in ſuch Caſes, will not ſtick to Lye heartily to them that give it, rather than wrong their Country, when they know their Lye cannot be detected.

It ſeems to me, that nothing in this *Imperial Parliament* ſhould paſs, but by Three Quarters of the Whole, at leaſt Seven above the Ballance. I am ſure it helps to prevent Treachery, becauſe if Money could ever be a Temptation in ſuch a Court, it would coſt a great Deal of Money to weigh down the wrong Scale. All Complaints ſhould be delivered in Writing, in the Nature of *Memorials*; and *Journals* kept by a proper Perſon, in a *Trunk or Cheſt*, which ſhould have as many differing Locks, *as there are Tens in the States*. And if there were a *Clerk for each Ten*, and a *Pew or Table for thoſe Clerks in the Aſſembly*; and at the End of every Seſſion, *One out of each Ten*, were appointed to Examine and Compare the *Journal of thoſe Clerks*, and then lock them up as I have before expreſſed, it would be clear and Satisfactory. And each Soveraignty if they pleaſe, as is but very fit, may have an *Exemplification*, or *Copy of the ſaid Memorials*, and the *Journals of Proceedings upon them*. The *Liberty and Rules of Speech*, to be ſure, they cannot fail in, who will be the *Wiſeſt* and *Nobleſt* of each Soveraignty, for it's own Honour and Safety. If any Difference can ariſe between thoſe that come from the ſame Soveraignty, that then One of the Major Number do give the Balls of that Soveraignty. I ſhould think it extreamly neceſſary, that every Soveraignty ſhould be preſent under great Penalties, and that none leave the Seſſion without Leave, till *All* be finiſhed; and that Neutralities in Debates ſhould by no Means be endured: For any ſuch Latitude will quickly open a Way to unfair Proceedings, and be followed by a Train, both of ſeen, and unſeen Inconveniencies. I will ſay little of the *Language* in which the *Seſſion of the Soveraign Eſtates ſhould be held*, but to be ſure it muſt be in *Latin* or *French*; The firſt would be very well for *Civilians*, but the laſt moſt eaſie for Men of Quality.

Sect. IX. *Of the Objections that may be advanced againſt the Deſign.*

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I will firſt give an Anſwer to the Objections that may be offered againſt my *Propoſal*: And in my next and laſt Section, I ſhall endeavour to ſhew ſome of the manifold Conveniences that would follow this *European League*, or *Confederacy*.

The firſt of them is this, *That the ſtrongeſt and Richeſt Soveraignty will never agree to it, and if it ſhould, there would be Danger of Corruption more than of Force one Time or other*. I anſwer to the firſt Part, he is not ſtronger than all the reſt, and for that Reaſon you ſhould promote this, and compel him into it; eſpecially before he be ſo, for then, it will be too late to deal with ſuch an one. To the laſt Part of the Objection, I ſay the Way is as open now as then; and it may be the Number fewer, and as eaſily come at. However, if Men of Senſe and Honour, and Subſtance, are choſen, they will either ſcorn the Baſeneſs, or have wherewith to pay for the Knavery: At leaſt they may be watch't ſo, that one may be a check upon the other, and all prudently limited by the Soveraignty they Repreſent. In all great Points, eſpecially before a final Reſolve, they may be obliged to tranſmit to their Principals, the Merits of ſuch important Caſes depending, and receive their laſt Inſtructions: which may be done in four and Twenty Days at the moſt, as the Place of their Seſſion may be appointed.

The Second is, *That it will endanger an Effeminacy by ſuch a Diſuſe of the Trade of Soldiery; That if there ſhould be any Need for it, upon any Occaſion, we ſhould be at a Loſs as they were in* Holland *in* 72.

There can be no Danger of Effeminacy, becauſe each Soveraignty may introduce as temperate or Severe a Diſcipline in the Education of Youth, as they pleaſe, by low Living, and due Labour. Inſtruct them in Mechanical Knowledge, and in natural Philoſophy, by Operation, which is the Honour of the *German* Nobility.

This would make them Men: Niether *Women* nor *Lyons*: For *Soldiers* are t'other Extream to Effeminacy. But the Knowledge of Nature, and the uſeful as well as agreeable Operations of Art, give Men an Underſtanding of themſelves, of the World they are born into, how to be uſeful and ſerviceable, both to themſelves and others; and how to ſave and help, not injure or deſtroy. The Knowledge of Government in General; the particular Conſtitutions of *Europe*; and above all, of his own Country, are very recommending Accompliſhments. This fits him for the *Parliament*, and *Council at Home*, and the *Courts of Princes and Services* in the *Imperial States abroad*. At leaſt, he is a good Common-Wealths-Man, and can be uſeful to the Publick, or retire, as there may be Occaſion.

To the other Part of the Objection, *Of being at a loſs for Soldiery as they were in* Holland *in* 72. The Propoſal anſwers for it ſelf. One has War no more than the other; and will be as much to ſeek upon Occaſion. Nor is it to be thought that any one wlll keep up ſuch an Army after ſuch an *Empire* is on Foot, which may hazard the Safety of the reſt. However, if it be ſeen requiſit, the Queſtion may be aſkt, by Order of the Soveraign States, why ſuch an one either raiſes or keeps up a formidable Body of Troops, and he obliged forthwith to reform or Reduce them; leſt any one, by keeping up a great Body of Troops, ſhould ſurprize a Neighbour. But a ſmall Force in every other Soveraignty, as it is capable or accuſtomed to maintain, will certainly prevent that Danger and Vanquiſh any ſuch Fear.

The Third Objection is, *That there will be great Want of Employment for younger Brothers of Families; and that the Poor muſt either turn Soldiers or Thieves.* I have anſwer'd that in my Return to the Second Objection. We ſhall have the more *Merchants and Husbandmen*, or *Ingenious Naturaliſts*, if the Government be but any Thing Solicitous of the *Education of their Youth*: Which, next to the preſent and immediate Happineſs of any Country, ought of all Things, to be the *Care* and *Skill* of the Government. For ſuch as the Youth of any Country is bred, ſuch is the next Generation, and the Government in good or bad Hands.

I am come now to the laſt Objection, *That Soveraign Princes and States will hereby become not Soveraign; a Thing they will never endure.* But this alſo, under Correction, is a Miſtake, for they remain as Soveraign at Home as ever they were. Neither their Power over their People, nor the uſual Revenue they pay them, is diminiſhed: It may be the War Eſtabliſhment may be reduced, which will indeed of Courſe follow, or be better employed to the Advantage of the Publick. So that the *Soveraignties* are as they were, for none of them have now any Soveragnty over one another: And if this be called a leſſening of their Power, it muſt be only becauſe the great Fiſh can no longer eat up the little ones, and that each Soveraignty is *equally defended* from Injuries, and diſabled from committing them: *Cedant Arma Togæ* is a Glorious Sentence; the *Voice of the Dove*; *the Olive Branch of Peace*. A Bleſſing ſo great, thar when it pleaſes God to chaſtiſe us ſeverely for our Sins, it is with the *Rod of War*, that, for the moſt Part, he whips us: And Experience tells us none leaves deeper Marks behind it.

Sect. X. *Of the real Benefits that flow from this Propoſal about Peace.*

I am come to my laſt Section, in which I ſhall enumerate ſome of thoſe many *real Benefits* that flow from this Propoſal, for the Preſent and Future *Peace* of *Europe*.

Let it not, I pray, be the leaſt, that it prevents the Spilling of ſo much *Humane and Chriſtian Blood*: For a Thing ſo offenſive to God, and terrible and afflicting to Men, as that has ever been, muſt recommend our Expedient beyond all Objections. For what can a Man give in Exchange for his Life, as well as Soul? And tho' the chiefeſt in Government are ſeldom perſonally expoſed, yet it is a Duty incumbent upon them to be tender of the Lives of their People; ſince without all Doubt, they are accountable to God for the Blood that is ſpilt in their Service. So that beſides the Loſs of ſo many Lives, of importance to any Government, both for Labour and Propagation, the Cries of ſo many Widows, Parents and Fatherleſs are prevented, that cannot be very pleaſant in the Ears of any Government, and is the *Natural Conſequence* of *War in all Government*.

There is another *manifeſt Benefit* which redounds to *Chriſtendom*, by this *Peaceable* Expedient, *The Reputation of Chriſtianity will in ſome Degree be recovered in the Sight of Infidels*; which, by the many Bloody and unjuſt *Wars* of *Chriſtians*, not only with them, but *one* with *another*, hath been greatly impaired. For, to the

Scandal of that Holy Profeſſion, *Chriſtians*, that glory in their *Saviour's Name*, have long devoted the Credit and Dignity of it, to their worldly Paſſions, as often as they have been excited by the Impulſes of Ambition or Revenge. They have not always been in the Right: Nor has Right been the Reaſon of *War*: And not only *Chriſtians* againſt *Chriſtians*, but the ſame Sort of *Chriſtians* have embrewed *their Hands in one another's Blood*: Invoking and Intereſting, all they could, the *Good* and *Merciful God to proſper their Arms to their Brethren's Deſtruction*: Yet their *Saviour* has told them, *that he came to ſave, and not to deſtroy the Lives of Men*: To give and plant *Peace* among Men: And if in any Senſe he may be ſaid to ſend *War*, it is the *Holy War* indeed; for it is againſt the *Devil*, and not the *Perſons of Men*. Of all his Titles this ſeems the moſt Glorious as well as comfortable for us, that he is the *Prince of Peace*. It is his *Nature*, his *Office*, his *Work* and the *End* and excellent Bleſſing of his Coming, who is both the Maker and Preſerver of our *Peace* with God. And it is very remarkable, that in all the *New Teſtament* he is but once called *Lyon*, but frequently the *Lamb of God*; to denote to us his *Gentle, Meek and Harmleſs Nature*; and that thoſe, who deſire to be the *Diſciples* of his *Croſs and Kingdom*, for they are *inſeparable*, muſt be like him, as St. *Paul*, St. *Peter* and St. *John* tell us. Nor is it ſaid the *Lamb* ſhall lye down with the *Lyon*, but the *Lyon* ſhall lye down with the *Lamb* That is, *War* ſhall yield to *Peace*, and the Soldier turn Hermite. To be ſure, *Chriſtians* ſhould not be apt to ſtrive, nor *ſwift* to Anger againſt any Body, and leſs with one another, and leaſt of all for the uncertain and fading Enjoyments of this lower World: And no Quality is exempted from this Doctrine. Here is a wide Field for the Reverend Clergy of *Europe* to act their Part in, who have ſo much the Poſſeſſion of Princes and People too. May they recommend and labour this pacifick Means I offer, which will end Blood, if not Strife; and then *Reaſon*, upon free Debate, will be *Judge*, and not the *Sword*. So that both *Right* and *Peace*, which are the Deſire and Fruit of wiſe Governments, and the choice Bleſſings of any Country, ſeem to ſucceed the Eſtabliſhment of this Propoſal.

The third Benefit is, that it ſaves *Money*, both to the Prince and People; and thereby prevents thoſe Grudgings and Miſunderſtandings between them that are wont to follow the devouring Expences of *War*; and enables both to perform Publick Acts for *Learning*, *Charity*, *Manufacturies*, &c. The Virtues of Government and Ornaments of Countries. Nor is this all the *Advantage* that follows to *Soveraignties*, upon this *Head* of Money and good *Husbandry*, to whoſe Service and Happineſs this ſhort Diſcourſe is dedicated; for it ſaves the great Expence that frequent and ſplendid Embaſſies require, and all their Appendages of *Spies and Intelligence*, which in the moſt prudent Governments, have devoured mighty Sums of Money; and that not without ſome *immoral Practices alſo*: Such as *Corrupting* of *Servants* to betray their *Maſters*, by revealing their Secrets; not to be defended by *Chriſtian* or *Old Roman Virtue*. But here, where there is nothing to fear, there is little to know, and therefore the *Purchaſe* is either *cheap*, or may be wholly *ſpared*. I might mention *Penſions* to the *Widows* and *Orphans* of ſuch as dye in *Wars*, and of thoſe that have been *diſabled* in them; which riſe high in the Revenue of ſome Countries.

Our fourth Advantage is, that the *Towns, Cities and Countries, that might be laid waſte by the Rage of War, are thereby preſerved*: A Bleſſing that would be very well underſtood in *Flanders* and *Hungary*, and indeed upon all the *Borders* of *Soveraignties*, which are almoſt ever the *Stages* of Spoil and Miſery; of which the Stories of *England and Scotland* do ſufficiently inform us without looking over the *Water*.

The fifth Benefit of this Peace, is the *Eaſe and Security of Travel and Traffick*: An Happineſs never underſtood ſince the *Roman Empire* has been broken into ſo many *Soveraignties*. But we may eaſily conceive the Comfort and *Advantage* of travelling through the Governments of *Europe*, by a *Paſs* from any of the *Soveraignties* of it, which this League and State of *Peace* will *naturally make Authentick*. They that have travel'd *Germany*, where is ſo grear a Number of *Soveraignties*, know the Want and Value of this Priviledge, by the many *Stops and Examinations* they meet with by the Way: But eſpecially ſuch as have made the *great Tour of Europe*. This leads to the Benefit of an *Univerſal Monarchy*, without the Inconveniencies that attend it: For when the whole was one *Empire*, tho' theſe Advantages were enjoyed, yet the ſeveral Provinces, that now make the *Kingdoms and States* of *Europe*, were under ſome Hardſhip from the great Sums of *Money* remitted to the Imperial Seat, and the Ambition and Avarice of their ſeveral Pro-

conſuls and *Governours*, and the great *Taxes* they paid to the *Numerous Legions of Soldiers*, that they maintained for their own Subjection, who were not wont to entertain that Concern for them (being uncertainly there, and having their Fortunes to make) which their reſpective and proper *Soveraigns* have always ſhown for them. So that to be *Ruled by Native Princes or States*, with the Advantage of that Peace and Security that can only render an *Univerſal Monarchy deſirable*, is peculiar to our Propoſal, and for that Reaſon it is to be preferred.

Another Advantage is, *The Great Security it will be to* Chriſtians *againſt the Inroads of the* Turk, *in their moſt Proſperous Fortune*. For it had been impoſſible for the *Port*, to have prevailed ſo often, and ſo far upon *Chriſtendom*, but by the Careleſneſs, or Wilful Connivence, if not Aid, of ſome *Chriſtian Princes*. And for the ſame Reaſon, why no *Chriſtian Monarch* will adventure to oppoſe, or break ſuch an Union, the *Grand Seignior* will find himſelf obliged to concur, for the Security of what he holds in *Europe*: Where, with all his Strength, he would feel it an Over-Match for him. *The Prayers, Tears, Treaſon, Blood and Devaſtation, that War has coſt in* Chriſtendom, *for theſe Two laſt Ages eſpecially, muſt add to the Credit of our Propoſal, and the Bleſſing of the* Peace *thereby humbly recommended.*

The Seventh Advantage, of an *European, Imperial Dyet, Parliament*, or *Eſtates*, is, *That it will beget and increaſe Perſonal Friendſhip between Princes and States*, which tends to the Rooting up of Wars, and Planting Peace in a Deep and Fruitful Soil. For Princes have the Curioſity of ſeeing the Courts and Cities of other Countries, as well as Private Men, if they could as ſecurely and familiarly gratify their Inclinations. It were a great Motive to the Tranquility of the World, *That they could freely Converſe Face to Face, and Perſonally and Reciprocally Give and Receive Marks of Civility and Kindneſs*. An *Hoſpitality* that leaves theſe Impreſſions behind it, will hardly let Ordinary Matters prevail, to Miſtake or Quarrel one another. Their *Emulation would be in the Inſtances of Goodneſs, Laws, Cuſtoms, Learning, Arts, Buildings*; and in particular thoſe that relate to *Charity*, the True Glory of ſome Governments, where Beggars are as much a Rarity, as in other Places it would be to ſee none.

Nor is this all the Benefit that would come by this *Freedom* and *Interview of Princes*: For *Natural Affection* would hereby be preſerved, which we ſee little better than loſt, *from the Time their Children*, or *Siſters, are Married into other Courts*. For the preſent State and Inſincerity of Princes forbid them the Enjoyment of that Natural Comfort which is poſſeſt by Private Families: Inſomuch, that from the Time a Daughter, or Siſter, is Married to another Crown, Nature is ſubmitted to Intereſt, and that, for the moſt Part, grounded not upon Solid or Commendable Foundations, but *Ambition*, or *Unjuſt Avarice*. I ſay, this Freedom, that is the Effect of our Pacifick Propoſal, reſtores *Nature* to Her Juſt Right and Dignity in the Families of Princes, and them to the Comfort She brings, wherever She is preſerved in Her proper Station. Here *Daughters* may Perſonally intreat their *Parents*, and *Siſters* their *Brothers*, for a Good Underſtanding between them and their *Huſbands*, where Nature, not cruſh'd by Abſence, and Siniſter Intereſts, but acting by the Sight and Lively Entreaties of ſuch near Relations, is almoſt ſure to prevail. They cannot eaſily reſiſt the moſt affectionate Addreſſes of ſuch powerful Solicitors, *as their Children, and Grand-Children*, and their *Siſters, Nephews*, and *Neices*: And ſo backward from *Children to Parents*, and *Siſters to Brothers*, to keep up and preſerve their own Families, by a good Underſtanding between their Huſbands and them.

To conclude this Section, there is yet another Manifeſt Privilege that follows this *Intercourſe* and Good Underſtanding, which methinks ſhould be very moving with Princes, *viz. That hereby they may chuſe Wives for themſelves*, ſuch as they Love, and not by *Proxy*, meerly to gratify Intereſt; an ignoble Motive; and that rarely begets, or continues that *Kindneſs* which ought to be between Men and their Wives. A Satisfaction very few Princes ever knew, and to which all other Pleaſures ought to reſign. Which has often obliged me to think, *That the Advantage of Private Men upon Princes, by Family Comforts, is a ſufficient Ballance againſt their Greater Power and Glory: The One being more in* Imagination, *than* Real; *and often* Unlawful; *but the other*, Natural, Solid, *and* Commendable. Beſides, it is certain, Parents Loving Well before they are Married, which very rarely happens to Princes, *has Kind and Generous Influences upon their Offſpring: Which, with their Example, makes them better Huſbands, and Wives, in their Turn*. This, in great Meaſure, prevents Unlawful Love, and the Miſchiefs of thoſe Intriegues that are wont to follow them: What *Hatred, Feuds, Wars, and Deſolations have, in divers Ages, flown from Unkindneſs between Princes and their Wives?* What *Unnatural Diviſions among their Children, and Ruin to their Families, if not Loſs of their Countries by it?* Behold an Expedient to prevent it, a Natural and Efficacious One: Happy to Princes, and Happy to their People alſo. For Nature being renewed and ſtrengthned by theſe Mutual Pledges and Endearments, I have mentioned, will leave thoſe ſoft and kind Impreſſions behind in the Minds of Princes, that *Court and Country* will very eaſily diſcern and feel the Good Effects of: Eſpecially if they have the Wiſdom to ſhow that they Intereſt themſelves in the Proſperity of the Children and Relations of their Princes. For it does not only incline them to be Good, but engage thoſe Relations to become Powerful Suitors to their Princes for them, if any Miſunderſtanding ſhould unhappily ariſe between them and their *Soveraigns*: Thus ends this *Section*. It now reſts to conclude the Diſcourſe, in which, if I have not pleaſed my *Reader*, or anſwered his Expectation, it is ſome Comfort to me I meant well, and have coſt him but little Money and Time; and Brevity is an Excuſe, if not a Virtue, where the Subject is not agreeable, or is but ill proſecuted.

The CONCLUSION.

I Will conclude this *My Propoſal of an European, Soveraign,* or *Imperial Dyet, Parliament,* or *Eſtates,* with that which I have touch'd upon before, and which falls under the Notice of every One concerned, by coming Home to their Particular and Reſpective Experience within their own *Soveraignties.* That by the ſame *Rules of Juſtice and Prudence,* by which Parents and Maſters Govern their Families, and Magiſtrates their Cities, and Eſtates their Republicks, and Princes and Kings their Principalities and Kingdoms, *Europe* may Obtain and Preſerve *Peace among Her Soveraignties.* For Wars are the *Duels of Princes*; and as Government in Kingdoms and States, *Prevents Men being Judges and Executioners for themſelves,* over-rules Private Paſſions as to Injuries or Revenge, and ſubjects the Great as well as the Small to the *Rule of Juſtice,* that Power might not vanquiſh or oppreſs Right, nor one Neighbour act an *Independency and Soveraignty upon another,* while they have reſigned that Original Claim to the Benefit and Comfort of Society; ſo this being ſoberly weighed in the Whole, and Parts of it, it will not be hard to conceive or frame, nor yet to execute the Deſign I have here propoſed.

And for the better underſtanding and perfecting of the *Idea,* I here preſent to the *Soveraign Princes and Eſtates of Europe,* for the Safety and Tranquility of it, I muſt recommend to their Peruſals, Sir *William Temple's Account of the United Provinces*; which is an Inſtance and Anſwer, upon *Practice,* to all the Objections that can be advanced againſt the Practicability of my Propoſal: Nay, it is an Experiment that not only comes to our Caſe, but exceeds the Difficulties that can render it's Accompliſhment diſputable. For there we ſhall find *Three Degrees of Soveraignties to make up every Soveraignty in the General States.* I will reckon them backwards: Firſt, *The States General themſelves*; Then the *Immediate Soveraignties* that Conſtitute them, which are thoſe of the *Provinces,* anſwerable to the *Soveraignties of Europe,* that by their *Deputies* are to compoſe the *European Dyet, Parliament,* or *Eſtates,* in our Propoſal: And then there are the ſeveral Cities of each *Province,* that are ſo many *Independent* or *Diſtinct Soveraignties,* which compoſe thoſe of the *Provinces,* as thoſe of the *Provinces* do compoſe the *States General* at the *Hague.*

But I confeſs I have the Paſſion to wiſh heartily, that the Honour of Propoſing and Effecting ſo Great and Good a Deſign, might be owing to *England,* of all the Countries in *Europe,* as ſomething of the Nature of our Expedient was, in Deſign and Preparation, to the Wiſdom, Juſtice, and Valour, *Of Henry the Fourth of France,* whoſe Superior Qualities raiſing His Character above thoſe of His Anceſtors, or Contemporaries, deſervedly gave Him the Stile of *Henry the Great.* For *He was upon obliging the Princes and Eſtates of* Europe *to a Politick Ballance,* when the *Spaniſh Faction,* for that Reaſon, contrived, and accompliſhed *His Murder,* by the Hands of *Ravilliac.* I will not then fear to be cenſured, for propoſing an *Expedient* for the Preſent and Future *Peace of Europe,* when it was not only the *Deſign, but Glory of One of the Greateſt Princes that ever Reigned in it*; and is found Practicable in the Conſtitution of One of the Wiſeſt and Powerfulleſt States

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of it. So that to conclude, I have very Little to anſwer for in all this Affair; becauſe, if it ſucceed, I have ſo Little to deſerve: For this *Great King's Example tells us it is fit to be done*; and Sir *William Temple*'s *Hiſtory* ſhews us, by a Surpaſſing Inſtance, *That it may be done*; and *Europe*, by Her incomparable Miſeries, makes it now *Neceſſary to be done*: That my Share is only thinking of it at this Juncture, and putting it into the Common Light for the Peace and Proſperity of *Europe*.

A VISITATION *to the Jews: To the Seed of* Abraham, *and Houſe of* Iſrael, *after the Fleſh, where-ever ſcattered over the Face of the whole Earth, to whoſe Hands this cometh, Faith, Hope and Charity: Grace, Mercy, and Peace, be revealed and multiplied in the midſt of you.*

MANY Times have you been freſh in my Remembrance with tender Compaſſion and ſtrong Cries to the God of your Fathers, *Abraham*, *Iſaac* and *Jacob*, that the Time of your Captivity may come to an End, and that of your Deliverance, yea the ſet Time to favour you, may make Haſte, who were the natural Branches broken off through Unbelief, and which by Faith may come again to be engrafted, *through the Circumciſion made without Hands*, that the Hope of the Promiſe made to your Fathers may be manifeſted among you. Know ye, that ſo ſoon as I had looked over the * foregoing Treatiſe in *Manuſcript*, and obſerv'd it related to you as well as to *Chriſtians*, it came in my Mind to take this Opportunity to begin the Expreſſion of that Concern which hath for ſome Time reſted with me in your Regard. And eaſily foreſeeing the Objection you might be apt to make upon the Pains and Good-will of the *Author* of the ſaid *Diſcourſe*, I felt great Clearneſs to add this to his *Work*, to obviate the ſame, that ſo the Intent and Scope thereof may come with more Weight and Succeſs upon your Minds.

* *Note*, this was written by Way of *Appendix*, to a Book, call'd, *The Harmony of the Old and New Teſtaments*.

You will perhaps object, that the *Author* begs the *Queſtion* in what he concludes his *Harmony* from, in as much as you own not the *Authority* of the *New Teſtament* Scripture, and from Premiſes that are denied, nothing can be inferred that is concluſive upon you.

But if you have no Reaſon to deny the *Authority* of the *New Teſtament-Writings* any more than we have to deny the *Authority* of the *Old*, in which you ſo firmly believe, it is as reaſonable in us to expect you ſhould receive the *Authority* of the *New*, as that we ſhould embrace the *Authority* of the *Old*. For what have you to juſtify the Truth of thoſe Writings but the Impoſſibility of ſo many People's conſenting to delude themſelves, and being able and ſo wicked to impoſe upon their Poſterity a Fiction about the great and important Matters of Immortality.

For the Miracles recorded in the *Old Teſtament-Scriptures*, are as much above Reaſon, and conſequently as Incredible to worldly Men, as the Miracles Recorded in the *New Teſtament-Scriptures*, ſo that the *Authority* you have for the *Old Teſtament-Writings* is the Truth and Credibility of their Tradition. This, we ſay, we alſo have for ours. How could ſo many Men that you have not taxed with ill Lives, or Atheiſtical Principles, agree together to put ſo great an Impoſture upon the World, as the *Pen-men* of the *New Teſtament-Writings* muſt needs have done, if what they write were Fictions? You cannot deny, but that there was ſuch a Man as *Jeſus*, and that he was put to Death by your Fathers, though pretended as a Malefactor, and that he had Followers, and that thoſe Followers of his aſſerted and maintained the Doctrine of their Maſter; where is there any Confutation of what is affirmed of the Deeds and Doctrines of *Jeſus* by his Writers in the whole *Body* of your Antiquity, that he wrought none of the Miracles ſaid to be wrought by him.

Matthew, *Mark*, *Luke* and *John*, were Men, and ſome of them lived not the Periods of Mortality, the two firſt being reported to have been put to Death for their Maſter's Doctrines, and ſo died before their Time, by which Means many of that Generation out-lived them: How comes it, that while they were alive, their Writings were not confuted, when it ſtood thoſe Jews ſo much upon to do it? Hiſtorians make Jeſus to have wrought his Miracles, not in Secret, but among (a) the Multitudes, as his *feeding Five Thouſand at one Time*, (b) and *Five Thouſand at another Time, with that which would have ſatisfied but a few Perſons*: So that you have more than their Authority for what they ſay; for that is an Appeal to other Witneſs, by which Means his Enemies had it in their Power to have confuted them in their Days, if not true. But eſpecially in the noted Places, as of the *Man born* (c) *Blind. The* (d) *Lepers cleanſed; the* (e) *poſſeſſed with Devils. And the Man with a* (f) *withered Hand. The Daughter of* Jairus (g) *by Name, one of your Rulers, whom he raiſed to Life. Alſo the raiſing of* (h) Lazarus *from the Dead after he had lain four Days in the Grave, and ſo many Jews ſaid to be by, ſeeing the Miracle: His turning* (i) *Water into Wine at a Marriage. The Conference with the* (k) *Woman of* Samaria *at* Jacob's *Well; the* (l) *healing the Centurion's Servant. And the High Prieſt's Servant's* (m) *Ear after it was cut off,* &c. *We may add the Story of* (n) Zacharias, *the Father of* John the Baptiſt, *the Fore-runner of Jeſus Chriſt, and of the Soldiers Parting* (o) *his Garments among them. And that a Bone of him was not* (p) *broken. And of his Reſurrection to the* (q) *Terror of the Keepers of his Sepulchre: And our Hiſtorian convicts the Chief Prieſts and Elders of Bribery and Forgery, who, to belye his Reſurrection to blind the People, bid the Soldiers ſay,* (r) *his Diſciples came by Night and ſtole him away, while they ſlept, and which they would not have mentioned if Truth had not been on their Side, for Fear of being diſproved, and puniſhed, Power as well as Wrath being on their Enemies Side*; alſo I may add, *the Paſſage of the* (s) *Shepherds, to whom the Angels appeared by Night, to bring them the good Tidings of the Birth of Chriſt, and with the Angel an Heavenly Hoſt praiſing God. And the wiſe Men* (t) *that came out of the Eaſt to worſhip him, and of the* (u) *Star that then appeared, from which a Religious and Learned Man at* Cambridge, *by the common and regular Rules of* * *Art, proves by the Diſpoſition, Harmony, and Voice of the Celeſtial Bodies, that the Meſſiah was at that Time to come, and that Jeſus was the Meſſiah. Alſo his ſending ſome of his Diſciples in ſo extraordinary a Manner to fetch the* † *Aſſes Colt. And to take a* (x) *Room for him to eat the Paſſover, and the Owner's immediate Submiſſion as to their Great Lord and Proprietor, with Abundance more, as his Conferences with the Phariſees, Sadducees,* &c. *in which his Writers make him ſo viſibly and convincingly to have the Better of them. And that he cured a Man who had been lame* (y) *Thirty Eight Years. And another Man alſo cured by two of his Diſciples,* (z) Peter *and* John, *who had been lame from his Mother's Womb, and ſate Begging at the Gate of the Temple called* Beautiful. I ſay, that theſe Things, if they had been falſe, your Anceſtors, to have juſtified themſelves, would certainly not have been ſo Wanting to their own Credit, as not to have made it a Reaſon againſt the Credibility of Chriſtianity, to the Followers of Chriſt or his Apoſtles, ſince ſo many were taken with them. But nothing in any of your Antiquities undertakes to ſhew, that thoſe Hiſtorians have impoſed upon the World, in the Account they give of the *Life*, *Doctrines*, and *Miracles* of their Maſter. *Had they done it, we had heard of it among our Evangeliſts, that before, I obſerve, reported the Objections and Endeavours of your Anceſtors to ſmother the Credit of his Reſurrection. But all they ſaid to his mighty Deeds, that they report, was, that by* Beelzebub *he caſt out Devils.*

It is true, above 200 Years after, *Tryphon* the *Jew*, and *Celſus* the *Gentile* cavilled at the Chriſtian Religion, and at the Meanneſs of the Appearance and Manner of Chriſt's Coming, rather oppoſing his Miracles with Miracles, to abate his Authority, than diſproving of them. But they were anſwered at large by *Juſtin* and *Origen*. But not one Word of the aforeſaid Adverſaries giving this Account:

That whereas the Followers of Jeſus affirm, He cured the Blind and Lame, and particularly the Daughter of Jairus, *and diſpoſſeſſed Evil Spirits, and ſuffered them to enter into an Herd of Swine, and that the Swine ran down a ſteep Hill into the Sea, and that thereupon the* Gadarenes *deſired him to quit their Coaſts. Alſo about turning Water into Wine at the Marriage. Feeding the Multitudes. Curing the High Prieſt's Servant's Ear.* &c. *And that we have enquired about theſe and other Matters, and find them Impious, confidently impoſed upon ſilly People by the Followers and Partners of the ſaid Jeſus.*

But where can you ſhew us ſuch a Certificate or Contradiction to what is aſſerted by his Hiſtorians, writ in that Age, and Authentically proved, againſt the Au-

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(a) Mat. 15. 30, 38, 39.
(b) Mat. 14. 14--21.
(c) John 9. 1.
(d) Luke 17. 12, 13, 14.
(e) Mat. 9. 32.
(f) Mat. 12. 10. 13.
(g) Luke 8. 41. 49. 51.
(h) John 11. 17, 36. 43.
(i) John 2. 7, 8, 10.
(k) Joh. 4. c.
(l) Mat. 8. 5, 13.
(m) Luke 22. 50, 51.
(n) Luke 1. cap.
(o) Jo. 19. 23
(p) John 19. 36. Pſalm 34. 20.
(q) Mat. 28. 4.
(r) Mat. 28. 13.
(s) Luke 2. 8.
(t) Mat. 2. c.
(u) Mat. 2. 9. 10.
* See J. Gregory's Works p. 150--157.
† Mark 11. 1--6.
(x) Mark 14. 12--16.
(y) John 5. 2, 5. 9.
(z) Acts 3. 1--8.

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Add to this the Prophecy, in the New Teſtament, is reported to have been uttered of the Future State of your *Anceſtors*, their Temple and City of *Jeruſalem*, mentioned by the Three Firſt Hiſtorians, that that Generation ſhould not paſs away before great Diſtreſſes ſhould overtake them, ſuch as had never been before, particularly *Luke* 21. 21, 22, 23, 24, 25, and *Cap.* 23. 28, 29, 30, where Jeſus bids the Women *weep for themſelves and their Children*, becauſe of the Diſtreſſes that ſhould fall upon *Jeruſalem* and that *People*; that tho' to be *Barren* was a Sort of Curſe under the Law, *yet they ſhould bleſs the Womb that never bare, and the Paps that never gave Suck*, becauſe of the Woes and Diſtreſſes that ſhould come upon the Childing Daughters of *Jeruſalem*. And indeed the Way your Fathers took to ſave themſelves (not being guided by God's Counſel) proved the very Means of their Deſtruction; for as they unreaſonably feared the *Romans*, crying, the *Romans* will come and take away our Country, and made that a Reaſon to put Jeſus to Death, that *he was an Enemy to Cæſar*, to ſoften *Cæſar* to them, ſo the Innocent Blood of *Jeſus*, by the Judgment of God, *haſtned the* Coming of the *Romans*, and the Obſtinacy with which they reſiſted the *Romans*, who would have preſerved the City, and Temple, and People, and offered them ſo to do, would they *ſubmit*, proved the Deſtruction of the Nation, as * *Joſephus*, a Jewiſh Hiſtorian confeſſeth; ſo that if our Tradition, which makes your Anceſtors to curſe themſelves and their Poſterity, ſaying to *Pilate*, *His Blood be on us and our Children*, were not true in Fact: The dreadful Things that followed, to wit, the unparallel'd Miſeries that People fell by, in that Hiſtorian expreſſed, and the *long* Captivity they have lain under ever ſince, has been as great and terrible as if they had put the *Son of God* to Death. And indeed if you did but conſider how very like to Chriſt's Parable of the Vineyard, *Luke* 20. 9. your Anceſtors Caſe was, it ſhould incline you to believe in that Holy Preacher of it, *viz.* that after the *Tenants had beaten and Stoned* their Lord's *Servants*, he ſent his *Son*, and they *conſpired* and *killed* him, and what Miſeries thoſe Servants drew upon themſelves thereby, which the Scripture ſays *they underſtood Chriſt to have ſpoken of them.* And comparing the miſerable Exit and diſmal Period your Nation made ſoon after, how can you but think he was ſent of God, and that by ſuch Doctrine he warned them of what was haſtening upon them, and that hitting their Caſe ſo exactly, as to their Anceſtors, and their Sins, and the foretelling by that very Parable, not only his own Death, but their End and Judgment, as he did afterwards more directly in the two before-cited Propheſies; and ſince that your Fathers at that Time expected the *Meſſiah*, and yet then were *deſtroyed*, inſtead of being *reſtored*, by the *Meſſiah*, ſhould you not conſider if it were not ſo, becauſe of their not knowing, but deſtroying him, when he came? I know you think (and that miſled your Fathers) that the *Meſſiah* ſhould be known of all Men, and come with an outward *Irreſiſtible Power*, and by Force overcome all the Enemies, and redeem you, and ſubject them, and that the whole Earth ſhould flow in unto him as a mighty Monarch of this World. But what then will you do with the 53d of *Iſaiah*, and divers other Places of the Prophets, that ſo particularly and pathetically relate to the Paſſion of the *Meſſiah*, how he ſhould ſuffer, *&c.* What *Holy One* (a) was that (which came ſo near, and yet) *was not to ſee Corruption?* What (b) *Shepherd* was that, which being ſmitten, *the Sheep were ſcattered*, though he be called God's Fellow. Who was he that was to be for a (c) *Snare* and *Stone of Stumbling*, and a *Rock* of *Offence* to the Inhabitants of *Jeruſalem?* But this was their *Stumbling* (d) *Stone* and *Rock* of *Offence*; they miſtook the Manner of his Appearance; they were *Carnal*, *Worldly*, and *Degenerate*, and they had *Ideas* and *Notions* of a *Meſſiah* accordingly; they looked for an *outward* before an *inward* Deliverance; and to be ſaved from the *Romans*, before they were ſaved from their Sins. They waited for a *Meſſiah* indeed, but one after their own hard Hearts and worldly Wiſdom, not after God's, and ſo knew him not when he came. He came to ſave what was loſt; *firſt within* and then *without*; they looked *without firſt*, and ſo fell ſhort. Thoſe that were deſtroyed by *Titus Veſpaſian*, you will eaſily conceive were not qualify'd to embrace the true *Meſſiah*: Had they feared God, and walked in his *Statutes* and his *Judgments*, had they had Hearts of *Fleſh* and not of *Stone*, they had not been ſo caſt off; they had not been deſtroyed as they were, but would have known him, that they rejected, to have been the *Meſſiah*. O that you

* See Joſeph. Antiquity of the Jews, new Impreſſion. Fol. 755. C. D. D.

(a) Pſal. 16. 10.

(b) Zach. 13. 7. 10.

(c) Iſa. 8. 14.

(d) Rom. 9. 32, 33.

you would deeply weigh that terrible Period, and *lamentable* and *diſtinguiſhing* Judgment upon you as a Nation, by the Hands of the *Romans*, and what it is that could provoke God to ſuch an aſtoniſhing Stroke upon his *once Beloved People*, if it could be any Thing ſhort of reſiſting his greateſt *Meſſenger*, his *Meſſiah*, the *Chriſt* and *Son* of *God*, for he hath not dealt ſo in all Reſpects with any People. And while you thus reſiſt, you will reſiſt your *own Mercies*, for at this Door you muſt come in, before the glorious Propheſies and Promiſes, that relate to you, are accompliſhed to you.; and I hope the Day is at Hand. Conſider with your ſelves what Sort of *Meſſiah* was to come according to the Scriptures, and how far the Life, Doctrine, *&c.* of our Saviour, accords to him; concerning which, I ſhall now hint but that one Place of *Iſaiah*, *Cap.* 61. 1. 2. 3. on which our New Teſtament-*Scripture*, ſays *Jeſus*, opening the Book, expounded it to the People, touching the *Work* and *Office* of the *Meſſiah*, viz. *The Spirit of the Lord God is upon me, becauſe the Lord hath Anointed me to preach Good Tidings to the Meek; he hath ſent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the Opening of the Priſon to them that are bound; to proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God. To Comfort all that Mourn; to appoint unto them that Mourn in* Zion; *to give unto them Beauty for Aſhes, the Oil of Joy for Mourning; the Garment of Praiſe for the Spirit of Heavineſs, that they might be called the Trees of Righteouſneſs; the Planting of the Lord, that he might be glorified.*

By which it appears, that the *inward* Work was to go *firſt*, and the End cannot be known where the Beginning is rejected: Conſider with your ſelves, I beſeech you, how this Character agrees with that Carnal Notion your Fathers had, and you have, of the *Meſſiah*.

This *Meſſiah* was a *Preacher*, not a *Soldier*, or a worldly Conqueror, and his Work *Inward* and *Spiritual*; and had your Anceſtors been true *Mourners*, truly *Meek*, of *broken* Hearts, ſenſible of their Servitude to the Enemy of their own Houſes, (Sin within) and had waited for ſuch a Conſolation and Deliverer, they could not have miſſed to have ſeen and received him. For his Sermon on the (e) Mount had an exact Harmony with that Prophecy, as alſo with the Eleventh Chapter of *Iſaiah*, becauſe the Doctrine he preached relates to the vanquiſhing of Sin and Evil Appetites, and becoming Pure and Peaceable, Meek and Harmleſs, and Holy, in the Sight of God and Men, to which thoſe Propheſies relate; if you will give your ſelves the Time to read his Sermons, you will ſee therein an exact Draught of Piety, and Man met with in all his Infirmities, being plainly and briefly laid open, and their proper Remedies; not like an Impoſtor, *which ſeeks himſelf*, for he ſought not his own Glory, but denied it, and taught his Followers ſo to do, which cuts up by the *Roots* the very Motives and Ends of all Impoſtors. For, conſider, his Doctrine leads to *Repentance*, *Humility*, *Meekneſs*, *Purity*, *Love* and *Charity*, *to the utmoſt* that Mankind is capable of; but if you will look back upon thoſe that have pretended among you to be the *Meſſiah*, you ſhall not find them carried forth with ſuch Sort of Doctrine, as well as that they had not that Power and Spirit. For, as *Iſaiah* (f) Propheſied, *He was of Jeſſe: He was an Enſign to the People, the Gentiles ſought to him, and his Reſt was glorious to them.* For you cannot but ſee the Succeſs that followed the Diſciples of Jeſus; how greatly they multiplied, and what Power they got over Countries and Kingdoms, and the Courts and Armies of Princes; not by Arms and Policy, but *Piety* and *Sufferings*, whilſt you were driven away from your own Land, and wandred up and down in the Earth. It is true indeed you may ſay, that *Mahomet* became great in his Followers, yet we will not allow that Greatneſs to his Goodneſs. The Caſe vaſtly differs; one's Kingdom was of this World, the others not; one gained his Intereſt over the Hearts of Men, by the *Purity*, *Patience*, *Humility*, *Mercy*, and *Charity* of his Doctrine, the other by Factions, and Force. It is true, the Chriſtians in general are much degenerated, to the Scandal of Religion; but this no more debaſes the Value of the Holy Author of it, than your Fore-fathers and your Degenerating can queſtion the Reputation and Truth of *Moſes* your Lawgiver.

And it is to be feared ſome *Terrible Criſis* is at Hand, with Reference to ſuch Parts of the Chriſtian World, as have out-lived their Religion; I mean a True Zeal and Love for Religion. For they have *Crucified Chriſt afreſh to themſelves*, by their Shameleſs Lives, and put Him and His Holy Religion to *Open Shame*, viz. *to Jews and Infidels*. Sad for them would it be, though well for you, if their Fall

(e) Mat. 5, 6.

(f) Iſa. 11, cap. 10.

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And I teſtify to you, and I know my Teſtimony is True, *That you have a Meaſure of that Light in you*, that comes from Him, and by it's Works you may know it, *For it ſhews you your Sins, Convicts and Rebukes you for them, and will comfort you in your Obedience and Conformity to God's Precepts*: And if you would but give your Hearts to the Holy Conduct of it, that it may lead you and guide you to God's Holy Hill (as King *David* prayed, *Pſal.* 43. 3.) you would not blame thoſe called Chriſtians, for acknowledging this Chriſt, to be *God's Meſſiah*; *but for the manifeſt diſowning of Him by their Evil Lives, and contrary Practices to his excellent Precepts, that walk diſorderly among them*. Prepare therefore to meet thy God, *O Iſrael!* Waſh you, O Houſe of *Jacob!* And make you *Clean*; put away the Evil of your Doings, and turn to the Lord your God, *with all your Heart, and with all your Soul*, that the Lord may turn away your Captivity, as the Rivers of the *South*. That your dry Bones may live, and the Hope that may be begotten again in you, God may anſwer, and he whom you look *for will ſuddenly come*, and will not tarry, and in ſuch a Way as ſhall abundantly ſatisfy you: And the Fulneſs of the *Gentiles* ſhall flow in, and the Glory of the God of your Fathers ſhall be great over all the Earth:

Accept this ſmall Viſitation as a Token of Love to you, the *Houſe of Jacob, and Seed of Abraham*, after the Fleſh; for tho' the foregoing Book was not writ on Purpoſe to you (elſe it had been in a more direct and exact Manner) but to ſhew the Harmony of Scriptures, chiefly in Reference to Chriſt, for them that believe the Writings of both Teſtaments for their Edification and Comfort; yet as the Accompliſhment of ſome of the Ancient Propheſies concerns you, you muſt needs be intereſted therein; and the ſecond Preface and this *Appendix* are ſent you, to intreat your Peruſal and Serious Conſideration of them. And the Great God give you Underſtanding, to diſcern the Things that are therein mentioned, which concern your Everlaſting Peace.

And now to you called *Chriſtians*, I direct the *Concluſion of this Appendix*; you have been long priviledged with the Mercies of God, as much above the *Jews* ſince the Death of Chriſt, as the *Jews* were priviledged above you under the Diſpenſation of *Moſes*: Be you warned by the *Diſmal Puniſhment of that People*, that you fall not under the ſame Sentence and Judgment. I have often, of late Time, ſorrowfully reflected upon your great Abuſe of the manifold Bleſſings of God; how little the Generality of you have of the Life and Power of Religion; how Formal, Covetous, Proud, Vain and Uncharitable you are, being Chriſtians in Name, but *Crucifying to your ſelves afreſh the Lord of Life and Glory, and putting Him, and*

His

1695. *His Holy Religion to open Shame*, by your diſagreeable Lives to His Heavenly Precepts and Examples; whereby you do *Deſpite to the Spirit of God*, that would teach you to *deny Ungodlineſs and Worldly Luſts, and to Live Soberly, Righteouſly, and Godly in this preſent Evil World.* And ſo Great and Scandalous has the *Apoſtacy* of many of you been, that *Jews, Turks and Infidels*, have been ſtumbled by your Evil Examples, againſt the Holy Name and Religion you profeſs, which is acting the *Second Part of the Jewiſh Tragedy* (you ſeem ſo much to abhor) upon the *Saviour of the World.* O *Hear, Fear, and Repent*, leſt you come to ſuffer the like Judgment the *Jews* did. God has viſited you in this Age, by the Teſtimony of a Poor People (eſpecially in theſe Nations) in the Name and Power of the *Second Adam*, bearing Witneſs to *His Second and Spiritual Appearance in Man*, to wit, *As a Light Shining in the Inward Parts*, who was, and is the Light of the World, *and in which Light the Nations of them that are ſaved muſt walk.* To this you ſhould have turned your Minds, and brought your Deeds, and conformed your Lives, which was the *Path, Rule and Armour, of the Ancient Chriſtians*; but you have deſpiſed their Teſtimony, and perſecuted them for it, and ſlighted the Light it ſelf, calling it by many Reproachful Names, as did the *Jews*, when manifeſted in Fleſh among them: So that it has often been in my Mind of late, and I have freely, on ſome publick Occaſions, declared my Fears, that as it is now about the ſame Diſtance of Time ſince the Teſtimony of the Coming of the Son of God in Spirit in our Day, as it was between the coming forth of Chriſt in His Miniſtry in the Fleſh, and the Deſtruction of *Jeruſalem*, (which was the moſt terrible that ever was known amongſt Men) ſo I fear Great Deſolation (without great Repentance) is at Hand, becauſe of the ſame Sin, *viz.* A reſiſting of the Son of God in His Light and Spirit in His Servants and your own Conſciences; oppoſing as the *Jews* did, *Form* to Power, *Letter* to *Spirit*, *Ceremonies* to *Subſtance*, and *Scripture* to *Chriſt*: Doing Deſpite to Him in His Members, with an high Hand, though He would often have gathered you, *as a Hen gathereth her Chickens under her Wings*: O that you may be Wiſe, and meet the Lord in the Way of His Judgments, before his fierce Wrath be kindled, and an irrevocable Sentence be ſealed againſt you, and you are utterly caſt off, and God remove the Viſitation of His Light and Truth to another People, that will receive it, in the Love of it, more than you have done.

W. PENN.

1696.

Primitive CHRISTIANITY Revived, in the *Faith* and *Practice* of the People called *QUAKERS*. Written in Teſtimony to the preſent Diſpenſation of God *through them*, to the World; *that* Prejudices *may be Removed*, *the* Simple *Informed*, *the* Well-Inclined *Encouraged*, *and the* TRUTH, *and it's* Innocent FRIENDS *Rightly Repreſented*. *By* W. P.

The EPISTLE to the READER.

Reader,

BY *this ſhort enſuing Treatiſe, thou wilt perceive the Subject of it*, viz. The Light of Chriſt in Man, as the Manifeſtation of God's Love for Man's Happineſs. *Now, for as much as this is the Peculiar* Teſtimony *and* Characteriſtick *of the People called* Quakers; *their* Great Fundamental in Religion; *That by which they have been diſtinguiſhed from other Profeſſors of Chriſtianity in their Time, and to which they refer all People about Faith, Worſhip, and Practice, both in their Miniſtry and Writings; that as the Fingers ſhoot out of the Hand, and the Branches from the Body of the Tree; ſo True Religion, in all the Parts and Articles of it, Springs from this Divine Principle in Man. And becauſe the Prejudices of ſome are* *very great againſt this People and their Way; and that others, who love their Seriouſneſs, and commend their Good Life, are yet, through Miſtakes, or want of Enquiry, under Jealouſie of their Unſoundneſs in ſome Points of Faith; and that there are not a few in all Perſwaſions, which deſire earneſtly to know and enjoy God in that Senſible Manner this People ſpeak of, and who ſeem to long after a State of Holineſs and Acceptance with God; but are under Doubts and Deſpondings of their attaining it, from the Want they find in themſelves of Inward Power to enable them, and are unacquainted with this* Efficacious Agent, *which God hath given and appointed for their Supply.*

For theſe Reaſons and Motives, know, Reader, *I have taken in Hand to write this Small Tract,* Of the Nature and Virtue of the Light of Chriſt Within Man; *what, and where it is, and for what End, and therein of the Religion of the People called* Quakers; *that, at the ſame Time, all People may be informed of their True Character, and what True Religion is, and the Way to it, in this Age of High Pretences, and as deep Irreligion. That ſo the* Merciful Viſitation of the God of Light and Love, *(more eſpecially to theſe Nations) both immediately and inſtrumentally, for the Promotion of Piety, (which is Religion indeed) may no longer be neglected by the Inhabitants thereof, but that they may come to ſee and ſay, with Heart and Mouth,* This is a Diſpenſation of Love and Life from God to the World; and this Poor People, that we have ſo much deſpiſed, and ſo often trod upon, and treated as the Off-ſcouring of the Earth, are the People of God, and Children of the Moſt High. *Bear with me,* Reader, *I know what I ſay, and am not High-Minded, but* fear: *For I write with Humility towards God, tho' with Confidence towards thee. Not that thou ſhouldſt believe upon my Authority, nothing leſs; for that's not to act upon Knowledge, but Truſt; but that thou ſhould'ſt try and approve what I write: For that is all I aſk, as well as all I need for thy Conviction, and my own Juſtification. The Whole, indeed, being but a Spiritual Experiment up[illegible] the Soul, and therefore ſeeks for no implicit Credit, becauſe it is Self-evident to them that will uprightly try it.*

And when thou, Reader, *ſhalt come to be acquainted with this Principle, and the Plain and Happy Teachings of it, thou wilt, with us, admire thou ſhould'ſt live ſo long a* Stranger *to that which was ſo* near *thee, and as much wonder that other Folks ſhould be ſo blind as not to ſee it, as formerly thou thoughteſt us Singular for obeying it. The Day, I believe, is at Hand that will declare this with an uncontroulable Authority, becauſe it will be with an unqueſtionable Evidence.*

I have done, Reader, *with this* Preface, *when I have told thee,* Firſt, *That I have ſtated the* Principle, *and opened, as God has enabled me, the* Nature and Virtue of it in Religion; *wherein the common Doctrines and Articles of the* Chriſtian Religion, *are delivered and improved; and about which, I have endeavoured to expreſs my ſelf in Plain and Proper Terms, and not in* Figurative, Allegorical, *or* Doubtful Phraſes; *That ſo I may leave no Room for an Equivocal or Double Senſe; but that the* Truth *of the Subject I treat upon, may appear eaſily and evidently to every common* Under*ſtanding. Next, I have confirmed what I have writ, by Scripture, Reaſon, and the Effects of it upon ſo Great a People; whoſe Uniform Concurrence in the Experience and Practice thereof, through all Times and Sufferings, ſince a People, challenge the Notice and Regard of every* Serious Reader. Thirdly, *I have written briefly, that ſo it might be every One's Money and Reading: And,* Much in a Little is Beſt, *when we ſee daily that the* Richer People grow, *the* Leſs Money or Time they have for God or Religion: *And perhaps thoſe that would not buy a large Book, may find in their Hearts to give away ſome of theſe for their Neighbour's Good, being* Little *and* Cheap. *Be Serious,* Reader, *be Impartial, and then be as Inquiſitive as thou canſt; and that for thine own Soul, as well as the Credit of this moſt* miſunderſtood and abuſed People: *And the* God and Father of Lights and Spirits, *ſo Bleſs thine, in the Peruſal of this* Short Treatiſe, *that thou may'ſt receive Real Benefit by it, to His Glory, and thine own Comfort, Which is the Deſire and End of him that wrote it; who is, in the Bonds of Chriſtian Charity, very much, and very ardently,*

Thy Real Friend,

William Penn.

Primitive CHRISTIANITY *Revived, &c.*

Chap. I.

CHAP. I. §. 1. *Their Fundamental Principle.* §. 2. *The Nature of it.* §. 3. *Called by ſeveral Names.* §. 4. *They refer all to this, as to Faith and Practice, Miniſtry and Worſhip.*

§. 1. THAT which the People call'd *Quakers* lay down, as a Main Fundamental in Religion, is this, *That God, through Chriſt, hath placed a Principle in every Man, to inform him of his Duty, and to enable him to do it; and that thoſe that Live up to this Principle, are the People of God; and thoſe that Live in Diſobedience to it, are not God's People, whatever Name they may bear, or Profeſſion they may make of Religion.* This is their Ancient, Firſt, and Standing Teſtimony: With this they began, and this they bore, and do bear to the World.

§. 2. By this *Principle* they underſtand ſomething that is *Divine*; and though in Man, *yet not of Man*, but of God; and that it came from Him, and leads to Him all thoſe that will be led by it.

§. 3. There are divers Ways of Speaking they have been led to uſe, by which they declare and expreſs what this *Principle* is, about which I think fit to Precaution the Reader, *viz.* They call it, *The Light of Chriſt within Man*, or, *Light Within*, which is their Ancient, and moſt General and Familiar Phraſe, alſo the (a) *Manifeſtation* (b) *or Appearance of Chriſt* (c), *the* (d) *Witneſs of God, the* (e) *Seed of God, the* (f) *Seed of the Kingdom,* (g) *Wiſdom, the* (h) *Word in the Heart, the Grace* (i) *that appears to all Men, the* (k) *Spirit given to every Man to profit with, the* (l) *Truth in the Inward Parts, the* (m) *Spiritual Leaven, that Leavens the whole Lump of Man:* Which are many of them Figurative Expreſſions, but all of them ſuch as the *Holy Ghoſt* hath uſed, and which will be uſed in this Treatiſe, as they are moſt frequently in the Writings and Miniſtry of this People. But that this *Variety* and Manner of Expreſſion may not occaſion any Miſapprehenſion or Confuſion in the Underſtanding of the *Reader*, I would have him know, that they always mean by theſe Terms, or Denominations, not *another*, but the *ſame Principle*, before mentioned: Which, as I ſaid, though it be in Man, is not of Man, but of God, and therefore *Divine*: And One in it ſelf, tho' diverſly expreſſed by the Holy Men, according to the Various Manifeſtations and Operations thereof.

(a) John 1. 9.
(b) Rom. 1. 19. Tit. 3. 4.
(c) Acts 17. 28. 2. Pet. 4.
(d) Rom. 8. 6. 1 John 5. 10, 12.
(e) 1 Pet. 1. 23. 1 Joh. 3. 9.
(f) Mat. 13. 19, 23.
(g) Prov. 1. 20, 21, 22, 23. and 8. 1. 2, 3, 4.
(h) Deut. 30. 12. Rom. 10. 6, 7, 8. Pſ. 119. 10.
(i) Tit. 2. 11. 12.
(k) 1 Cor. 12. 7.
(l) Pſ. 51. 6. Iſa. 26. 2. Joh. 14. 6.
(m) Mat. 13. 33.

§. 4. It is to this Principle of *Light*, *Life and Grace*, that this People refer all: For they ſay it is the Great Agent in Religion; *That*, without which, there is no *Conviction*, ſo no *Converſion*, or *Regeneration*; and conſequently no entring into the Kingdom of God. That is to ſay, there can be no *True Sight of Sin*, nor *Sorrow for it*, and therefore no forſaking or overcoming of it, or Remiſſion or Juſtification from it. A Neceſſary and Powerful Principle indeed, when neither Sanctification, nor Juſtification can be had without it. In ſhort, there is no becoming Virtuous, Holy and Good, without this Principle; no Acceptance with God, nor Peace of Soul, but through it. But on the contrary, that the Reaſon of ſo much *Irreligion* among Chriſtians, ſo much *Superſtition*, inſtead of Devotion, and ſo much Profeſſion without Enjoyment, and ſo little *Heart-Reformation*, is, becauſe People in Religion, *Overlook* this Principle, and leave it behind them.

They will be Religious *without* it, and Chriſtians without it, though this be the only Means of making them ſo indeed. So Natural is it to Man, in his Degenerate State, to *prefer* Sacrifice before Obedience, and to make Prayers go for Practice, and ſo flatter himſelf to hope, by Ceremonial and Bodily Service, to excuſe himſelf with God from the ſtricter Diſcipline of this Principle in the Soul, which leads Man to take up the Croſs, deny Self, and do that which God requires of him: And that is every Man's True Religion, and every ſuch Man is Truly Religious: That is, *He is Holy, Humble, Patient, Meek, Merciful, Juſt, Kind, and Charitable*; which they ſay, no Man can make himſelf; but that this Principle will make them all ſo, that will embrace the *Convictions and Teachings of it*, being the *Root of all True Religion in Man, and the Good Seed from whence all Good Fruits proceed.* To ſum up what they ſay upon the Nature and Virtue of it, as Contents of that which follows, they declare that this Principle is, Firſt, *Divine.* Secondly, *Univerſal.* Thirdly, *Efficacious:* In that it gives Man,

Firſt, *The Knowledge of God, and of himſelf,* and therein a Sight of his *Duty* and *Diſobedience* to it.

Secondly, *It begets a true Senſe and Sorrow for Sin* in thoſe that ſeriouſly regard the Convictions of it.

Thirdly, *It enables them to forſake Sin, and Sanctifies from it.*

Fourthly, *It applies God's Mercies in Chriſt for the Forgiveneſs of Sins that are paſt, unto Juſtification, upon ſuch ſincere Repentance and Obedience.*

Fifthly, *It gives, to the Faithful, Perſeverance unto a perfect Man, and the Aſſurance of Bleſſedneſs, World without End.*

To the Truth of all which, they call in a Threefold Evidence: *Firſt,* The Scriptures, which give an ample Witneſs, eſpecially thoſe of the New and better Teſtament. *Secondly,* The Reaſonableneſs of it in it ſelf. And *Laſtly,* A General Experience, in great Meaſure: But particularly, *Their Own,* made credible by the good Fruits they have brought forth, and the Anſwer God has given to their Miniſtry: Which, to impartial Obſervers, have commended the Principle, and gives me Occaſion to abſtract their *Hiſtory,* in divers Particulars, for a Concluſion to this little *Treatiſe.*

Chap. II.

CHAP. II. §. 1. *The Evidence of Scripture for this Principle,* John 1. 4. 9. §. 2. *Its Divinity.* §. 3. *All Things created by it.* §. 4. *What it is to Man, as to Salvation.*

§. 1. I Shall begin with the Evidence of the bleſſed Scriptures of Truth, for this *Divine Principle,* and that under the Name of *Light,* the firſt and moſt common Word uſed by them, to expreſs and denominate this Principle by, as well as moſt apt and proper in this dark State of the World.

John 1. 1. *In the Beginning was the Word, and the Word was with God, and the Word was God.*

Verſ. 3. *All Things were made by Him.*
Verſ. 4. *In Him was Life, and that Life was the Light of Men.*
Verſ. 9. *That was the True Light, which lighteth every Man that cometh into the World.*

§. 2. I have begun with him, that begun his *Hiſtory* with him that was the *Beginning of the Creation of God;* the moſt beloved Diſciple, and longeſt Liver of all the Apoſtles, and he, that for excellent Knowledge and Wiſdom in Heavenly Things, is juſtly entituled *John the Divine.* He tells us firſt, what he was in the Beginning, viz. *The Word. In the Beginning was the Word.*

And though that ſhews what the *Word* muſt be, yet he adds and explains, that the *Word was with God, and the Word was God;* leſt any ſhould doubt of the Divinity of the Word, or have lower Thoughts of Him than He deſerved. The *Word* then, is *Divine,* and an apt Term it is, that the *Evangeliſt* ſtiles Him by, ſince it is ſo great an Expreſſion of the Wiſdom and Power of God to Men.

§. 3. *All Things were made by Him.* If ſo, he wants no Power. And if we were made by Him, we muſt be new made by Him too, or we can never enjoy God. His Power ſhews his Dignity, and that nothing can be too hard for ſuch a Sufficiency *as made all Things, and without which nothing was made, that was made.* As Man's *Maker* muſt be his *Huſband,* ſo his *Creator* muſt be his *Redeemer* alſo.

§. 4. *In him was Life, and the Life was the Light of Men.* This is our Point. The *Evangeliſt* firſt begins with the *Nature and Being* of the *Word:* From thence he deſcends to the *Works* of the *Word:* And laſtly, then he tells us, what the *Word* is, with Reſpect to Man above the reſt of the Creation, viz. *The Word was Life, and the Life was the Light of Men.* The Relation muſt be very near and intimate, when the very *Life* of the *Word* (*that was with God, and was God*) is the *Light of Men:* As if Men were next to the Word, and above all the reſt of his Works; for it is not ſaid ſo of any other Creature.

Man cannot want Light then; no not a *Divine Light:* For if this be not *Divine,* that is the *Life* of the *Divine Word,* there can be no ſuch Thing at all as *Divine* or *Supernatural Light* and *Life.* And the Text does not only prove the *Divinity* of the Light, but the *Univerſality* of it alſo, becauſe *Man* mentioned in it, is *Mankind:* Which is yet more diſtinctly expreſs'd in his 9th Verſe, *That was the True Light, which lighteth every Man that cometh into the World.* Implying, that he that lighteth not Mankind is not that *True Light;* and therefore *John* was not

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Chap. III.

that *Light*, but bore witneſs of him that was, who *lighteth every Man*; to wit, the *Word* that took Fleſh: So that both the *Divine Nature*, and *Univerſality* of the Light of Chriſt within, are confirmed together.

CHAP. III. §. 1. *How this Scripture is* wreſted. §. 2. *That 'tis a* Natural Light. §. 3. *That it lighteth not all.* §. 4. *That 'tis only the* Doctrine *and* Life *of Chriſt when in the Fleſh. All anſwered, and it's* Divinity *and* Univerſality *proved.*

§. 1. BUT though there be no Paſſage or Propoſition to be found in Holy Scripture, in which Mankind is more intereſted, or that is more clearly laid down by the Holy Ghoſt, than this I have produced, yet hardly hath any Place been more induſtriouſly wreſted from it's true and plain Senſe: Eſpecially ſince this People have laid any Streſs upon it, in Defence of their Teſtimony of the *Light within*. Some will have it to be but a *Natural Light*, or a *Part of Man's Nature*, though it be the very *Life* of the *Word*, by which the World was made; and mention'd within thoſe Verſes, which only concern his *Eternal Power and Godhead*. But becauſe I would be underſtood, and treat of Things with all Plainneſs, I will open the Terms of the Objection as well as I can, and then give my Anſwer to it.

§. 2. If by *Natural* be meant a created Thing, as Man is, or any Thing that is requiſite to the Compoſition of Man, I deny it: The Text is expreſly againſt it; and ſays, the Light with which Man is lighted, is the Life *of the Word, which was with God, and was God*. But if by Natural is only intended, that the Light comes along with us into the World; or that we have it as ſure as we are born, or have Nature; and is the *Light* of our Nature, of our Minds and Underſtandings, and is not the Reſult of any Revelation from without, as by Angels or Men; then we mean and intend the ſame Thing. For it is *Natural* to Man to have a *Supernatural Light*, and for the Creature to be lighted by an *uncreated* Light, as is the Life of the *Creating Word*. And did People but conſider the Conſtitution of Man, it would conduce much to preſerve or deliver them from any Dilemma upon this Account. For Man can be no more a Light to his Mind, than he is to his Body: He has the Capacity of ſeeing Objects when he has the Help of Light, but cannot be a Light to himſelf, by which to ſee them. Wherefore as the *Sun* in the Firmament is the Light of the Body, and gives us diſcerning in our temporal Affairs; ſo the *Life* of the *Word* is the glorious *Light* and *Sun* of the *Soul*: Our *Intellectual Luminary*, that informs our Mind, and give us true Judgment and Diſtinction about thoſe Things that more immediately concern our Better, Inward and Eternal Man.

§. 3. But others will have this Text read thus, not that the Word enlightens all Mankind, *but that all who are enlightned, are enlightned by him*, thereby not only narrowing and abuſing the Text, but rendring God partial, and ſo Severe to his Creatures, as to leave the greateſt part of the World in Darkneſs, witout the Means or Opportunity of Salvation; though we are aſſured from the Scriptures *That (a) all have Light, that Chriſt is the (b) Light of the World, and that he (c) died for all; yea, the (d) Ungodly, and that God deſires not the (e) Death of any, but rather that all ſhould Repent and come to the Knowledge of the Truth and be ſaved; and (f) that the Grace of God has appeared to all Men*, &c.

(a) John 1. 4. 9.
(b) Ch. 8. 12.
(c) Rom. 5, 6.
(d) 2 Cor. 5. 15.
(e) 1 Tim. 2, 4,
(f) Tit, 2, 11, 12,

§. 4. There is a Third Sort that will needs have it underſtood, not of any Illumination by a Divine Light or Spirit in Man, but by the Doctrine Chriſt preached, and the *Life* and *Example* he lived, and led in the World; and which yet neither reach'd the thouſandth Part of Mankind, nor can conſiſt with what the Apoſtle *John* intends in the Beginning of his Hiſtory, which wholly relates to what Chriſt was before he took Fleſh, or at leaſt, what he is to the Soul, by his *immediate Inſhinings* and *Influences*. 'Tis moſt true, Chriſt was, in a Senſe, the *Light of the World*, in that very Appearance, and Shined forth by his *Heavenly Doctrine*, many admirable *Miracles*, and his *Self-Denying Life and Death*: But ſtill that hinders not, but that he was and is *That Spiritual Light*, which ſhineth more or leſs, in the Hearts of the Sons and Daughters of Men. For as he was a *Light* in his Life and Converſation, he was only a Light in a more excellent Senſe than he ſpoke of to his Diſciples, when he ſaid, *Ye are the Lights of the World*. But Chriſt the Word enlightned them, and enlightens us, and enlightens all Men that come into the World; which he could not be ſaid to do, if we only Regard his Perſonal and Outward Appearance: For in that Senſe it is long ſince he was that Light, but in this he is continually ſo. In that Reſpect he is *Remote*, but in this Senſe he is *Preſent* and *immediate*, elſe we ſhould render the Text, *That was the True Light which did lighten*, inſtead of *which Lighteth every Man that cometh into the World*. And that the

Evangeliſt might be ſo underſtood, as we ſpeak, he refers to this as an Evidence of *His* being the *Meſſiah*, and not *John*; for whom many People had much Reverence, for *Verſ.* 8. he ſaith of *John*, *He was not that Light, but was ſent to bear Witneſs of that Light*: Now comes his Proof and our Teſtimony, *That was the true Light which lighteth every Man that cometh into the World*; which was not *John*, or any elſe, but *the Word that was with God, and was God.* The Evangeliſt did not deſcribe him by his faſting forty Days, preaching ſo many Sermons, working ſo many Miracles, and Living ſo Holy a Life; and, after all, ſo patiently Suffering Death, (which yet Chriſt did) thereby to prove him the Light of the World; but, ſays the Evangeliſt, *That was the True Light, the Word in Fleſh, the Meſſiah*, and not *John*, or any elſe, *which lighteth Every Man that cometh into the World.* So that Chriſt is manifeſted and diſtinguiſhed by giving Light: And indeed ſo are all his Followers from other People, by *receiving* and *obeying* it. There are many other Scriptures, of both Teſtaments, that refer to the Light within; either expreſly, or implicitly; which, for Brevity's Sake, I ſhall wave reciting; but the Reader will find ſome Directions in the Margin, which will guide him to them.

Job 18. 5, 6, & 21. 17. & 25. 3. & 38, 5. Pſalm 18. 28. & 27. 1. & 34. 5. & 36. 9. & 118. 27. & 119 105. Prov. 13. 9. & 20. 20, 27. & 24. 20. Iſa. 2. 5. & 8. 20. & 42. 6. & 49. 6. 1 Pet. 2. 9. 1 John 2. 8.

CHAP. IV.

§. 1. *The Virtue of the Light within; It gives* diſcerning. §. 2. *It* manifeſts *God.* §. 3. *It gives Life to the Soul.* §. 4. *It is the* Apoſtolical *Meſſage.* §. 5. *Objection anſwered about two Lights.* §. 6. *About Natural and Spiritual Light*: *Not* two *Darkneſſes within, therefore not* two *Lights within.* §. 7. *The Apoſtle* John *anſwers the Objection fully: The Light the ſame*, 1 John 2. 8, 9.

Chap. IV.

§. 1. THE Third Thing, is the *Virtue* and *Efficacy* of this Light for the End for which God hath given it, *viz. To lead and guide the Soul of Man to Bleſſedneſs.* In order to which, the firſt Thing it does in and for Man, is to give him a true Sight or Diſcerning of himſelf: What he is, and what he does; that he may ſee and know his own Condition, and what Judgment to make of himſelf, with Reſpect to Religion and a future State: Of which, let us hear what the *Word* himſelf ſaith, that cannot Err, as *John* relates it, Chap. 3. 20, 21. *For every one that doth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be Reproved. But he that doth Truth cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God.* A moſt pregnant Inſtance of the *Virtue* and *Authority* of the Light. *Firſt*, It is that which Men ought to Examine themſelves by. *Secondly*, It gives a *true Diſcerning* betwixt Good and Bad, *what is of God, from what is not of God.* And, *Laſtly*, It is a *Judge*, and condemneth or acquitteth, *reproveth* or *comforteth*, the Soul of Man, as he rejects or obeys it. That muſt needs be *Divine* and *Efficacious*, which is able to diſcover to Man, what is of God, from what is not of God; and which gives him a *Diſtinct* Knowledge, in himſelf, of what is wrought in God, from what is not wrought in God. By which it appears, that this Place does not only regard the Diſcovery of Man and his Works, but, in ſome Meaſure, *it manifeſteth God, and his Works alſo*, which is yet ſomething higher; for as much as it gives the *obedient* Man a Diſcovery of what is wrought or performed by *God's Power, and after his Will*, from what is the mere Workings of the Creature of himſelf. If it could not manifeſt God, it could not tell Man what was God's Mind, nor give him ſuch a grounded Senſe and Diſcerning of the Riſe, Nature, and Tendency of the Workings of his Mind or Inward Man, as is both expreſſed and abundantly implied in this Paſſage of our Saviour. And if it reveals *God*, to be ſure it manifeſts *Chriſt*, that flows and comes from *God.* Who then would oppoſe or ſlight this bleſſed Light?

§. 2. But that this *Light* doth *manifeſt* God, is yet Evident from Rom. 1. 19. *Becauſe that which may be known of (God) is manifeſt in Men, for God hath ſhewed it unto them.* An *univerſal Propoſition*; and we have the Apoſtle's Word for it, who was *One of a Thouſand*, and inſpired *on purpoſe* to tell us the Truth: Let it then have it's due Weight with us. If that which may be known of God is manifeſt in Men, the People called *Quakers* cannot, certainly, be out of the Way in Preaching up the *Light within*, without which, nothing can be manifeſted to the Mind of Man; as ſaith the ſame Apoſtle to the *Epheſians*, Eph. 5. 13. *Whatſoever doth make manifeſt is Light.* Well then may they call this Light within a *Manifeſtation* or *Appearance of God*, that ſheweth *in* and to Man, *all* that may be known of God. A Paſſage much like unto this, is that of the Prophet *Micah*, Chap. 6. 8. *God hath ſhewed thee, O Man, what is good; and what doth the Lord* *require of thee, but to do Juſtly, and to love Mercy, and to walk humbly with thy God?* God hath *ſhewed, thee, O Man!* It is very Emphatical. But how hath He ſhewed him? Why by his *Light in the Conſcience,* which the *Wicked Rebel againſt,* Job 24. 13. *Who, for that Cauſe, know not the Ways, nor abide in the Paths thereof: For it's Way are Ways of Pleaſantneſs, and all it's Paths are Peace,* to them that obey it.

§. 3. But the *Light* giveth the *Light of Life,* which is *Eternal Life* to them that receive and obey it. Thus, ſays the bleſſed Saviour of the World, John 8. 12. *I am the Light of the World, he that followeth me ſhall not abide in Darkneſs, but ſhall have the Light of Life.* Now he is the Light of the World, becauſe he lighteth every Man that cometh into the World, and they that obey that Light obey him, and therefore have the Light of Life. That is, the Light becomes *Eternal Life* to the Soul: That as it is the *Life* of the *Word,* which is the *Light* in Man, ſo it becomes the Life in Man, through his Obedience to it, as his *Heavenly Light.*

§. 4. Farthermore, this Light was the very Ground of the *Apoſtolical Meſſage,* as the Beloved Diſciple aſſures us. 1 John 1. 5, 6, 7. *This then is the Meſſage, which we have heard of him, and declare unto you, That God is Light, and in him is no Darkneſs at all: If we ſay we have Fellowſhip with him, and walk in Darkneſs, we Lye, and do not the Truth: But if we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt cleanſeth us from all Sin.* Which is ſo comprehenſive of the Virtue and Excellency of the Light, in Reference to Man, that there is little Need that more ſhould be ſaid upon it; for as much as, *Firſt,* It reveals God, and that God himſelf is Light. *Secondly,* It diſcovers Darkneſs from Light, and that there is no Fellowſhip between them. *Thirdly,* That Man ought to walk in the Light. *Fourthly,* That it is the Way to obtain Forgiveneſs of Sin, and Sanctification from it. *Fifthly,* That it is the Means to have Peace and Fellowſhip with God and his People; his true Church, redeemed from the Pollutions of the World.

§. 5. Some, perhaps, may Object, as indeed it hath been more than once objected upon us, *That this is another Light, not that Light wherewith every Man is enlightned.* But the ſame Apoſtle, in his Evangelical Hiſtory, tells us, that *in the Word was Life, and the* Life *was the Light of Men, and that that very Light,* that was the *Life* of the Word, was the *True Light* which lighteth *every Man* that cometh into the World, *John* 1. 4, 9. Where is there ſo plain a Text to be found againſt the Sufficiency, as well as Univerſality of the Light within; or a Plainer for any Article of Faith in the whole Book of God? Had the *Beloved Diſciple* intended *Two* Lights, in his Evangelical Hiſtory, and his Epiſtles, to be ſure he would have noted to us his Diſtinction: But we read of none, and by the Properties aſcribed in each Writing, we have Reaſon to conclude he meant the ſame.

§. 6. But if any ſhall yet Object. *That this is to be underſtood a Spiritual Light, and that ours is to be a Natural One,* I ſhall deſire them to do two Things: *Firſt,* To prove that a *Natural* Light, as they phraſe it, doth manifeſt God, other than as I have before explained and allowed: Since whatever is Part of Man, in his Conſtitution, but eſpecially in his Degeneracy from God, is ſo far from yielding him the Knowledge of God, that it cannot *rightly* Reprove or Diſcover that which offends him, without the Light we ſpeak of: And it is granted, that what we call *Divine,* and ſome, Miſtakenly, call *Natural* Light, can do both. *Secondly,* If this Light be *Natural,* Notwithſtanding it doth manifeſt our Duty, and reprove our Diſobedience to God, they would do well to aſſign us ſome certain *Medium,* or *Way,* whereby we may truly diſcern and diſtinguiſh between the Manifeſtations and Reproofs of the *Natural* Light within, from thoſe of the *Divine* Light within, ſince they Allow the Manifeſtation of God, and Reproof of Evil, as well to the one, as to the other. Let them give us but one Scripture that diſtinguiſhes between a *Natural* and a *Spiritual Light within.* They may, with as much Reaſon, talk of a *Natural and Spiritual Darkneſs within.* 'Tis true, there is a natural proper Darkneſs, to wit, the Night of the Outward World; and there is a Spiritual Darkneſs, *viz.* The *clouded* and *benighted* Underſtandings of Men, through Diſobedience to the Light and Spirit of God: But let them aſſign us a Third, if they can. People Uſe, indeed, to ſay, improperly, of Blind Men, they are *Dark,* we may call a *Natural* or *Idiot* ſo, if we will: But where is there another Darkneſs of the Underſtanding, in the Things of God? If they can, I ſay, find that, in and about the Things of God, they do ſomething.

Chriſt diſtinguiſhed not between Darkneſs and Darkneſs, or Light and Light, in any ſuch Senſe; nor did any of his Diſciples: Yet both have frequently ſpoken of Darkneſs and Light. What Difference, pray, doth the Scripture put between Spiritual Darkneſs, and Darkneſs, mentioned in theſe Places, *Luke* 1. 7, 9. *Mat.* 4. 16. *John* 1. 5 & 3. 19. & 8. 12, 31, 46. 1 *Theſ.* 5. 4. 1 *John* 1. 6. *Acts* 26. 18. *Rom.* 13. 12. 2 *Cor.* 6. 14, 22. *Eph.* 5. 8. *Col.* 1. 13. Upon the ſtricteſt Compariſon of them I find none. It is all one Spiritual Darkneſs. Neither is there ſo much as one Scripture that affords us a Diſtinction between *Light within and Light within*; or that there are really *Two Lights* from God, in Man, that regard Religion. Peruſe *Mat.* 4. 16. *Luke* 2. 32. & 15. 8. *John* 1. 4, 5, 7, 8, 9. & 3. 19, 20, 21. & 8. 12. *Acts* 26. 18. *Rom.* 13. 12. 2 *Cor.* 4. 6. & 6. 14. *Eph.* 5. 8, 13. *Col.* 1. 12. 1 *Theſſ.* 5. 5. 1 *Tim.* 6. 16. 1 *Pet.* 2. 9. 1 *John* 1. 5, 7. & 2. 8. *Rev.* 21. 23, 24. & 22. 5. And we believe the greateſt Oppoſer, to our Aſſertion, will not be able to ſever Light from Light, or find out *two Lights within*, in the Paſſages here mentioned, or any other, to direct Man in his Duty to God and his Neighbour: And if he cannot, pray let him forbear his *mean Thoughts and Words* of the *Light of Chriſt within Man*, as Man's *Guide* in Duty to God and Man. For as he muſt yield to us, that the Light Manifeſteth Evil, and Reproveth for it, ſo doth Chriſt himſelf teach us of the Light, *John* 3. 20. *For every one that doth Evil hateth the Light, neither cometh unto the Light, leſt his Deeds ſhould be reproved.* And the Apoſtle *Paul* plainly ſaith, *Eph.* 5. 13. *But all Things that are reproved are made manifeſt by the Light*; therefore there are not two diſtinct Lights within, but one and the ſame *Manifeſting*, *Reproving*, and *Teaching Light within.* And this the Apoſtle *John*, in his Firſt Epiſtle, makes plain, beyond all Exception, to all conſiderate People: *Firſt*, In that he calls God, *Light*, Chap. 1. 5. *Secondly*, In that he puts no *Medium*, or *Third* Thing between that *Light*, and *Darkneſs*, Verſe 6. *If we ſay we have Fellowſhip with him, and walk in Darkneſs, we Lye*, &c. Intimating, that Men muſt walk either in *Light* or *Darkneſs*, and not in a *Third*, or other State or Region. I am ſure, that which manifeſts and reproves Darkneſs, *cannot be Darkneſs*. This all Men muſt confeſs.

§. 7. And, as if the Apoſtle *John* would have anticipated their Objection, *viz.* *'Tis true, your Light within reproves for Evil, but it is not therefore the Divine Light which leads into higher Things, and which comes by the Goſpel*; he thus expreſſeth himſelf, 1 *John* 2. 8, 9. *The Darkneſs is paſt, and the true Light now ſhineth. He that ſaith he is in the Light, and hateth his Brother, is in Darkneſs even until now*; which is not another Light than that mentioned before, Chap. 1. For as Light is put there, in Oppoſition to Darkneſs, ſo Light here, is put in *Oppoſition* to Darkneſs. And as the *Darkneſs* is the *ſame*, ſo muſt the *Light* be the *ſame*. Wherefore we may plainly ſee, that it is *not another Light*, than that which reproves a Man for *hating his Brother*, which brings a Man *into Fellowſhip with God, and to the Blood of Cleanſing*, as the next Verſe ſpeaks: Therefore that Light which reproveth a Man for hating his Brother, *is of a Divine and Efficacious Nature.* In ſhort, that Light which is oppoſite to, and reproves Spiritual Darkneſs, in a Man and Woman, is a *Spiritual Light*; but ſuch a Light is that which we Confeſs, Teſtify to, and Maintain: Therefore it is a *Spiritual Light*. It is alſo worth our Notice, that the Apoſtle uſeth the ſame Manner of Expreſſion here, Chap. 2. 8. The *True Light* ſhineth, that he doth in his Evangelical Hiſtory, Chap. 1. 9. That was the *True Light*; intimating the ſame Divine Word, or *True* Light *now* ſhineth; and that it is the ſame *True Light* in his Account, that *reproveth* ſuch as *hate their Brethren*: Conſequently, that Light that ſo reproveth them, is the *True Light*. And ſtrange it is, that Chriſt and his Diſciples, but eſpecially his beloved One, ſhould ſo often make that very Light, which *ſtoops* to the *loweſt* Step of Immorality, and to the Reproof of the *groſſeſt* Evil, to be no other than the *ſame Divine Light*, in a farther Degree of Manifeſtation, which brings ſuch as follow it to the *Light of Life*, to the *Blood of Cleanſing*, and to have *Fellowſhip with God, and one with another*: Nay, not only ſo, but the Apoſtle makes a Man's being a *Child of God*, to depend upon his *Anſwering* of this Light in a *palpable* and common Caſe, *viz.* *Not hating of his Brother:* And that yet any ſhould ſhut their Eyes ſo faſt againſt beholding the Virtue of it, as to conclude it a *Natural and Inſufficient Light*, is both *Unſcriptural* and *Unreaſonable*. Shall we ſlight it, becauſe we come ſo eaſily by it, and it is ſo Familiar and Domeſtick to us? Or make it's being ſo common an Argument to undervalue ſo Ineſtimable a Mercy? What is more common than *Light* and *Air*, and *Water*? And ſhould we therefore contemn them, or prize them? *Prize* them, certainly, as what we cannot live, nor live *comfortably* without. The more general the Mercy is, the greater, and therefore the greater Obligation upon Man to live humbly and thankfully for it. And to thoſe alone that do ſo, are it's Divine Secrets revealed. 1696.

CHAP. V. §. 1. *The Light the* ſame *with the* Spirit. *It is of God; proved by it's Properties.* §. 2. *The Properties of the Spirit compared with thoſe of the Light.* §. 3. *The Light and Grace* flow *from the* ſame *Principle, proved by their* agreeing *Properties.* §. 4. *An Objection Anſwered.* §. 5. *Difference in* Manifeſtation, *or Operation, eſpecially in* Goſpel-Times, *but not in Principle, Illuſtrated.* Chap. V.

Obj. BUT ſome may ſay, *We could willingly allow to the Spirit and Grace of God, which ſeemed to be the peculiar Bleſſing of the New and Second Covenant, and the Fruit of the Coming of Chriſt, all that which you aſcribe to the* Light within; *but except it appeared to us that this* Light *were the ſame in Nature with the* Spirit and Grace *of God, we cannot eaſily bring our ſelves to believe what you ſay in Favour of the Light within.*

Anſw. This *Objection*, at firſt Look, ſeems to carry Weight with it: But upon a juſt and ſerious Review, it will appear to have more Words than Matter, Shew than Subſtance: Yet becauſe it gives Occaſion to ſolve Scruples, that may be flung in the Way of the Simple, I ſhall attend it throughout. I ſay, then, if it appear that the *Properties*, aſcribed to the *Light within*, are the ſame with thoſe that are given to the *Holy Spirit* and *Grace* of God; and that thoſe ſeveral Terms or Epithets, are only to expreſs the divers Manifeſtations or Operations of one and the ſame Principle, then it will not, it cannot, be denied, but this Light within, is *Divine* and *Efficacious*, as we have Aſſerted it. Now, that it is of the ſame Nature with the Spirit and Grace of God, and tends to the ſame End, which is to bring People to God, let the *Properties* of the *Light* be compared with thoſe of the *Spirit* and *Grace of God.* I ſay, they are the ſame, in that, *Firſt*, The Light proceeds from the *One Word*, and *One Life* of that *One Word*, which was *with* God and was God, *John* 1. 4. & 1. 9. *Secondly*, It is *Univerſal*, it lighteth *every* Man. Thirdly, *It giveth the Knowledge of God, and Fellowſhip with* him. *Rom.* 1. 19. *John* 3. 21. 1 *John* 1. 5, 6. Fourthly, *It manifeſteth and reproveth* Evil, John 3. 20. Eph. 5. 13. Fifthly, *It is made the Rule and Guide of Chriſtian Walking*, Pſalm 43. 3. John 8. 12. Eph. 5. 13, 15. Sixthly, *It is the Path* for God's People to go in, *Pſalm* 119. 105. *Prov.* 4. 18. *Iſaiah* 2. 5. 1 *John* 1. 7. *Rev.* 24. 23. *And the Nations of them that are ſaved, ſhall walk in the Light of the (Lamb.) Laſtly*, It is the *Armour* of the Children of God againſt *Satan*, Pſalm 27. 1. *The Lord is my Light, whom ſhall I fear?* Rom. 13. 12. *Let us put on the Armour of Light.*

§. 2. Now let all this be compared with the *Properties* of the *Holy Spirit*, and their Agreement will be very manifeſt. Firſt, *It proceedeth from God*, becauſe it is the Spirit of God, *Rom.* 6. 11. Secondly, It is *Univerſal.* *It ſtrove* with the Old World, *Gen.* 6. 3. Then to be ſure with the New One: *Every one hath a Meaſure of it given to profit withal*, 1 Cor. 12. 7. Thirdly, *It revealeth God*, Job 32. 8. 1 Cor. 2. 10, 11. Fourthly, *It reproveth Sin*, John 16. 8. Fifthly, *It is a Rule and Guide for the Children of God to walk by*, Rom. 8. 14. Sixthly, It is alſo the *Path* they are to walk in, *Rom.* 8. 1. *Gal.* 5. 15. *Walk in the Spirit.* Laſtly, This is not all; It is likewiſe the *Spiritual Weapon* of a true Chriſtian, *Eph.* 6. 17. *Take the Sword of the Spirit, which is the Word of God.* After this, I hope none will deny that *this* Light and *this* Spirit muſt be of *one and the ſame* Nature, that work *one and the ſame Effect*, and tend evidently to *one and the ſame Holy End.*

§. 3. And what is ſaid of the *Light* and *Spirit*, may alſo, very well be ſaid of the *Light* and *Grace* of God; in that, *Firſt*, The *Grace* floweth from Chriſt, the Word, that took Fleſh, as well as the *Light*; for as in him was Life, and that Life the *Light* of Men, ſo he was *full of Grace and Truth, and of his Fulneſs have all we received, and Grace for Grace*, John 1. 4, 9, 14, 16. Secondly, It is *Univerſal*; both from this Text, and what the Apoſtle to *Titus* teacheth; *For the Grace of God that bringeth Salvation, hath appeared to all Men*, Tit. 2. 11, 12. Thirdly, It *manifeſteth Evil*, for if it teaches to *deny* Ungodlineſs and worldly Luſts, it muſt needs detect them, and ſo ſays the Text. Fourthly, *It revealeth Godlineſs*, *and conſequently it muſt manifeſt God.* Fifthly, It is an *Inſtructor and Guide*; for, ſays the *Apoſtle, It teaches to deny Ungodlineſs and worldly Luſts, and to live Soberly, Righteouſly, and Godly in this preſent World, and herein a Rule of Life,* Tit. 2. 11, 12. Sixthly, *It is, to all that receive it, all that they can need or deſire.* 2 Cor. 12. 9. *My Grace is ſufficient for thee. An High Teſtimony* from *Heaven,* to the Power of this *Teaching* and *Saving Grace,* under the ſtrongeſt Temptations.

§. 4. Obj. *But there is little Mention made of the Spirit, and none of the Grace, before Chriſt's Coming, and therefore the Spirit, as ſpoken of in the Writings of the New Teſtament, and eſpecially the Grace, muſt be another, and a Nobler Thing than the Light Within.*

Anſw. By no Means another Thing, but another Name, from *another Manifeſtation or Operation,* of the ſame Principle. It is call'd Light from the Diſtinction and Diſcerning it gives. *Let there be Light, and there was Light,* ſaid God in the Beginning of the Old World; ſo there is firſt Light in the Beginning of the New Creation of God in Man. It is called *Spirit,* becauſe it *giveth Life, Senſe, Motion, and Vigour:* And it is as often mentioned in the Writings of the Old as New Teſtament; which every *Reader* may ſee, if he will but pleaſe to look into his *Scripture-Concordance.* Thus *God's Spirit ſtrove with the Old World,* Gen. 6. 3. and with *Iſrael* in the Wilderneſs, *Neh.* 9. 30. And *David* aſked, in the Agony of his Soul, *Whither ſhall I go from thy Spirit?* Pſ. 139. 7. and the Prophets often felt it. It is ſtiled Grace, not from it's being another Principle, but becauſe it was a fuller Diſpenſation of the Virtue and Power of the ſame Divine Principle: And that being purely God's Favour and Mercy, and not Man's Merit, is aptly, and deſervedly called the *Grace, Favour,* or *Good-Will of God, to undeſerving Man.* The Wind does not always blow freſh, nor Heaven ſend down it's Rain freely, nor the Sun ſhine forth clearly; ſhall we therefore ſay, it is not of the ſame Kind of Wind, Rain or Light, when it Blows, Rains, or Shines but a little, as when it Blows, Rains, or Shines much? It is certainly the ſame in Nature and Kind; and ſo is this *Bleſſed Principle,* under all its ſeveral Diſpenſations, Manifeſtations and Operations, for the Benefit of Man's Soul, ever ſince the World began.

§. 5. But this is moſt freely, humbly and thankfully acknowledged by us, That the Diſpenſation of the Goſpel, was the cleareſt, fulleſt, and Nobleſt of all other; both with Regard to the Coming of Chriſt in the Fleſh, and being our One Holy Offering to God for Sin, through the Eternal Spirit; and the Breaking forth of His Light, the Effuſion of His Spirit, and Appearance of His Grace, in, and to Man, in a more Excellent Manner, after His Aſcenſion. For tho' it was not another Light, or Spirit, than that which he had given to Man in former Ages, yet it was another and *Greater Meaſure;* and that is the Priviledge of the Goſpel above former Diſpenſations. What before Shined but dimly, Shines ſince with 2 Cor. 3. 18. *Great Glory.* Then *it appeared but darkly, but now with Open Face.* Types, Figures and Shadows *Vailed* its Appearances and made them look low and faint; but John 1. 5, 17. in *the Goſpel Time, the Vail is Rent, and the Hidden Glory manifeſt.* It was under the Law but as a Dew, or ſmall Rain, but under the Goſpel, it may be ſaid to be poured out upon Men: According to that Gracious and Notable Promiſe of God, Joel 2. 28. by the Prophet *Joel, In the latter Days I will pour out of my Spirit upon all Fleſh.* Thus we ſay when it Rains plentifully, look how it pours. So God augments His Light, Grace and Spirit to theſe latter Days. They ſhall not have it ſparingly, and by ſmall Drops, *but fully and freely, and overflowing too.* And thus *Peter,* that deep and excellent Apoſtle, applies that Promiſe in *Joel,* on the *Day of Pentecoſt,* as the Beginning of the Accompliſhment of it. This is Grace, and Favour, and Goodneſs indeed. And therefore well may this Brighter Illumination, and Greater Effuſion of the Spirit, be called *Grace;* for as the Coming of the Son excelled that of the Servant, ſo did the Manifeſtation of the Light and Spirit of God, ſince the Coming of Chriſt, excel that of the foregoing Diſpenſations; yet ever ſufficient to Salvation, to all thoſe that walked in it. This is our *Senſe of the Light, Spirit, and Grace of God:* And by what is ſaid, it is evident they are *One and the ſame Principle,* and that He that has Light, need not want the Spirit or Grace of God, if he will but receive it, in the Love of it: For the very Principle, that is Light to ſhow him, is alſo Spirit to quicken him, and Grace to Teach, Help, and Comfort him. It is ſufficient in all Circumſtances of Life, to them that diligently mind and obey it.

CHAP. VI. §. 1. *An Objection anſwered: All are not Good, tho' All are Lighted.* §. 2. *Another Objection anſwered, That Goſpel-Truths were known before* Chriſt's Coming. §. 3. *Another: The* Gentiles *had the* Same Light, *tho' not with thoſe Advantages: Prov'd from* Scripture.

§. 1. Obj. BUT *ſome may yet ſay, If it be as you declare, How comes it, that all who are Enlightned, are not ſo Good as they ſhould be; Or, as you ſay, this would make them?*

Anſw. Becauſe People don't receive and obey it: All Men have *Reaſon*, but all Men are not *Reaſonable*. Is it the Fault of the *Grain*, in the *Granary*, that it yields no Increaſe, or of the *Talent* in the Napkin, that it is not improved? It is plain a *Talent* was given; and as plain that it was improveable; both becauſe the like Talents were actually improved by others, and, *That the Juſt Judge expected His Talent with Advantage*; which elſe, to be ſure, he would never have done. Now when our Objectors will tell us, whoſe Fault it was the *Talent* was not improved, we ſhall be ready to tell them, *Why the Unprofitable Servant was not ſo Good as he ſhould have been.* The Blind muſt not blame the Sun, nor Sinners tax the *Grace of Inſufficiency*. 'Tis Sin that darkens the Eye, and hardens the Heart, and that hinders Good Things from the Sons of Men. *If we do His Will, we ſhall know of His Divine Doctrine*, ſo Chriſt tells us. Men not living to what they know, cannot blame God, that they know no more. The Unfruitfulneſs is in *Us*, not in the *Talent*. 'Twere well indeed, that this were laid to Heart. But, alas! Men are too apt to follow their Senſual Appetites, rather than their Reaſonable Mind, which renders them Brutal inſtead of Rational. For the *Reaſonable Part in Man*, is his *Spiritual Part*, and that guided by the Divine λόγος, or *Word*, which *Tertullian* interprets *Reaſon in the moſt Excellent Senſe*, makes *Man truly Reaſonable*; and then it is that Man comes to offer up himſelf to God a *Reaſonable Sacrifice*. Then a *Man indeed*; a *Compleat Man*; Such a Man as G O D *made*, when he made Man in *His Own Image*, and gave him Paradiſe for his Habitation.

§. 2. Obj. But ſome yet object, *If Mankind had always this Principle, how comes it that Goſpel-Truths were not ſo fully known before the Coming of Chriſt, to thoſe that were Obedient to it.*

Anſw. Becauſe a Child is not a Grown Man, nor the Beginning the End; and yet He that is the Beginning, is alſo the End: The Principle is the ſame, tho' not the Manifeſtation. As the World has many Steps and Periods of Time towards it's End, ſo hath Man to his Perfection. They that are Faithful to what they know of the Diſpenſation of their own Day, ſhall hear the Happy Welcome, of *Well done, Good and Faithful Servant*. And yet many of God's People in thoſe Days, had a Proſpect of the Glory of the Latter Times, the Improvement of Religion, the Happineſs of the Church of God.

This we ſee in the *Propheſie of Jacob and Moſes*, concerning the *Reſtoration of Iſrael by Chriſt*. So *David*, in many of his Excellent *Pſalms*, expreſſing moſt Senſible and Extraordinary Enjoyments, as well as *Propheſies*; particularly his 2, 15, 18, 22, 23, 25, 27, 32, 36, 37, 42, 43, 45, 51, 84, *&c.* The Prophets are full of it, and for that Reaſon have their Name; particularly *Iſaiah*, Chap. 2. 9, 11. 25, 28, 32, 35, 42, 49, 50, 51, 52, 53, 54, 59, 60, 61, 63, 65, 66. *Jeremiah* alſo, Chap. 23, 30, 31, 33. *Ezekiel*, Chap. 20, 34, 36, 37. *Daniel*, Chap. 8, 9, 10, 11, 12. *Hoſea*. Chap. 1, 3. *Joel*, Chap. 2, 3. Amos, Chap. 9. *Micah*, Chap. 4, 5. *Zachariah*, Chap. 6, 8, 9, 11, 13, 14. *Malachy*, Chap. 3. 4. This was not another Principle, though another Manifeſtation of the ſame Principle, nor was it common, but particular and extraordinary in the Reaſon of it.

Gen. 49. 10. Deut. 18. 15, 18.

It was the ſame Spirit that came upon *Moſes*, which came upon *John the Baptiſt*, and it was alſo the ſame Spirit that came upon *Gideon* and *Sampſon*, that fell upon *Peter* and *Paul*; but it was not the ſame Diſpenſation of that Spirit. It hath been the Way of God, to viſit and appear to Men, according to their States and Conditions, and as they have been prepared to receive him, be it more outwardly or inwardly, ſenſibly or ſpiritually. There is no Capacity too low, or too high, for this Divine Principle: For as it made and knows all, ſo it reaches unto all People. It extends to the Meaneſt, and the Higheſt cannot ſubſiſt without it. Which made *David* break forth in his Expoſtulations with God, *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy Preſence?* Pſal. 139, 7, 8, 9, 10. Implying it was every where, though not every where, nor at every Time alike. If I go to *Heaven, to Hell, or beyond the Seas, even there ſhall thy Hand lead me, and thy*

Right Hand ſhall hold me. That is, there will this Divine Word, this Light of Men, this Spirit of God, find me, lead me, help me, and comfort me. For it is with me where ever I am, and where ever I go, in one Reſpect or other; *Prov.* 6. 22. *When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and when thou awakeſt, it ſhall talk with thee:* And I can no more get rid of it, if I would, than of my ſelf, or my own Nature; ſo preſent is it with me, and ſo cloſe it ſticks unto me. *Iſa.* 43. 2. *When thou paſſeſt through the Waters, I will be with thee; and through the Rivers, they ſhall not overflow thee; when thou walkeſt through the Fire, thou ſhalt not be burnt, neither ſhall the Flame kindle upon thee.* David knew it, and therefore had a Great Value for it. *In thy Light ſhall we ſee Light,* or we ſhall be Enlightned by thy Light. *Thou wilt Light my Candle; the Lord my God will Lighten my Darkneſs.* Again, *The Lord is my Light, whom ſhall I fear.* It was his Armour againſt all Danger. It took Fear away from him, and he was undaunted, becauſe he was Safe in the Way of it. Of the ſame Bleſſed Word he ſays elſewhere, *It is a Lamp unto my Feet, and a Lanthorn to my Paths.* In ſhort, a Light to him in his Way to Bleſſedneſs.

§. 3. Obj. *But if the* Jews *had this Light, it does not follow that the* Gentiles *had it alſo; but by your Doctrine all have it.*

Anſw. Yes, and it is the Glory of this Doctrine which we profeſs, that God's Love is therein held forth to *All.* And beſides the Texts cited in General, and that are as Full and Poſitive as can be expreſs'd, the Apoſtle is very Particular in the
Rom. 2. 7, to 17. Second Chapter of his Epiſtle to the *Romans, That the Gentiles having not the Law, did by Nature the Things contained in the Law, and were a Law unto themſelves.* That is, they had not an Outward Law, Circumſtanced as the *Jews* had; but *they had the Work of the Law written in their Hearts,* and therefore might well be a Law to themſelves, that had the Law *in themſelves.* And ſo had the *Jews* too, but then they had greater Outward Helps to quicken their Obedience to it; ſuch as God afforded not unto any other Nation: And therefore the Obedience of the *Gentiles,* or Uncircumciſion, is ſaid to be by Nature, or Naturally, becauſe it was without thoſe Additional, External, and Extraordinary Miniſtries and Helps which the *Jews* had to provoke them to Duty. Which is ſo far from leſſening the *Obedient Gentiles,* that it exalts them in the Apoſtle's Judgment; becauſe though they had leſs Advantages than the *Jews,* yet the *Work of the Law written in their Hearts,* was made ſo much the more evident by the Good Life they lived in the World. He adds, *their Conſciences bearing Witneſs* (or as it may be render'd, witneſſing with them) *and their Thoughts, mean While, accuſing, or elſe excuſing one another, in the Day when God ſhall judge the Secrets of all Hearts by Jeſus Chriſt, according to my Goſpel.* Which preſents us with Four Things to our Point, and worth our Serious Reflection. *Firſt,* That the *Gentiles* had the Law written in their Hearts. *Secondly,* That their Conſcience was an allowed Witneſs or Evidence about Duty. *Thirdly,* That the Judgment made thereby ſhall be Confirmed by the Apoſtle's Goſpel at the Great Day, and therefore Valid and Irreverſible. *Fourthly,* That this could not be, if the Light of this Conſcience were not a Divine and Sufficient Light: For Conſcience truly ſpeaking, *is no other than the Senſe a Man hath, or Judgment he maketh of his Duty to God, according to the Underſtanding God gives him of His Will.* And that no Ill, but a True and Scriptural Uſe may be made of this Word *Conſcience,* I limit it to Duty, and that to a Virtuous and Holy Life, as the Apoſtle evidently doth, about which we cannot miſs, or diſpute; Read *Verſes* 7, 8, and 9. It was to that therefore the Apoſtles of our Lord Jeſus Chriſt deſired to be made manifeſt, for they dared to ſtand the Judgment of *Conſcience,* in Reference to the Doctrine they Preach'd and Preſs'd upon Men. The Beloved Diſciple alſo makes it a Judge of Man's preſent and future State, under the
1 John 3. 21, 22. Term Heart, *For if our Heart Condemn us, God is greater than our Heart, and knoweth all Things. Beloved, if our Heart Condemn us not, then have we Confidence towards God.* Plain and ſtrong Words: And what were they about, but whether we love God, in Deed and in Truth: And how muſt that appear? Why, in *Keeping His Commandments,* which is living up to what we know. And if any deſire to ſatisfy themſelves farther of the Divinity of the *Gentiles,* let them read *Plato, Seneca, Plutarch, Epictetus, Marcus Aurelius Antoninus,* and the *Gentile Writers.* They will alſo find many of their Sayings, collected in the Firſt Part of a Book, called, *The Chriſtian Quaker,* and compared with the Teſtimonies of Scripture, not for their Authority, but Agreeableneſs. In them they may diſcern many Excellent Truths, and taſte Great Love and Devotion to Virtue: A Fruit that grows upon

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no Tree, but that of Life, in no Age or Nation. Some of the Moſt Eminent Writers of the Firſt Ages, ſuch as *Juſtin Martyr*, *Origen*, *Clemens Alexandrinus*, &c. bore them great Reſpect, and thought it no leſſening to the Reputation of Chriſtianity, that it was defended in many *Gentile* Authors, as well as that they uſed and urged them, to engage their Followers to the Faith, as *Paul* did the *Athenians* with their own Poets.

Chap. VII.

CHAP. VII.

§. 1. *An Objection anſwer'd about the various Diſpenſations of God: The Principle the ſame.* §. 2. *God's Work of a Piece, and* Truth *the ſame under* divers Shapes. §. 3. *The Reaſon of the Prevalency of* Idolatry. §. 4. *The* Quaker's *Teſtimony the Beſt Antidote againſt it,* viz. Walking by a Divine Principle in Man. §. 5. *It was God's End in all His Manifeſtations, that Man might be* God's Image and Delight.

§. 1. Obj. BUT it may be ſaid, *If it were One Principle, Why ſo many Modes and Shapes of Religion, ſince the World began? For the* Patriarchal, Moſaical, *and* Chriſtian, *have their great Differences; to ſay nothing of what has befallen the* Chriſtian, *ſince the Publication of it to the World.*

Anſw. I know not how properly they may be called divers Religions, that aſſert the *True God* for the Object of Worſhip; the Lord *Jeſus Chriſt*, for the *Only Saviour*; and the *Light*, or *Spirit of Chriſt*, for the *Great Agent and Means of Man's Converſion, and Eternal Felicity*, any more than Infancy, Youth, and Manhood, make *Three Men*, inſtead of *Three Growths or Periods of Time*, of one and the ſame Man. But paſſing that, the many Modes, or Ways of God's appearing to Men, ariſe, as hath been ſaid, from the divers States of Men, in all which, it ſeems to have been his main Deſign to prevent Idolatry and Vice, by directing their Minds to the True Object of Worſhip, and preſſing Virtue and Holineſs. So that tho' mediately he ſpoke to the Patriarchs, moſtly by Angels, in the Faſhion of Men, and by them to their Families, over and above the Illumination in themſelves; ſo to the Prophets, for the moſt Part, by the Revelation of the Holy Ghoſt in them, and by them to the *Jews*; And ſince the Goſpel Diſpenſation, by his Son, both Externally, *by His coming in the Fleſh*, and Internally, *by His Spiritual Appearance in the Soul, as He is the Great Light of the World:* Yet all it's Flowings mediately through others, have ſtill been from the ſame Principle, Co-operating with the Manifeſtation of it immediately in Man's own Particular.

§. 2. This is of great Weight, for our Information and Encouragement, that God's Work, in Reference to Man, is *All of a Peice*, and, in it ſelf, lies in a narrow Compaſs, and that His Eye has ever been upon the ſame Thing in all his Diſpenſations, *viz. To make Men truly Good*, by planting His Holy Awe and Fear in their Hearts: Tho' He has condeſcended, for the Hardneſs and Darkneſs of Men's Hearts, to approach, and ſpell out His Holy Mind, to them, by low and carnal Ways, as they may appear to our more Enlightned Underſtandings: Suffering *Truth* to put on divers Sorts of Garments, the better to reach to the low State of Men, to engage them from falſe Gods, and ill Lives; ſeeing them ſunk ſo much below their Nobler Part, and what He made them, that, like Brute Beaſts, they knew not their own Strength and Excellency.

§. 3. And if we do but well conſider the Reaſon of the Prevalency of *Idolatry*, upon the earlier and darker Times of the World, of which the Scripture is very particular, we ſhall find that it ariſeth from this; that it is more Senſual, and therefore calculated to pleaſe the *Senſes of Men*; being more *Outward or Viſible*, or more in their own Power to perform, than one more Spiritual in it's Object. For as their Gods were the Workmanſhip of Men's Hands, they could not prefer them, that being the Argument which did moſt of all gaul their Worſhippers, and what of all Things, for that Reaſon, they were moſt willing to forget. But their Incidency to *Idolatry*, and the Advantages it had upon the True Religion with them, plainly came from this, *That it was more Outward and Senſual:* They could ſee the Object of their Devotion, and had it in in their Power to addreſs it when they would. It was more *Faſhionable* too, as well as better accommodated to their Dark, and too Brutal, State. And therefore it was that God, by many Afflictions, and greater Deliverances, brought forth a People, to endear himſelf to them, that they might *Remember the Hand that Saved them*, and Worſhip Him, and Him only; in order to root up *Idolatry*, and *Plant the Knowledge, and Fear of Him, in their Minds*, for an Example to other Nations. Whoever reads *Deuteronomy*, which is a Summary of the other Four Books of *Moſes*, will find the frequent and earneſt

Gen. 31. c. 35.
Exod. 20.---
Levit. 21.---
Deut. 29. 30. 31, 32. chap.
Joſh. 22, 23, 24 chap.

Care and Concern of that Good Man for *Iſrael*, about this very Point; and how often that People ſlipt and laps'd, notwithſtanding God's Love, Care and Patience over them, into the *Idolatrous* Cuſtoms of the Nations about them. Divers other Scriptures inform us alſo, eſpecially thoſe of the Prophets, *Iſaiah* 44. and 45. *Pſalms* 37. and 115. and *Jer.* 10. where the Holy Ghoſt Confutes and Rebukes the People, and mocks their *Idols* with a ſort of Holy Diſdain.

§. 4. Now that which is fartheſt from Idolatry, and the beſt *Antidote* againſt it, is the *Principle* we have laid down, and the more People's Minds are turned and brought to it, and that they reſolve their Faith, Worſhip, and Obedience into the Holy Illuminations and Power of it, the *nearer* they grow to the End of their Creation, and conſequently to their *Creator*. They are more ſpiritually qualify'd, and become better fitted to Worſhip God as he is: Who, as we are told, by our Lord Jeſus Chriſt, *Is a Spirit, and will be Worſhipped in Spirit and in Truth, and that they are ſuch Sort of Worſhippers which God ſeeketh to worſhip him, in this Goſpel-Day. The Hour cometh,* ſaith he, *and now is.* That is, ſome now do ſo, but more ſhall. A plain Aſſertion in preſent, and a *Promiſe* and *Propheſy* of the Increaſe of *ſuch* Worſhippers in future. Which ſhews a Change intended from a Ceremonial Worſhip, and State of the Church of God, to a *Spiritual* One. Thus the Text; *But the Time cometh, and now is, when True Worſhippers ſhall worſhip the Father in Spirit and in Truth.* Which is as much as to ſay, when the Worſhip of God ſhall be more *Inward* than Outward, and ſo more *ſuitable* to the Nature of God, and the Nobler Part of Man, his *Inſide*, or his *inward and better Man:* For ſo thoſe bleſſed Words import, *in Spirit and in Truth. In Spirit*, that is, *thro' the Power* of the Spirit. *In Truth*, that is, in *Realities*, not in Shadows, Ceremonies, or Formalities, but in Sincerity, with and in Life, being divinely prepared and animated; which brings Man not only to offer up *Right* Worſhip, but alſo into *Intimate Communion and Fellowſhip with God, who is a Spirit.*

§. 5. And if it be duly weighed, it will appear, that God, in all his Manifeſtations of himſelf, hath ſtill come *nearer* and *nearer* to the *Inſides* of Men, that he might reach to their Underſtandings, and open their Hearts, and give them a plainer and nearer Acquaintance with himſelf in Spirit: And then it is that Man muſt ſeek and find the Knowledge of God for his Eternal Happineſs. Indeed, all Things, that are made, ſhew forth the Power and Wiſdom of God, and his Goodneſs too, to Mankind; and therefore many Men urge the *Creation* to ſilence *Atheiſtical* Objections: But though all thoſe Things ſhew a God, yet Man does it, above all the reſt. He is the *precious Stone* of the *Ring*, and the moſt *glorious Jewel* of the *Globe*; to whoſe reaſonable Uſe, Service, and Satisfaction, the whole ſeems to be made and dedicated. *But God's Delight* (by whom Man was made, we are told by the Holy Ghoſt) *is in the habitable Parts of the Earth, with the Sons of Men,* Prov. 8. 31. And with thoſe that are contrite in Spirit, *Iſaiah* 66. 1. And why is Man his Delight, but becauſe Man only, of all his Works, was of his Likeneſs. This is the *intimate* Relation of Man to God: Somewhat *nearer* than ordinary; for of all other Beings, Man *only* had the Honour of being his *Image*; and, by his *Reſemblance* to God, as I may ſay, came his Kindred with God and Knowledge of him. So that the neareſt and beſt Way for Man to know God, and be acquainted with him, is to ſeek him in himſelf, in his *Image*; and, as he finds that, he comes to find and know God. Now Man may be ſaid to be God's Image in a double Reſpect. *Firſt*, As he is of an Immortal Nature; and, next, as that Nature is *Endued* with thoſe Excellencies in *ſmall*, and proportionable to a Creature's Capacity, that are by Nature *Infinitely* and *Incomparably* in his Creator. For Inſtance, *Wiſdom, Juſtice, Mercy, Holineſs, Patience*, and the like. As Man becomes Holy, Juſt, Merciful, Patient, *&c.* By the *Copy* He will know the *Original*, and by the *Workmanſhip* in himſelf, he will be acquainted with the Holy *Workman*. This, *Reader*, is the *Regeneration* and *New Creature* we preſs, (Gal. 6. 15, 16.) *and according to this Rule, we ſay, Men ought to be Religious, and walk in this World.* Man, as I ſaid juſt now, is a Compoſition of both Worlds; his Body is of this, his Soul of the other World. The Body is as the Temple of the Soul, the Soul the *Temple* of the *Word*, and the *Word* the *Great Temple* and *Manifeſtation* of God. By the *Body* the Soul looks into and beholds this World, and by the *Word* it beholds God, and the World that is without End. Much might be ſaid of this Order of Things, and their reſpective Excellencies, but I muſt be Brief.

CHAP. VIII. §. 1. *The Doctrines of* Satisfaction *and* Juſtification *Owned and Worded according to* Scripture. §. 2. *What Conſtructions we can't believe of them, and which is an Abuſe of them.* §. 3. *Chriſt Owned a Sacrifice and a Mediator.* §. 4. Juſtification Twofold, *from the Guilt of Sin, and from the Power and Pollution of it.* §. 5. *Exhortation to the Reader upon the whole.*

Obj. 1. *Though there be many good Things ſaid, how Chriſt appears and works in a Soul, to Awaken, Convince and Convert it; yet you ſeem not particular enough about the Death and Sufferings of Chriſt: And it is generally Rumour'd and Charged upon you by your Adverſaries, that you have little Reverence to the Doctrine of Chriſt's Satisfaction to God for our Sins, and that you do not Believe, That the Active and Paſſive Obedience of Chriſt, when he was in the World, is the alone Ground of a Sinner's Juſtification before God.*

Anſw. The Doctrines of *Satisfaction and Juſtification*, truly underſtood, are placed in ſo ſtrict an Union, that the one is a neceſſary Conſequence of the other, and what we ſay of them, is what agrees with the Suffrage of Scripture, and for the moſt Part in the Terms of it; always believing, that in Points where there ariſes any Difficulty, be it from the Obſcurity of Expreſſion, Miſ-tranſlation, or the Duſt raiſed by the Heats of *Partial* Writers, or *Nice Criticks*, it is ever beſt to keep cloſe to the Text, and maintain Charity in the reſt. I ſhall firſt ſpeak *Negatively*, what we do not own, which perhaps hath given Occaſion to thoſe who have been more Haſty than Wiſe, to judge us defective, in our Belief of the Efficacy of the Death and Sufferings of Chriſt to Juſtification: As,

§. 2. *Firſt*, We cannot believe that Chriſt is the *Cauſe*, but the *Effect* of God's Love, according to the Teſtimony of the Beloved Diſciple, *John*, Chap. 3. *God ſo loved the World, that he gave his only Begotten Son into the World, that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life.*

Secondly, We cannot ſay, God could not have taken another Way to have ſaved Sinners, than by the Death and Sufferings of his Son, to ſatisfy his Juſtice, or that Chriſt's Death and Sufferings were a *ſtrict* and *rigid* Satisfaction for that Eternal Death and Miſery due to Man for Sin and Tranſgreſſion: for ſuch a Notion were to make God's Mercy little concerned in Man's Salvation; and indeed we are at too great a Diſtance from his Infinite Wiſdom and Power, to judge of the *Liberty* or *Neceſſity* of his Actings.

Thirdly, We cannot ſay Jeſus Chriſt was the *greateſt Sinner* in the World, (becauſe he bore our Sins on his Croſs, or becauſe he was made Sin for us, who knew no Sin) an Expreſſion of great *Levity* and *Unſoundneſs*, yet often ſaid by great Preachers and Profeſſors of Religion.

Fourthly, We cannot Believe that Chriſt's Death and Sufferings *ſo* ſatisfies God, or juſtifies Men, as that they are thereby Accepted of God: They are indeed thereby put into a State capable of being accepted of God, and through the Obedience of Faith and Sanctification of the Spirit, are in a State of Acceptance: For we can never think a Man juſtified before God, while *Self-condemned*; or that any Man can be in Chriſt who is not a *New* Creature; or that God looks upon Men *otherwiſe* than they are. We think it a State of *Preſumption* and not of *Salvation*, to call *Jeſus Lord*, and not by the Work of the *Holy Ghoſt*. *Maſter*, and he not yet *Maſter of their Affections: Saviour*, and they not ſaved by him from their *Sins: Redeemer*, and yet they not redeemed by him from their *Paſſion*, *Pride*, *Covetouſneſs*, *Wantonneſs*, *Vanity*, *Vain Honours*, *Friendſhips*, and *Glory* of this World: Which were to deceive themſelves; for God will not be mocked, ſuch as Men ſow, ſuch they muſt reap. And tho' Chriſt did *Die* for us, yet we muſt, by the Aſſiſtance of his Grace, *work out our Salvation with Fear and Trembling:* As he died for Sin, ſo we muſt Die *to* Sin, or we cannot be ſaid to be ſaved by the Death and Sufferings of Chriſt, or throughly juſtified and accepted with God. Thus far Negatively. Now, Poſitively, what we own as to Juſtification.

§. 3. We do Believe that Jeſus Chriſt was our Holy *Sacrifice*, *Atonement*, and *Propitiation*; that he bore our Iniquities, and that by his Stripes we were healed of the Wounds *Adam* gave us in his Fall; and that God is juſt in forgiving true Penitents upon the Credit of that Holy Offering Chriſt made of himſelf to God for us; and that what he did and ſuffered, ſatiſfied and pleaſed God, and was for the Sake of Fallen Man, that had diſpleaſed God: And that through the Offering up of himſelf once for all, through the Eternal Spirit, he hath for ever perfected thoſe (in all Times) that were ſanctified, *who walked not after the Fleſh, but after the Spirit*, Rom. 8. 1. Mark that.

Chap. VIII.

§. 4. In ſhort, *Juſtification* conſiſts of *two* Parts, or hath a *twofold* Conſideration, *viz.* Juſtification from the *Guilt of Sin*, and Juſtification from the *Power and Pollution of Sin*, and in this Senſe Juſtification gives a Man a full and clear Acceptance before God. For want of this latter Part it is, that ſo many Souls, Religiouſly inclined, are often under Doubts, Scruples, and Deſpondencies, notwithſtanding all that their Teachers tell them of the Extent and Efficacy of the firſt Part of Juſtification. And it is too general an Unhappineſs among the Profeſſors of Chriſtianity, that they are apt to *cloak* their own Active and Paſſive *Diſobedience* with the *Active and Paſſive Obedience of Chriſt*. The firſt Part of Juſtification, we do reverently and humbly acknowledge, is only for the Sake of the Death and Sufferings of Chriſt: Nothing we can do, *though by the Operation of the Holy Spirit*, being able to cancel Old Debts, or wipe out Old Scores: It is the Power and Efficacy of that Propitiatory Offering, upon *Faith* and *Repentance*, that juſtifies us from the Sins that are paſt; and it is the Power of Chriſt's Spirit in our Hearts, that purifies and makes us acceptable before God. For 'till the Heart of Man is purged from Sin, God will never accept of it. He Reproves, Rebukes and Condemns thoſe that entertain Sin there, and therefore ſuch cannot be ſaid to be in a *Juſtified* State; Condemnation and Juſtification being Contraries: So that they that hold themſelves in a Juſtified State by the Active and Paſſive Obedience of Chriſt, while they are not Actively and Paſſively Obedient to the Spirit of Chriſt Jeſus, are under a *ſtrong* and *dangerous Deluſion*; and for crying out againſt this Sin-pleaſing Imagination, not to ſay *Doctrine*, we are Staged and Reproached as Denyers and Deſpiſers of the Death and Sufferings of our Lord Jeſus Chriſt. But be it known to ſuch, they add to Chriſt's Sufferings, and Crucifie to themſelves afreſh the Son of God, and trample the Blood of the Covenant under their Feet, that walk unholily under a Profeſſion of Juſtification; for God will not acquit the Guilty, nor juſtify the Diſobedient and Unfaithful. Such deceive themſelves, and at the Great and Final Judgment their Sentence will not be, *Come ye Bleſſed*, becauſe it cannot be ſaid to them, *Well done Good and Faithful*, for they cannot be ſo eſteemed that live and die in a Reproveable and Condemnable State; but, *Go ye Curſed*, &c.

§. 5. Wherefore, O my Reader! Reſt not thy ſelf wholly ſatisfied with what Chriſt has done for thee in his Bleſſed Perſon without Thee, but preſs to know his Power and Kingdom *within thee*, that the *ſtrong Man*, that has too long kept thy Houſe, may be *bound*, and his Goods *ſpoiled*, his Works *deſtroy'd*, and Sin *ended*, according to 1 *John* 3. 7. *For which End*, ſays that Beloved Diſciple, *Chriſt was manifeſted*, that all Things may become New: *New Heavens and New Earth, in which Righteouſneſs dwells.* Thus thou wilt come to glorify God in thy Body and in thy Spirit, which are his; and live to him and not to thy ſelf. Thy Love, Joy, Worſhip and Obedience; thy Life, Converſation, and Practice; thy Study, Meditation, and *Devotion*, will be *Spiritual:* For the Father and the Son will make their *Abode* with thee, and Chriſt will manifeſt himſelf to thee; for the *Secrets* of the Lord are with them that *fear him:* And an Holy *Unction* or *Anointing* have all thoſe, which leads them *into all Truth*, and they need not the Teachings of Men. They are better Taught, being Inſtructed by the *Divine Oracle:* No bare *Hear-ſay*, or *Traditional* Chriſtians, but freſh and living Witneſſes: Thoſe that have ſeen with their *own Eyes*, and heard with their *own Ears*, and have handled with their *own Hands*, the Word of Life, in the divers Operations of it, to their Souls Salvation. In this they Meet, in this they Preach, and in this they Pray and Praiſe: Behold the New Covenant fulfilled, the Church and Worſhip of Chriſt, the Great *Anointed* of God, and the Great *Anointing* of God, in his Holy High Prieſthood, and Offices in his Church!

Chap. IX.

CHAP. IX.

§. 1. *A Confeſſion to Chriſt and his Work, both in Doing and Suffering.* §. 2. *That ought not to make void our Belief and Teſtimony of his Inward and Spiritual Appearance in the Soul.* §. 3. *What our Teſtimony is in the latter Reſpect: That 'tis impoſſible to be Saved by Chriſt Without us, while we reject his Work and Power Within us.* §. 4. *The Diſpenſation of Grace, in it's Nature and Extent.* §. 5. *A farther Acknowledgment to the Death and Sufferings of Chriſt.* §. 6. *The Concluſion, ſhewing our Adverſary's Unreaſonableneſs.*

§. 1. AND leſt any ſhould ſay we are *Equivocal* in our Expreſſions, and *Allegorize away* Chriſt's Appearance in the Fleſh; meaning only thereby, our own Fleſh; and that as often as we mention him, we mean only a *Myſtery*, or a *Myſtical Senſe* of him, be it as to his *Coming*, *Birth*, *Miracles*, *Sufferings*, *Death*, *Reſurrection*, *Aſcenſion*, *Mediation* and *Judgment*; I would yet add, to preſerve the well-diſpoſed from being ſtaggered by ſuch Suggeſtions, and to inform and reclaim ſuch as are under the Power and Prejudice of them, That, we do, we Bleſs God, Religiouſly Believe and Confeſs, to the Glory of God the Father, and the Honour of his Dear and Beloved Son, that, *Jeſus Chriſt*, *took our Nature upon him, and was like unto us in all Things*, Sin excepted: *That he was born of the Virgin* Mary, *Suffered under* Pontius Pilate, *the* Roman *Governor*, *was Crucified*, *Dead*, *and Buried in the Sepuchre of* Joſeph *of* Arimathea; *Roſe again the Third Day*, *and Aſcended into Heaven*, *and ſits on the Right Hand of God*, *in the* Power and Majeſty of his Father; *who will one Day judge the World by him*, *even that* Bleſſed Man, Chriſt Jeſus, *according to their Works*.

§. 2. But becauſe we ſo Believe, muſt we not believe what Chriſt ſaid, *He that is with you ſhall be* in you, John 14. *I* in them, *and they in me*, &c. Chap. 17. *When it pleaſed God to reveal his Son* in me, &c. Gal. *The Myſtery hid from Ages*, *is Chriſt* in *the* Gentiles *the Hope of Glory*, Col. 1. *Unleſs Chriſt be* in you, *ye are Reprobates?* 2 Cor. 13. Or muſt we be induſtriouſly repreſented Denyers of Chriſt's Coming in the Fleſh, and the Holy *Ends* of it, in all the Parts and Branches of his *Doing* and *Suffering*, only becauſe we believe and preſs the Neceſſity of Believing, Receiving and *Obeying* his *Inward* and *Spiritual* Appearance and Manifeſtation of himſelf, through his Light, Grace and Spirit in the Hearts and Conſciences of Men and Women, to Reprove, Convict, Convert and Change them? This we eſteem hard and unrighteous Meaſure; nor would our warm and ſharp Adverſaries be ſo dealt with by others: But to do as they would be done to, is too often no Part of their Practice, whatever it be of their Profeſſion.

§. 3. Yet we are very ready to declare to the whole World, that we cannot think Men and Women *can be ſaved* by their Belief of the one, *without the Senſe and Experience of the other*; and that is what we oppoſe, and not his Bleſſed Manifeſtation in the Fleſh. We ſay that he then overcame our Common Enemy, foil'd him in the open Field, and in our Nature triumphed over him that had overcome and triumphed over it in our Fore-father *Adam* and his Poſterity: And that as truly as Chriſt overcame him in our Nature, in his own Perſon, ſo, *by his Divine Grace*, being received and obeyed by us, he overcomes him in us: That is, he detects the Enemy by his Light in the Conſcience, and *enables* the Creature to reſiſt him, and all his Fiery Darts; and finally, ſo to Fight the Good Fight of Faith, as to *overcome* him, and lay hold on Eternal Life.

§. 4. And this is the Diſpenſation of *Grace*, which we declare has appeared to *All*, more or leſs; teaching thoſe that will receive it, *to deny Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World*; *looking for* (which none elſe can juſtly do) *the bleſſed Hope, and glorious Appearing of the Great God, and our Saviour Jeſus Chriſt*, &c. Tit. 2. 11, 12, 13. And as from the Teachings, Experience and Motion, of this Grace we miniſter to others, ſo the very Drift of our Miniſtry is to turn People's Minds to this Grace in themſelves, that all of them may up and be doing, *even the good and acceptable Will of God, and work out their Salvation with Fear and Trembling, and make their High and Heavenly Calling and Election ſure*; which none elſe can do, whatever be their *Profeſſion*, *Church* and *Character*: *For ſuch as Men ſow they muſt reap*; *and his Servants we are whom we obey*. *Regeneration* we muſt know, or we cannot be Children of God, and Heirs of Eternal Glory: And to be Born again, *another* Spirit and Principle muſt *prevail*, *leaven*, *ſeaſon*, and *govern* us, than either the Spirit of the World, or our own depraved Spirits; and this can be no other Spirit than that which dwelt in Chriſt; for unleſs that dwell in us, we can be none of his, *Rom.* 8. 9. And this Spirit begins in *Conviction*, and ends in *Converſion* and *Perſeverance*; and the one follows the other. Converſion being the Conſequence of *Convictions obeyed*, and Perſeverance a natural *Fruit* of Converſion, and being Born of God; *for ſuch Sin not, becauſe the Seed of God abides in them*: John 3. 7, 8. But ſuch, through Faithfulneſs, continue to the End, and obtain the Promiſe, even Everlaſting Life.

§. 5.

§. 5. But let my *Reader* take this along with him, that we do acknowledge that *Chriſt*, through his Holy *Doing* and *Suffering*, (for being a *Son* he learned *Obedience*) has obtained Mercy of God his Father for Mankind, and that his Obedience has an Influence to our Salvation, in all the Parts and Branches of it, ſince thereby he became a Conqueror,and *led Captivity Captive, and obtained Gifts for Men, with divers great and precious Promiſes, that thereby we might be Partakers of the Divine Nature, having* (firſt) *eſcaped the* Corruption *that is in the World, through Luſt.* I ſay, we do believe and confeſs, that the *Active* and *Paſſive Obedience* of Chriſt Jeſus affects our Salvation throughout, as well from the Power and Pollution of Sin, as from the Guilt, He being a Conqueror as well as a Sacrifice, and both through Suffering; Yet they that reject his Divine Gift, ſo obtained, (and which he has given to them, by which to ſee their Sin and the Sinfulneſs of it, and to repent and turn away from it, and do ſo no more; and to wait upon God for daily Strength to reſiſt the Fiery Darts of the Enemy, and to be Comforted through the Obedience of Faith in and to this Divine Grace of the Son of God) ſuch do not pleaſe God, believe truly in God, nor are they in a State of true Chriſtianity and Salvation. *Woman*, ſaid Chriſt, to the *Samaritan*, at the Well, *hadſt thou known the Gift of God, and who it is that ſpeaketh to thee*, &c. People know not Chriſt, and God, whom to know is Life Eternal, *John* 17. becauſe they are Ignorant of the Gift of God, *viz.* a Meaſure of the Spirit of God that is given to every one to profit with, 1 *Cor.* 12. 7. which reveals Chriſt and God to the Soul, Chap. 2. *Fleſh* and *Blood* cannot do it, *Oxford* and *Cambridge* cannot do it, *Tongues* and *Philoſophy* cannot do it: For they that *by Wiſdom* knew not God, had theſe Things for their *Wiſdom.* They were ſtrong, deep and accurate in them; but, alas! they were clouded, puffed up, and ſet farther off from the Inward and Saving Knowledge of God, becauſe they ſought for it in them, and thought to find God there. But the *Key* of *David* is another Thing, which ſhuts and no Man opens, and opens and no Man ſhuts; and this Key have all they that receive the *Gift of God* into their Hearts, and it opens to them the Knowledge of God and themſelves, and gives them a quite *other Sight*, *Taſte* and *Judgment* of Things than their *Educational* or *Traditional* Knowledge afforded them. This is the Beginning of the *New Creation* of God, and thus it is we come to be *New* Creatures.

And we are bold to declare, there is no other Way like this, by which People can come into Chriſt, or be true Chriſtians, or receive the Advantage that comes by the Death and Sufferings of the Lord Jeſus Chriſt. Wherefore we ſay, and upon good Authority, even that of our *own Experience*, as well as that of the Scriptures of Truth, *Chriſt will prove no Saving Sacrifice for them, that refuſe to obey him for their Example.* They that *reject* the Gift, *deny* the *Giver* inſtead of themſelves for the *Giver*'s Sake, O that People were wiſe, that they would conſider their latter End, and the Things that make for the Peace thereof! Why ſhould they periſh in a vain Hope of Life, *while Death Reigns?* Of living with God, who live not to him, nor walk with him? *Awake* thou that ſleepeſt in thy Sin, or at beſt, in thy Self-righteouſneſs! Awake, I ſay, and Chriſt ſhall give thee Life! For he is the *Lord from Heaven, the Quickning Spirit*, that quickens us, by his Spirit, if we do not *reſiſt* it and *quench* it by our Diſobedience, but receive, love and obey it, in all the Holy Leadings and Teachings of it. *Rom.* 8. 14, 15. To which Holy Spirit I commend my *Reader*, that he may the better ſee where he is, and alſo come to the true Belief and Advantage of the *Doings* and *Sufferings* of our Dear and Bleſſed Lord and Saviour Jeſus Chriſt, who ſaves from the *Power and Pollution*, as well as *Guilt* of Sin, all thoſe that *bear his Knocks, and open the Door of their Hearts* to him, that he may come in and work a real and *thorough Reformation* in and for them; And ſo the *Benefit*, *Virtue* and *Efficacy* of his *Doings* and *Sufferings* without us,will come to be livingly & effectually applied and felt, and Fellowſhip with Chriſt in his Death and Sufferings known, according to the Doctrine of the Apoſtle; which, thoſe that live in that which made him Suffer, know not, though they profeſs to be ſaved by his Death and Sufferings. Much more might be ſaid as to this Matter, but I muſt be brief.

§. 6. To conclude this Chapter, we wonder not that we ſhould be miſtaken, miſ-conſtrued and miſ-repreſented, in what we believe and do to Salvation, ſince our *Betters* have been ſo treated in the Primitive Times. Nor indeed is it only about *Doctrines* of Religion; for our *Practice* in *Worſhip* and *Diſcipline* have had the ſame Succeſs. But this is what I earneſtly deſire, that however bold People are pleaſed to make with us, they would not *deceive* themſelves in the Great Things of their own Salvation: That while they would ſeem to own all to Chriſt, they are not found *Diſowned* of Chriſt in the laſt Day. Read the 7th of *Matthew*: It is he that hears Chriſt, the great *Word of God*, and does what he enjoins, what he commands, and by his Bleſſed Example recommends, that is a *Wiſe Builder*, that has founded his Houſe well, and built with good Materials, and whoſe Houſe will ſtand the laſt Shock and Judgment. For which Cauſe we are often plain, cloſe and earneſt with People to conſider, that Chriſt came not to ſave them in, but *From their Sins*; and that they that think to diſcharge and releaſe themſelves of his *Yoke* and *Burden*, his *Croſs* and *Example*, and ſecure themſelves, and Complement Chriſt with his having done all for them (while he has wrought *little or nothing in them*, nor they parted with any Thing for the Love of him) will finally awake in a dreadful Surprize, at the Sound of the *laſt Trumpet*, and at this ſad and irrevocable Sentence, *Depart from me ye Workers of Iniquity, I know you not*: Which terrible End may all timely avoid, by *hearkening* to Wiſdom's Voice, and *turning* at her Reproof, that ſhe may lead them in the Ways of Righteouſneſs, and in the midſt of the Paths of Judgment, that their Souls may come to inherit *Subſtance*; even *durable Riches and Righteouſneſs* in the Kingdom of the Father, *World without End*.

Chap. X.

CHAP. X. *Of the true* Worſhip *of God in what it ſtands.* §. 2. *Of the true* Miniſtry, *that it is by Inſpiration.* §. 3. *The Scripture plain in that Caſe.* §. 4. *Chriſt's Miniſters*, True Witneſſes, *they ſpeak what they* know, *not by* Report. §. 5. *Chriſt's Miniſters Preach* freely, *'tis one of their* Marks.

§. 1. AS the Lord wrought effectually, by his Divine Grace, in the Hearts of this People, ſo he thereby brought them to a *Divine Worſhip and Miniſtry*; Chriſt's Words they came to Experience, *viz. That God was a Spirit, and that he would therefore be worſhipped in the Spirit, and in the Truth, and that ſuch Worſhippers the Father would ſeek to worſhip him.* For, bowing to the Convictions of the Spirit in themſelves, in their daily Courſe of Living, by which they were taught to eſchew that which was made manifeſt to them to be Evil, and to do that which was Good, they, in their aſſembling together, ſate down, and waited for the Preparation of this Holy Spirit, both to let them ſee their States and Conditions before the Lord, and to worſhip him acceptably; and as they were ſenſible of Wants, or Shortneſs, or Infirmities, ſo in the Secret of their own Hearts, Prayer would Spring to God, through Jeſus Chriſt, to help, aſſiſt and ſupply: But they did not dare to *awake their Beloved before his Time*; *or approach the Throne of the King of Glory, till he held out his Scepter*; *or take Thought what they ſhould ſay*, or after their own or other Men's ſtudied *Words and Forms*, for this were to Offer *ſtrange Fire*; to pray, but not by the Spirit; to aſk, but not in the Name, that is, in the Power of our Lord Jeſus Chriſt, who prayed, as well as ſpoke, like one having Authority, that is, *Power*, a *Divine Energy* and *Force* to reach and Pierce the Heavens, which he gives to all that obey his *Light*, *Grace* and *Spirit*, in their ſolemn Waitings upon him. So that 'tis this People's Principle, that *Fire muſt come from Heaven*; Life and Power from God to enable the Soul to pour out it ſelf acceptably before him. And when a *Coal from his Holy Altar touches our Lips*, then can we Pray and Praiſe him as we ought to do. And as this is our Principle, and that according to Scripture, ſo it is, Bleſſed be God, our Experience and Practice: And therefore it is we are ſeparated from the Worſhips of Men, under their ſeveral Forms, becauſe they do not found it in the Operation, Motion and Aſſiſtance of the Spirit of Chriſt, but the Appointment, Invention and Framing of Man, both as to Matter, Words and Time. We do not diſſent in our own Wills, and we dare not comply againſt his that has called us, and brought us to his own Spiritual Worſhip; in Obedience to whom we are what we are, in our Separation from the divers Ways of Worſhip in the World.

§. 2. And as our *Worſhip* ſtands in the Operation of the *Spirit* and *Truth* in our inward Parts, as before expreſſed, ſo does our Miniſtry. For as the Holy Teſtimonies of the Servants of God of Old, were from the Operation of his Bleſſed Spirit, ſo muſt thoſe of his Servants be in every Age, and that which has not the Spirit of Chriſt for it's Spring and Source, is of *Man*, and not of *Chriſt*. Chriſtian Miniſters are to miniſter *what they receive*: This is *Scripture*; now that which we receive is not our own, leſs another Man's, but the *Lord's*: So that we are not

1696. Chap. X. only not to *Steal* from our Neighbours, but we are not to *Study* nor ſpeak our *own Words.* If we are not to ſtudy what we are to ſay before Magiſtrates for our ſelves, leſs are we to ſtudy what we are to ſay *for and from* God to the People. We are to miniſter, *as the Oracles of God*; if ſo, then muſt we receive *from Chriſt*, God's Great Oracle, what we are to miniſter. And if we are to miniſter what we receive, then not what we Study, Collect, and beat out of our own Brains, for that is not the Mind of Chriſt, but our Imaginations, and this will not profit the People.

§. 3. This was recommended to the *Corinthians* by the Apoſtle *Paul*, 1 *Cor.* 14. that they ſhould ſpeak *as they were moved*, or *as any thing was revealed to them, by the Spirit*, for the Edification of the Church; for, ſays he, *Ye may all Prophecy*; that is, ye may all Preach to Edification, *as any thing is revealed to you*, for the Good of others, *and as the Spirit giveth Utterance.* And if the Spirit muſt give Chriſt's Miniſters their Utterance, then thoſe that are his are careful not to utter any Thing in his Name to the People, without his Spirit; and by good Conſequence, they that go before the true Guide, and utter Words without the Knowledge of the Mind of the Spirit, are none of Chriſt's Miniſters: Such, certainly, run, and God has not ſent them, and they cannot profit the People. And indeed, how ſhould they, when it is impoſſible that mere Man, with all his Parts, Arts and Acquirements, *can turn People from Darkneſs to Light, and from the Power of Satan to God*, which is the very End and Work of the Goſpel-Miniſtry. It muſt be inſpired Men, Men gifted by God, taught and influenced by his Heavenly Spirit, that can be qualified for ſo great, ſo inward, and ſo ſpiritual a Work.

§. 4. *Miniſters* of Chriſt are his *Witneſſes*, and the Credit of a Witneſs is, that he has *heard, ſeen* or *handled*: And thus the Beloved Diſciple ſtates the *Truth* and *Authority* of their *Miſſion* and *Miniſtry*; 1 *John* 1. 1, 3. *That which we have heard, which we have ſeen with our Eyes, which we have looked upon and our Hands have handled, that declare we unto you, that your Fellowſhip may be with us, and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt.* I ſay, if Chriſt's Miniſters are his *Witneſſes*, they muſt know what they ſpeak; that is, they muſt have experienced, and paſſed through thoſe *States* and *Conditions*, they Preach of, and practically know thoſe Truths they declare of to the People, or they come not in by the Door, but over the Wall, and are *Thieves* and *Robbers.* He that has the Key of *David* comes in at the Door, Chriſt Jeſus, and has his *Admiſſion* and *Approbation* from him, *anointed* by him, the alone *High Prieſt* of the Goſpel-Diſpenſation. He it is that Breathes, and *lays his Hands* upon his own Miniſters; he anoints them, and recruits their Cruiſe, and renews their *Horn* with *Oil*, that they may have it freſh and freſh, for every Occaſion and Service he calls them to, and engages them in.

§. 5. Nor is this all, *but as they Receive freely, freely they Give*: They do not Teach for *Hire*, Divine for *Money*, nor Preach for *Gifts* or *Rewards.* It was Chriſt's Holy Command to his Miniſters to give *freely*, and it is our Practice. And truly we cannot but admire that this ſhould be made a Fault, and that Preaching for Hire ſhould not be ſeen to be one; yea, a *Mark* of Falſe Prophets, when it has been ſo frequently and ſeverely cried out upon, by the True Prophets of God in former Times. I would not be Uncharitable, but the Guilty are deſired to call to Mind, who it was that offered Money to be made a Miniſter, and what it was for; if not to get Money and make a Trade or Livelihood by it; and what Anſwer he met with from the Apoſtle *Peter*, *Acts* 8. 18, 19, 20. The Lord *Touch* the Hearts of thoſe that are giving Money to be made Miniſters, in order to live by their Preaching, that they may ſee what Ground it is they build upon, and repent, and turn to the Lord, that they may find Mercy, and become living Witneſſes of his Power and Goodneſs in their own Souls; ſo may they be enabled to tell others *What God has done for them*, which is the *Root* and *Ground* of the true *Miniſtry*; and this Miniſtry it is that God does Bleſs. I could ſay much on this Subject, but let what has been ſaid ſuffice at this Time, only I cannot but obſerve, that where any Religion has a ſtrong Temptation of Gain to induce Men to be Miniſters, there is great Danger of their running faſter to that Calling, than becomes a true Goſpel-Miniſter.

§. 1. Obj. *But does not this Sort of Miniſtry, and Worſhip, tend to make People careleſs, and to raiſe Spiritual Pride in others, may it not give an Occaſion to great Miſchief and Irreligion?*

Anſw. By no Means, for when People are of *Age*, they, of Right, expect their Inheritances; and the End of all Words is to bring People to the great *Word*, and then the Promiſe of God is accompliſhed, *They ſhall be all taught of me, from the leaſt to the greateſt, and in Righteouſneſs* (pray mark that) *they ſhall be eſtabliſhed, and great ſhall be their Peace.* To this of the Evangelical Prophet, the Beloved Diſciple agrees, and gives a full Anſwer to the Objection: *Theſe Things have I written unto you, concerning them that Seduce you: But the* Anointing; *which ye have received of him, abideth* in you, *and ye* need not *that any Man teach you, but as the ſame* Anointing *teacheth you, of all Things, and is Truth, and is no Lie: And even as it hath taught you,* ye ſhall abide in him. In which, Three Things are obſervable. 1*ſt*. That he writ his Epiſtle upon an extraordinary Occaſion, *viz.* to prevent their *Deluſion*. 2*dly*. That he aſſerts a nearer and ſuperior Miniſter than himſelf, *viz.* The *Anointing or Grace* they had received; and that not only in that particular Exigency, but in *all Caſes* that might attend them. 3*dly*. That if they did but take Heed to the Teachings of it, they would have no Need of Man's Directions, or Fear of his Seducings. At leaſt of no *Miniſtry that comes not from the Power of the Anointing:* Though I rather take the Apoſtle in the higheſt Senſe of the Words: Thus alſo the Apoſtle *Paul* to the *Theſſalonians*. *But as touching Brotherly Love, ye need not that I write unto you: For ye your ſelves are* taught of God *to love one another*. 1 *Theſſ.* 4. 9. But Helps are uſeful, and a great Bleſſing, if from God, ſuch was *John* the *Baptiſt's*; but remember he pointed all to Chriſt, 1 *John* 1. 26. *Lo the Lamb of God! I baptize you with Water, but he ſhall baptize you with the Holy Ghoſt and with Fire*, Matt. 3. 11. And ſo the true Miniſtry does. And while People are *Senſual*, and under ſuch an Eclipſe, by the Interpoſition of *Sin* and *Satan*, God is pleaſed to ſend forth his *Enlightning* Servants to awaken and turn them *from the Darkneſs to the Light in themſelves*, that, through Obedience to it, they may come to be *Children of the Light*, John. 12. 36. And have their Fellowſhip one with another in it, and an Inheritance at laſt, with the Saints in Light for ever.

And as it is the Way God has taken to call and gather People, ſo a *Living* and *Holy Miniſtry* is of great Advantage to watch over, and build up the Young, and *comfort* and *eſtabliſh* the feeble and ſimple Ones. But ſtill I ſay, the *more Inward*, the *leſs Outward*: The more People come to be taught immediately of God, by the Light of his Word and Spirit in their Hearts, the leſs need of outward Means, read *Iſa.* 16. 19, 20. Which is held by all to be a Goſpel Promiſe, and the Sun and Moon there are generally underſtood to mean the external Means in the Church. Compare them with *John* 1. 13. *Rom.* 1: 19. 1 *Cor.* 2. 11. 15. 1 *Theſſ.* 4. 9: 1 *John* 2. 20, 27. *Rev.* 21. 22, 23, 24. All which Places prove what we aſſert of the Sufficiency and glorious Priviledge of Inward and Spiritual Teachings. And moſt certainly, as Men grow in *Grace*, and know the *Anointing* of the Word in themſelves, the Diſpenſation will be leſs in Words (though in Words) and more in Life; and Preaching will in great Meaſure be turned into *Praiſing*, and the Worſhip of God, more into *walking with*, than talking of God: For that is *Worſhip indeed*, that *bows* to his Will at all Times, and in all Places: The *Trueſt*, the *Higheſt* Worſhip, Man is capable of in this World. And it is that Conformity that gives Communion, and there is no Fellowſhip with God, no Light of his Countenance to be enjoyed, no Peace and Aſſurance to be had, farther than their *Obedience* to his Will, and a *Faithfulneſs* to his Word, according to the Manifeſtation of the Light thereof in the Heart.

I ſay, this is the *Trueſt* and *Higheſt* State of Worſhip; for *Set Days and Places*, with all the Solemnity of them, were moſt in Requeſt *in the* weakeſt Diſpenſation. *Altars, Ark and Temples, Sabbaths and Feſtivals*, &c. Are not to be found in the Writings of the New-Teſtament. There, every Day is alike, and every Place is alike; but if there were a Dedication, *let it be to the Lord.* Thus the Apoſtle, but he plainly ſhews a State beyond it, *for to live* (with him) *was Chriſt, and to die was Gain*; for the Life he lived, *was by the Faith of the Son of God, and therefore it was not he that lived, but* Chriſt that lived in him; that is, that *Ruled, Conducted*, and *bore Sway* in him, which is the true *Chriſtian Life*, the *Superſenſual Life*; the *Life of Converſion and Regeneration*; to which all the *Diſpenſations* of God, and *Miniſtry* of his Servants have ever tended, as the *Conſummation* of God's Work for Man's Happineſs. Here every Man's a *Temple*, and every Family a *Church*, and every Place, a *Meeting-Place*, and every Viſit a *Meeting*. And yet a little while and

Rom. 14. 5. 6, 7, 8. 17.
1 Cor. 8. 6.
Col. 2. 16. 17.
Phil. 1. 21.
Gal. 2. 20.

it ſhall be ſo yet more and more; and a People the Lord is now preparing to enter into this Sabbath or Degree of Reſt.

Chap. X. Not that we would be thought to undervalue Publick and Solemn Meetings: we have them all over the Nation where the Lord has called us. Yea, though but Two or Three of us be in a Corner of a Country, we meet, as the Apoſtle exhorted the Saints of his Time, and reproved ſuch as neglected to aſſemble themſelves. But yet ſhew we unto thee, *O Reader, a more excellent Way* of Worſhip: For many may come to thoſe Meetings, and go away *Carnal, Dead and Dry*; but the Worſhippers *in Spirit and in Truth*, whoſe *Hearts* bow, whoſe *Minds* adore the Eternal God, *that is a Spirit*, in and by his Spirit; ſuch as conform to his Will, and walk with him in a Spiritual Life, they are the *True, Conſtant, Living* and *Acceptable Worſhippers*; whether it be in Meetings or out of Meetings; and as with ſuch, all outward Aſſemblies are greatly comfortable, ſo alſo do we meet for a Publick Teſtimony of Religion and Worſhip, and for the *Edification* and *Encouragement* of thoſe that are yet young in the Truth, and to *Call and Gather* others to the Knowledge of it, who are yet going aſtray; and Bleſſed be God, it is not in Vain, ſince many are thereby added to the Church, that we hope and believe ſhall be ſaved.

Chap. XI. Chap. XI. §. 1. *Againſt* Tithes. §. 2. *Againſt all* Swearing. §. 3. *Againſt* War *among Chriſtians*. §. 4. *Againſt the* Salutations *of the Times*. §. 5. *And for Plainneſs of Speech*. §. 6. *Againſt Mixt-Marriages*. §. 7. *And for plainneſs in Apparel*, &c. *No Sports and Paſtimes after the Manner of this World*. §. 8. *Of obſerving Days*. §. 9. *Of Care of Poor, Peace and Converſation*.

§. 1. And as God has been pleaſed to call us from an *Humane Miniſtry*, ſo we cannot for Conſcience Sake ſupport and maintain it, and upon that Score, and not out of *Humour* or *Covetouſneſs*, we refuſe to pay *Tithes*, or ſuch-like pretended Dues, concerning which, many Books have been writ in our Defence: We cannot ſupport what we cannot approve, but have a Teſtimony againſt; for thereby we ſhould be found *Inconſiſtent* with our ſelves.

§. 2. We dare not *Swear*, becauſe Chriſt forbids it. *Mat.* 5. 34, 37. *and James*, his true Follower. It is needleſs as well as Evil, for the Reaſon of *Swearing* being *Untruth*, that Men's *Yea was not Yea*, *Swearing* was uſed to awe Men to Truth Speaking, and to give others Satisfaction, that what was Sworn, was True. But the true Chriſtians *Yea being Yea*, the End of an *Oath* is anſwered, and therefore the Uſe of it is *Needleſs, Superfluous and cometh of Evil*. The Apoſtle *James* taught the ſame Doctrine, and the Primitive *Chriſtians* practiſed it, as may be ſeen in the Book of *Martyrs*; as alſo the earlieſt and beſt of the Reformers.

§. 3. We alſo believe, *that War ought to ceaſe*, among the Followers of the *Lamb* Chriſt Jeſus, who taught his Diſciples to *forgive and love their Enemies*, and not to war againſt them, and kill them; and that therefore the Weapons of his true Followers are not *Carnal* but *Spiritual*; yea mighty, through God, to cut down *Sin* and *Wickedneſs*, and *dethrone* him that is the Author thereof. And as this is the moſt *Chriſtian*, ſo the moſt rational Way; Love and Perſwaſion having more Force than Weapons of War. Nor would the worſt of Men eaſily be brought to hurt thoſe that they really think love them. 'Tis that Love and Patience muſt in the End have the Victory.

§. 4. We dare not give worldly Honour, or uſe the frequent and *Modiſh Salutations* of the Times, ſeeing plainly, that *Vanity, Pride, and Oſtentation*, belong to them. Chriſt alſo forbad them in his Day, and made the Love of them a Mark of Declenſion from the Simplicity of purer Times; and his Diſciples, and their Followers, were obſerved to have obeyed their Maſter's Precept. It is not to diſtinguiſh our ſelves a Party, or out of *Pride, Ill-Breeding* or *Humour*, but in Obedience to the Sight and Senſe we have received from the Spirit of Chriſt, of the *Evil Riſe* and Tendency thereof.

§. 5. For the ſame Reaſon we have returned to the firſt *Plainneſs* of Speech, viz. *Thou* and *Thee*, to a ſingle Perſon, which though Men give no other to God, they will hardly endure it from us. It has been a great Teſt upon Pride, and ſhewn the *Blind and weak Inſides* of many. This alſo is out of pure Conſcience, whatever People may think or ſay of us for it. We may be deſpiſed, and have been ſo often, yea, very evilly entreated, but we are now better known, and People better informed. In ſhort, 'tis alſo both *Scripture* and *Grammar*, and we have Propriety of Speech for it, as well as Peace in it.

§. 6.

§. 6. We cannot allow of *Mix'd Marriages*, that is, to join with ſuch as are not of our Society; but Oppoſe and Diſown them, if at any Time any of our Profeſſion ſo groſly Err from the Rule of their Communion; yet Reſtore them upon ſincere Repentance, but not disjoin them. The Book I writ of the Riſe and Progreſs of the People called *Quakers*, is more full and expreſs herein.

§. 7. *Plainneſs in Apparel and Furniture*, is another Teſtimony peculiar to us, in the Degree we have bore it to the World: As alſo *few Words*, and being *at a Word*. Likewiſe *Temperance* in *Food*, and *Abſtinence* from the *Recreations* and *Paſtimes* of the World: All which we have been taught, by the Spirit of our Lord Jeſus Chriſt, to be according to Godlineſs; and therefore we have long exhorted all, that their *Moderation may be known unto all Men, for that the Lord was at Hand*, to enter into Judgment with us for every Intemperance or Exceſs; and herein we hope we have been no ill Examples, or Scandal unto any that have a due Conſideration of Things.

§. 8. We cannot, in Conſcience to God, obſerve *Holy Days*, (ſo called) the Publick *Faſts* and *Feaſts*, becauſe of their *Human* Inſtitution and Ordination, and that; they have not a Divine Warrant, but are appointed in the Will of Man.

§. 9. *Laſtly*, We have been led by this Good Spirit of our Lord *Jeſus Chriſt* of which I have treated in this Diſcourſe, according to *Primitive* Practice, to have a *due Care* over one another, for the Preſervation of the whole Society, in a Converſation more *ſuitable* to their Holy Profeſſion.

Firſt, In Reſpect to a *ſtrict* Walking both towards thoſe that are Without, and thoſe that are Within; that their Converſation in the World, and walking in and towards the Church, may be blameleſs. That as they may be *Strict* in the one, ſo they may be *Faithful* in the other.

Secondly, That Collections be made to ſupply the Wants of the *Poor*, and that Care be taken of *Widows* and *Orphans*, and ſuch as are helpleſs, as well in *Counſel* as about *Subſtance*.

Thirdly, That all ſuch as are intended to Marry, if they have *Parents*, or are under the Direction of *Guardians* or *Truſtees*, are obliged, *firſt*, to declare to them their Intention, and have their Conſent *before* they propoſe it to one another, and the Meeting they relate to, who are *alſo careful* to examine their Clearneſs, and being ſatisfied with it, They are by them allowed to ſolemnize their Marriage in a Publick Select Meeting, for that Purpoſe Appointed, and not otherwiſe: Whereby all *Clandeſtine* and *Indirect* Marriages are prevented among us.

Fourthly, And to the End that this *Good Order* may be obſerved, for the Comfort and Edification of the *Society*, in the Ways of *Truth* and *Soberneſs*; *Select* Meetings (of *Care* and *Buſineſs*) are fixed in all Parts, where we Inhabit, which are held *Monthly*, and which Reſolve into *Quarterly* Meetings, and thoſe into one *Yearly* Meeting, for our better Communication one with another, in thoſe Things that maintain *Piety* and *Charity*; that God, who by his Grace, has called us to be a People, to his Praiſe, may have it from us, through his Beloved Son, and our Ever-bleſſed and Only Redeemer, Jeſus Chriſt, for He is *Worthy*, *Worthy*, Now, and Ever. *Amen.*

Thus, *Reader*, thou haſt the *Character* of the People called *Quakers*, in their *Doctrine*, *Worſhip*, *Miniſtry*, *Practice* and *Diſcipline*: Compare it with Scripture, and Primitive Example, and we hope thou wilt find, that this ſhort Diſcourſe hath, in good Meaſure, Anſwered the Title of it, *viz.*

Primitive Chriſtianity Revived, in the Principles and Practice of the People called Quakers.

A TESTIMONY to the TRUTH of GOD, As held by the People, called *QUAKERS*: Being a ſhort Vindication of them, from the *Abuſes* and *Miſrepreſentations* often put upon them by *Envious Apoſtates*, and *Mercenary Adverſaries*.

To the READER.

Reader,

OCcaſion having been given us, which we never ſought, we continue to improve it to the farther Explanation and Defence of our ſo much abuſed Profeſſion; that, if poſſible, People may ſee, at leaſt the more Sober and Candid, that we are not at that Diſtance from Truth, nor ſo Heterodox in our Principles, *as we have been, by too many, either raſhly or intereſtedly Repreſented: But that we hold the* Great Truths of Chriſtianity, according to the Holy Scriptures, *and that the Realities of Religion are the Mark we preſs after, and to diſabuſe and awaken People from their falſe Hopes and Carnal Securities, under which they are too apt to Indulge themſelves, to their* Irreparable Loſs; *That by our ſetting* Chriſtian Doctrine *in a true Light, and reviving and preſſing the Neceſſity of a better Practice, They may ſee the Obligation they are under to redeem their precious Time they have loſt, by a more careful Employment of that which remains, to a better Purpoſe. In this ſhort* Vindication *of our miſtaken Principles, the Ingenuous Reader may eaſily diſcern how Ill we have been treated, and what Hardſhips we have laboured under, through the Prejudice of ſome, and the Unreaſonable Credulity of others, and that we are a* People in Earneſt for Heaven, *and in that Way our Bleſſed Lord hath trod for Us to Glory.*

A Teſtimony to the Truth of GOD, &c.

BY the Obſervation we are led to make from *Francis Bugg*'s late Book, upon the Biſhop of *Norwich*'s giving him his Recommendatory Letter to the Clergy, *&c.* in his Dioceſs, to Relieve, by a Collection, the Neceſſities of that *Beggarly Apoſtate*; a Copy of which Letter the ſaid *F. B.* hath publiſhed in his ſaid Book.

And alſo by the Obſervation we have made on the Malicious Attempts of the *Snake in the Graſs*, in his Firſt, Second, and Third Editions, which is a diſingenuous and unjuſt Collection from *F. Bugg*, and ſome other Deſerters, of Things, for the moſt Part, long ſince anſwered; as alſo lately, by the Book Entituled, *An Antidote*, &c. (Though becauſe his Second and Third Edition have ſome Additions to his Firſt, and that being new vamped, for a better Market, he may expect a *Melius inquirendum* after a While: Yet ſhould we follow the Example of this *Rattle-Snake*, againſt the Church, of which he pretends to be a Member, (but at preſent a ſuſpended one) we might, in Retaliation, not only exceed the Cobler of *Glocester*, but the *Scotch* Eloquence, and that Maſter-Piece, the Ground of the *Contempt* of the Clergy.

And, laſtly, By the Obſervation we have made on the Relation ſubſcrib'd by ſome of the *Norfolk* Clergy, dated *October* the 12th, 1698. We cannot forbear thinking, that as their Confederacy is deep, ſo it aims at nothing leſs than the Ruin of us, and our Poſterity, by rendering us Blaſphemers, and Enemies to the Government, and to be treated as ſuch.

The *Norfolk* Relation from the Clergy aforeſaid, charges the ſaid People with *Blaſphemy:* Firſt, *Againſt God.* Secondly, *Againſt Jeſus Chriſt.* Thirdly, *Againſt the*

the Holy Scriptures, with Contempt of Civil Magiſtracy, and the Ordinances which Jeſus Chriſt Inſtituted, viz. Baptiſm by Water, and the Lord's Supper by Bread and Wine. And, Laſtly, *That the Light within, as taught by us, leaves us without any certain Rule, and expoſes us to the Blaſphemies aforeſaid, with many others.*

Now, becauſe this Charge refers to Doctrine, rather than Fact, or particular Perſons, we think our ſelves concerned to ſay ſomething in *Vindication* of our Profeſſion, and to wipe off the Dirt thereby intended to be caſt upon us, in giving our *Reader* a plain Account of our Principles, free from the Perverſions of our Enemies.

But to manifeſt how uncharitably and unjuſtly the ſaid *Clergymen* have reflected upon the People called *Quakers*, with Reſpect to the ſaid Charge, we are contented the *Reader* goes no farther than their own Printed Relation, dated *Nov.* 12, 1698, not doubting but by that very Relation, and the Letters therewith Printed, he will meet with intire Satisfaction, with Reſpect to the Reaſonableneſs and Juſtice of the *Quakers* Proceedings in that Affair, and how ready they were to come to the Teſt, and to bring the pretended Charge upon the Stage, and to purge themſelves from the Guilt of the ſame: Provided they might be accommodated with what the *Common Law* allows Malefactors, *viz.* a Copy of their Indictment, but this could not be obtained. And tho' the ſaid *Clergy* have thought fit to print the Charge in General, without any Proof, we think our ſelves obliged to vindicate our Profeſſion, by freely declaring (as now we do, without any *Mental Reſervation*) our ſincere Belief of the very Things they moſt unjuſtly charge us with denying.

I. *Concerning God.*] Becauſe we declare, that God is a *God nigh at Hand*, and that he is according to his Promiſe, *become the Teacher of his People by his Spirit in theſe latter Days; and that True Believers are the Temples for him to walk and dwell in,* as the Apoſtle teacheth; and experiencing ſomething of the Accompliſhment of this great and glorious Truth among us, and having therefore preſſed People earneſtly to the Knowledge and Enjoyment thereof, as the Bleſſing and Glory of the latter Days; We have been ignorantly, or Maliciouſly, repreſented and treated as *Hereticks and Blaſphemers,* as if we owned no God in Heaven above the Stars, and *confined the Holy One of Iſrael to our Beings:* Whereas we believe him to be the Eternal, Incomprehenſible, Almighty, All-wiſe and Omnipreſent God, Creator and Upholder of all Things, and that he fills Heaven and Earth, and that the *Heaven of Heavens* cannot contain him; yet he ſaith by the Prophet *Iſaiah, To that Man will I have Regard, that is poor, and of a contrite Spirit, and which trembles at my Word.* So that for profeſſing that which is the very Marrow of the *Chriſtian Religion, viz.* Emanuel, God with us, we are repreſented Blaſphemers againſt that God; with whom we leave our innocent and ſuffering Cauſe. *Iſaiah* 7. 14. 40. 28. 48. 17. 66. 1, 2. 2 *Cor.* 6. 16. *Rev.* 21. 3.

II. *Concerning Jeſus Chriſt.*] Becauſe we believe, that the *Word* which was made Fleſh, and dwelt amongſt Men, and was and is the only begotten of the Father, full of Grace and Truth; his beloved Son, in whom he is well pleaſed, and whom we ought to hear in all Things; who taſted Death for every Man, and died for Sin, that we might die to Sin; is the great Light of the World, and full of *Grace and Truth,* and that he lighteth every Man that cometh into the World, and giveth them *Grace* for *Grace*, and *Light* for *Light*, and that no Man can know God and Chriſt (whom to know is Life Eternal) and themſelves in Order to true *Conviction and Converſion,* without *Receiving and Obeying* this Holy Light, and being taught by the Divine Grace; and that without it, no Remiſſion, no Juſtification, no Salvation (as the Scripture plentifully teſtifies) can be obtained. And becauſe we therefore preſs the Neceſſity of People's receiving the Inward and Spiritual Appearance of this Divine Word, in Order to a *Right* and *beneficial Application* of whatſoever he did for Man, with Reſpect to his Life, Miracles, Death, Sufferings, Reſurrection, Aſcenſion and Mediation; our Adverſaries would have us deny *any Chriſt without us. Firſt,* As to his Divinity, becauſe they make us to confine him too within us. *Secondly,* As to his Humanity, or Manhood, becauſe as he was the Son of *Abraham, David, and Mary,* according to the Fleſh, he can't be in us, and therefore we are Hereticks and Blaſphemers: Whereas we believe him, according to Scripture, to be the Son of *Abraham, David, and Mary,* after the Fleſh, and alſo God over all, bleſſed for ever. So that he that is within us, is alſo without us, even the ſame that laid down his precious Life for us, roſe again from the Dead, and ever liveth to make Interceſſion for us, being the Bleſſed and alone Mediator betwixt God and Man, and him by whom God will finally judge the World, both Quick and Dead: All which we as ſincerely and ſtedfaſtly believe, as any other

1698. ther Society of People, whatever may be ignorantly, or maliciouſly inſinuated to the contrary, either by our declared Enemies, or miſtaken Neighbours. *Deut.* 15. 18. *Mic.* 5. 2. *John* 1. 1, 2, 3. *Rev.* 22. 16.

III. *Concerning the Holy Scriptures.* Becauſe we aſſert the Holy Spirit to be the firſt great and general Rule and Guide of True Chriſtians, as that by which *God* is worſhipped, *Sin* detected, *Conſcience* convicted, *Duty* manifeſted, *Scripture* unfolded and explained, and conſequently the Rule for underſtanding the Scriptures themſelves (ſince by it they were at firſt given forth) from hence our Adverſaries are pleaſed to make us *Blaſphemers* of the Holy Scriptures, undervaluing their Authority, preferring our own Books before them, with more to that Purpoſe: Whereas, we, in Truth and Sincerity, believe them to be of Divine Authority, given by the Inſpiration of God, thro' Holy Men; they ſpeaking or writing them as they were *moved* by the Holy Ghoſt: That they are a Declaration of thoſe Things moſt ſurely believed by the *Primitive Chriſtians*, and that as they contain the Mind and Will of God, and are his Commands to us; ſo they, in that Reſpect. are his *Declaratory* Word; and therefore are obligatory on us, and are *Profitable for Doctrine, Reproof, Correction and Inſtruction in Righteouſneſs, that the Man of God may be perfect, and throughly furniſhed to every good Work.*

Nay, after all, ſo *Unjuſt* is the Charge, and ſo remote from our Belief concerning the Holy Scriptures, that we borh Love, Honour and prefer them, before all Books in the World; ever chuſing to expreſs our Belief of the Chriſtian Faith and Doctrine in the Terms thereof, and rejecting all Principles or Doctrines whatſoever, that are repugnant thereunto.

Nevertheleſs we are well perſwaded, that notwithſtanding there is ſuch an Excellency in the Holy Scriptures, as we have above declared, yet the *unſtable and unlearned in Chriſt's School* too often wreſt them to their own Deſtruction. And upon our Reflection on *their carnal* Conſtructions of them, we are made Undervaluers of *Scripture* it ſelf. But certain it is, that as the Lord hath been pleaſed to give us the Experience of the fulfilling of them in Meaſure, ſo it is altogether contrary to our Faith and Practice, to put any Manner of Slight or Contempt upon them, much more of being guilty, of what maliciouſly is ſuggeſted againſt us; ſince no Society of profeſt Chriſtians in the World, can have a more Reverend and Honourable Eſteem for them than we have, *John* 4. 24. and 16. 8. *Rom.* 1. 19. *Luke* 1. 1, 2. *Tim.* 3. 16, 17. 2 *Pet.* 3. 16.

IV. *Concerning Magiſtracy.*] Becauſe we have not *actively* complied with divers Statutes, which have been made to force an *Uniformity*, to what we had no Faith in, but the Teſtimony of our Conſcience againſt? and becauſe, for Conſcience Sake, we could not give thoſe *Marks* of Honour and Reſpect, which were and are the uſual Practice of thoſe that ſeek Honour one of another, and not that Honour which comes from God only (but meaſure and weigh *Honour and Reſpect* in a *falſe Ballance, and deceitful Meaſure*, on which, neither *Magiſtrate, Ruler or People* can depend) We ſay, becauſe we could not, for Conſcience Sake, give flattering Titles, *&c.* We have been rendered as Deſpiſers and Contemners of Magiſtracy: Whereas our Principles, often repeated upon the many Revolutions that have happened, do evidently manifeſt the contrary, as well as our peaceable Behaviour from the Beginning, under all the various Forms of Government, hath been an undeniable Plea in our Favour, when thoſe that alſo have profeſſed the ſame Principles of *Non-Reſiſtance*, and *Paſſive Obedience*, have quitted their Principles, and yet quarrel with us upon a Suppoſition that we will, in Time, write after their Copy; which, as nothing is more contrary to our Principles, Faith and Doctrine, ſo nothing can be more contrary to our conſtant Practice.

For we not only really believe *Magiſtracy* to be an Ordinance of God, but eſteem it an extraordinary Bleſſing, where it is *a Praiſe to them that do well*, and *a Terror to Evil-Doers*: Which that it may be ſo in this our native Land, is the fervent Deſire of our Souls, that the Bleſſing and Peace of God may be continued thereupon, *Job* 32. 21. *John* 5. 44. *Acts* 5. 29. 1 *Pet.* 2. 13. 14.

V. *Concerning Baptiſm.*] Becauſe we do not find in any Place in the four *Evangeliſts*, that Jeſus Chriſt inſtituted *Baptiſm by Water*, to come in the Room of *Circumciſion*, or to be the *Baptiſm* proper to his Kingdom, which ſtands in *Righteouſneſs, Peace and Joy in the Holy Ghoſt*; we are therefore rendred as Contemners of *Chriſt's Baptiſm*: Whereas the *Baptiſm* of Jeſus Chriſt, of which he was Lord and Adminiſtrator, according to the Nature of his Office and Kingdom, is even by *John* the *Baptiſt* declared to be that of *Fire* (not *Water*) and of the *Holy*

Ghoſt, of which *Water-Baptiſm* was but the Forerunner, and is, by them that now practice it, called but the *Outward and viſible Sign of the Inward and Spiritual Grace*; and therefore not the Grace it ſelf; *which Grace*, as the Apoſtle ſaith, is ſufficient for us, and which we believe, profeſs and experience to be come by Jeſus Chriſt, who is the *Subſtance* of all Signs and Shadows to true Believers; he being no more a *Jew* or *Chriſtian* that is one outwardly, by the cutting or waſhing of the Fleſh; But he is a *Jew* or *Chriſtian* who is one *Inwardly*, and Circumciſion and Baptiſm is of the *Heart*, in the Spirit, and not in the Letter, whoſe Praiſe is therefore not of Men, but of God: And this *Baptiſm* Chriſt preferred and recommended at his *Farewel* to his Diſciples: In Reverence and Duty to whom, to ſay nothing of the Abuſe of *Water-Baptiſm*, we decline the Uſe thereof, *Mark* 1. 8. *Luke* 3. 16. *John* 1. 17. *Acts* 1. 5. *Rom.* 14. 17. *Rom.* 2. 28, 29. 1 *Cor.* 1. 17. 2 *Cor.* 12. 9.

VI. *Concerning Breaking Bread*, &c.] Becauſe we alſo diſuſe the *Outward Ceremony* of *Breaking Bread* and *Drinking Wine*, which is commonly call'd the *Lord's Supper*, we are therefore rendred Deniers and Contemners of the *Lord's Supper*; whereas the *Inward and Spiritual Grace* thereby ſignified. viz. That Bread which came down from Heaven, which Chriſt preferrs to the Bread the Fathers eat in the Wilderneſs (which did not keep them from Death) and that Cup which he promiſed to drink *a-new* with his Diſciples in his Father's Kingdom, we not only believe, but reverently partake of, to our unſpeakable Comfort, which is rightly and truly the Communion of the Body and Blood of our Lord Jeſus Chriſt, who ſaid, *Except you eat the Fleſh of the Son of Man, and drink his Blood, you have no Life in you*, John 6. 53. 63. For 'tis *the Spirit that quickens, the Fleſh profits nothing*: It was alſo his Promiſe to all thoſe that would open at his Knocks, *viz.* That he would *come in, and ſup with them*; which Inward and Spiritual Coming, we have both known and teſtified to; feeling the bleſſed Effects thereof in our Souls, and knowing the *Outward Breaking of Bread and Drinking of Wine*, in the Way commonly practiſed, is no more than it is declared to be, viz. *An Outward and Viſible Sign*: Why then, ſhould any contend about it, and render us Unchriſtian, for diſuſing what themſelves allow to be but *an Outward and Viſible Sign*? And that none can reaſonably believe to be an Eſſential Part of Religion, as is the *Bread* from *Heaven*; of which the *Outward* is, at beſt, but a Signification: But the Wine that Chriſt promiſed to drink with his Diſciples *A-new*, it ſuch an *Eſſential*, that without it none have, nor can have *Eternal Life*, *Mat.* 26. 29. *Mark* 14. 25. *John.* 6. 41 50, 51, 58, 63. *Rev.* 3. 20.

VII. *Concerning the Light of Chriſt.*] Becauſe we aſſert the Sufficiency of the *Light Within*, it being the Light of Chriſt, *viz.* That if Men live up to the Teaching thereof, in all Manner of Faithfulneſs and Obedience, they ſhall not abide in Darkneſs, but have the *Light of Life and Salvation, and the Blood of Chriſt ſhall cleanſe them from all Sin*: Our Adverſaries from thence conceive, that we undervalue the Rule of Holy Scriptures, and *All* Outward Means, as having no Need thereof, ſince we have ſuch a Means and Rule within us, and, *that this leaves us without any certain Rule, and expoſeth us to many Blaſphemies*, &c. Whereas the Light Within (or Chriſt by His Light inwardly Teaching) was never taught by us in *Oppoſition* to, or Contempt of any Outward Means, that God, in His Wiſdom and Providence, affords us for our Edification and Comfort, no more than did that Bleſſed Apoſtle, who ſaid, *You need not that any Man teach you, but as the ſame Anointing teacheth you all Things, and is Truth, and is no Lye*, John 12. 46. 1 John 1. 6, 7. 1 John 1. 2, 27.

VIII. *Concerning the Father, the Word, and the Spirit.*] Becauſe we have been very cautious in expreſſing our Faith concerning that Great Myſtery, eſpecially in ſuch School Terms, and Philoſophical Diſtinctions as are Unſcriptural, if not Unſound, (the Tendency whereof hath been to raiſe Frivolous Controverſies and Animoſities amongſt Men) we have, by thoſe that deſire to leſſen our Chriſtian Reputation, been repreſented as Deniers of the Trinity at large: Whereas we ever believed, and as conſtantly maintained the Truth of that Bleſſed (Holy Scripture) *Three, that bear Record in Heaven, the Father, the Word, and the Spirit, and that theſe Three are One*; the which, we both ſincerely and reverently believe, according to 1 *John* 5. 7. And this is ſufficient for us to believe and know, and hath a Tendency to Edification and Holineſs, when the contrary centers only in Imaginations and Strife, and Perſecution. where it runs high, and to Parties, as may be Read in Bloody Characters in the Eccleſiaſtical Hiſtories.

IX. *Concerning Works.*] Becauſe we make Evangelical Obedience a Condition

1698. to Salvation; and Works by the Spirit wrought in us, to be an Evidence of Faith, and Holineſs of Life, to be both Neceſſary and Rewardable, it hath been inſinuated againſt us, as if we hoped to be Saved by our own Works, and ſo make them the Meritorious Cauſe of our Salvation, and conſequently Popiſh.

Whereas we know, that it is not by Works of Righteouſneſs that we can do, but by His own Free Grace is He pleaſed to accept of us through Faith in, and Obedience to, His Bleſſed Son the Lord Jeſus Chriſt, *Heb.* 5. 9. and 12. 14.

X. *Of Chriſt's being our Example.*] Becauſe in ſome Caſes we have ſaid, the Lord Jeſus was our Great Example, and that his Obedience to his Father doth not excuſe ours; but as by keeping his Commandments, he abode in his Father's Love, ſo muſt we follow his Example of Obedience, ſo abide in his Love: Some have been ſo ignorant (or that which is worſe) as to venture to ſay for us, or in our Name, that webelieve our Lord Jeſus Chriſt was, in all Things, but an Example.

Whereas we confeſs him to be ſo much more than an Example, that we believe him to be our moſt acceptable Sacrifice to God his Father, who for his Sake, will look upon Fallen Man that hath juſtly merited the Wrath of God, upon his Return by Repentance, Faith and Obedience, as if he had never ſinned at all, 1 *John* 2. 12. *Rom.* 3. 26. and 10. 9, 10. *Heb.* 5. 9.

XI. *Concerning Freedom from Sin.*] Becauſe we have urged the Neceſſity of a perfect Freedom from Sin, and a thorough Satiſfaction in Body, Soul and Spirit, whilſt on this Side the Grave, by the Operation of the Holy and Perfect Spirit of our Lord Jeſus Chriſt, according to the Teſtimony of Holy Scripture, we are made ſo Preſumptuous, as to aſſert the Fulneſs of all Perfection and Happineſs to be attainable in this Life: Whereas we are not only ſenſible of thoſe Humane Infirmities that attend us, whilſt clothed with Fleſh and Blood; but know that here we can only know in Part, and ſee in Part: The Perfection of Wiſdom, Glory and Happineſs, being reſerved for another, and better World. *John* 8. 24, 25. *Heb.* 13. 20, 21. *Heb.* 6.

XII. *Concerning Worſhip to God.*] Becauſe we ſay with the Apoſtle, that Men ought to Pray, Preach, Sing, *&c.* with the Spirit, and that without the Preparation and Aſſiſtance of it, no Man can rightly worſhip God, (all Worſhip without it being Formal, and Carnal) From hence Ignorance or Envy ſuggeſts againſt us, that if God will not compel us by his Spirit, he muſt go without his Worſhip: Whereas nothing can be more abſurd, ſince without it no Man can truly call *Jeſus Lord:* Beſides, it is our Duty to wait upon him, who hath promiſed, not to compel, but fill them with Renewings of Strength, that ſo wait upon him, by which they are made capable to Worſhip him acceptably, be it in Praying, Preaching, or Praiſing of God: And how warrantable our Practice herein is from Holy Scripture, ſee *Pſal.* 25. 5. 37. 7. 27. 14. 130. 5, 6. *Hoſea* 12. 6.

XIII. *Of God and Chriſt's being in Man.*] Becauſe we ſay, as do the Holy Scriptures, that God is Light, and that Chriſt is Light, and that God is in Chriſt, and that Chriſt by his Light, lighteth every Man that cometh into the World, and dwelleth in them, and with them that obey him, in his Inward and Spiritual Manifeſtations: People have been told by our Adverſaries, That we believe every Man has Whole God, and Whole Chriſt in him, and conſequently ſo many Gods, and Chriſts, as Men: Whereas we aſſert nothing herein, but in the Language of the Holy Ghoſt in the Scriptures of Truth; and mean no more by it, than that as God is in Chriſt, ſo Chriſt by his Spirit and Light, dwelleth in the Hearts of his People, to comfort and conſolate them, as he doth in Wicked Men, to Reprove and Condemn them, as well as to call, Enlighten and Inſtruct them; that out of that State of Condemnation they may come, and by believing in him, may experience their Hearts cured of the Maladies Sin hath brought upon them, in order to compleat Salvation from Sin here, and from Wrath to come hereafter. 2 *Cor.* 5. 9. 1 *John* 1. 5.

XIV. *Of Chriſt's Coming both in Fleſh and Spirit.*] Becauſe the Tendency (generally ſpeaking) of our Miniſtry, is to preſs People to the Inward and Spiritual Appearance of Chriſt, by his Spirit and Grace in their Hearts, to give them a True Sight and Senſe of, and Sorrow for Sin, to Amendment of Life, and Practice of Holineſs: And becauſe we have often oppoſed that Doctrine of being actually juſtified by the Merits of Chriſt, whilſt actual Sinners againſt God, by living in the Pollutions of this wicked World: We are, by our Adverſaries render'd ſuch, as either deny, or undervalue the Coming of Chriſt without us, and the Force and Efficacy of his Death and Sufferings, as a Propitiation for the Sins of the whole World.

Whereas we do, and hope we ever ſhall (as we always did) confeſs to the Glory of God the Father, and the Honour of his Dear and Beloved Son, *That He, to wit Jeſus Chriſt, took our Nature upon him, was like us in all Things, Sin excepted: That he was Born of the Virgin* Mary, *went about amongſt Men doing Good, and working many Miracles: That he was betrayed by* Judas *into the Hands of the Chief Prieſts*, &c. *That he ſuffered Death under* Pontius Pilate, *the* Roman *Governour, being Crucified between Two Thieves, and was Buried in the Sepulchre of* Joſeph *of* Arimathea: *Roſe again the Third Day from the Dead, and Aſcended into Heaven, and Sits at God's Right Hand, in the Power and Majeſty of his Father; and that by him, God the Father, will one Day judge the whole World, both of Quick and Dead, according to their Works.*

XV. *Concerning the Reſurrection.*] Becauſe from the Authority of Holy Scripture, as well as right Reaſon, we deny the Reſurrection of the ſame groſs and corruptible Body, and are neither over Inquiſitive, nor Critical about what Bodies we ſhall have at the Reſurrection, leaving it to the Lord, to give us ſuch Bodies as he pleaſes (and with that we are well pleaſed and ſatisfied, and wiſh all others were ſo too.) From hence we are made not only Denyers of the Reſurrection of any Body at all, however Spiritual, or Glorified, but Eternal Rewards too.

Whereas, if it were true, as it is notoriouſly falſe, we were, indeed, of all Men, moſt Miſerable: But, bleſſed be God, it is ſo far from being true, that we moſt ſtedfaſtly believe, that as our Lord Jeſus Chriſt was raiſed from the Dead, by the Power of the Father, and was the firſt Fruits of the Reſurrection, ſo every *Man*, in his *own Order*, ſhall ariſe; They that have done well, to the Reſurrection of Eternal Life; but they that have done Evil, to Everlaſting Condemnation.

And becauſe we are a People, whoſe Education hath not afforded us an *Accuracy* of Language, ſome Paſſages may perhaps have been *miſ-expreſſed*, or improperly worded: As for Inſtance, One of us hath denied in his Book, the Soul to be *Finite*, by which he plainly meant *Mortal*, or *Final*; to die, or have an End, which *Finis* ſignifies, from whence *Finite* comes, our uncharitable Oppoſers have concluded, we hold the Soul to be *Infinite*, and conſequently God: Whereas the Words before and after, as well as the Nature of the Things, ſhews plainly, he *only* meant that it is *Eternal*, and ſo not *Finite*; that is, not *Terminable*, or that which ſhall come to an End.

And alſo, becauſe we have not declared our ſelves about Matters of Faith, in the many and *Critical* Words that Man's Wiſdom teacheth, but in the Words which the *Holy Ghoſt Teacheth*, we have been eſteemed either *Ignorant* or *Equivocal* and *Unſound*: Whereas it is really Matter of Conſcience to us, to deliver our Belief in ſuch Words as the Holy Spirit, in Scripture, teacheth; and if we add more for Illuſtration, it is from an Experience of the Work of the ſame Spirit in our ſelves, which ſeems to us the trueſt Way of Expounding Scripture, in what concerns Saving Knowledge.

XVI. *Concerning Separation.*] Becauſe we are ſeparated from the Publick *Communion* and *Worſhip*, it is too generally concluded, that we deny the *Doctrines* received by the Church, and conſequently introduce a New Religion: Whereas we *differ* leaſt, where we are thought to *differ* moſt: For, ſetting aſide ſome School Terms, we hold the Subſtance of thoſe Doctrines believed by the *Church of England*, as to *God*, *Chriſt*, *Spirit*, *Scripture*, *Repentance*, *Sanctification*, *Remiſſion of Sin*, *Holy Living*, *and the Reſurrection of the Juſt and Unjuſt to Eternal Rewards and Puniſhments*. But that wherein we *differ* moſt, is about *Worſhip* and *Converſation*, and the *Inward Qualification* of the Soul by the Work of God's Spirit thereon, in Purſuance of theſe good and generally received Doctrines. For 'tis the Spirit of God only Convinces and Converts the Soul, and makes thoſe that were *Dead in Treſpaſſes and Sins*, and in the *Luſts*, *Pleaſures*, and *Faſhions* of this World, *alive to God*; that is, *Senſible* of his Mind and Will, and of their Duty to do them; and brings to know God, and his Attributes, by the *Power of them upon their own Souls*; and leads to Worſhip God rightly, which is *in his Spirit, and in Truth*, with Hearts Sanctified by the Truth, which is a living and acceptable Worſhip, and ſtands in *Power*, not Formality, nor *in the Traditions, and Preſcriptions of Men*, in *Synods* and *Convocations*, but in the Holy Spirit. Firſt, in ſhewing us our real Wants, and then in helping *our Infirmities* with *Sighs* and *Groans*, and ſometimes *Words*, to pray for a ſuitable Supply, for which we in our Meetings *wait upon God*, to *quicken* and *prepare* us, that we may worſhip him *Acceptably* and *Profitably*, for they go together. Now, becauſe we are ſatisfy'd

1698. that all Worſhip to God, and Exhortations to Men, as *Praying*, *Praiſing*, and *Preaching*, and every other Religious Duty, ought to be Spiritually Performed; and finding ſo little of it among Profeſſors of Chriſtianity; the Spirit of God having not that *Rule* and *Guidance* of them, in their Lives and Worſhip, as It ought to have; and ſeeing them too generally ſatisfied with a Miniſtry and Worſhip of *Man's making*, being not qualified, nor led by God's Spirit thereunto; we cannot find that Comfort and Edification our Souls crave and want under ſo cold a Miniſtry and Worſhip. And for this Cauſe, and no Preſumptuous Contempt, or ſelfiſh Separation, or worldly Intereſts, are we, and ſtand we at this Day, a ſeparate People from the Publick Communion; and in this we can comfortably Appeal and Recommend our ſelves to God, the *great and laſt Judge* of the Acts and Deeds of the Sons of Men.

Laſtly, Becauſe at the Time of our Friends firſt appearing in this Age, there were a Sect of People, newly ſprang up, and *truly* called *Ranters*, that were the *Reverſe* to the *Quakers*, (for they feared and quaked at *nothing*, but made a Mock at Fearing of God, and at Sin, and at Hell) who pretended that *Love* made *Fear* needleſs, and that nothing was Sin, but to them that *thought* it ſo; and that *none* ſhould be Damned at laſt, whoſe extravagant Practices exactly correſponded with their Evil Principles: From hence, ſome, ignorantly, and too many maliciouſly involved us and ours with *them*; and many of their Exorbitances were thereby placed to our Account, tho' without the leaſt Reaſon, Truth, or Juſtice.

And becauſe ſome that were convinced of God's Truth, afterwards diſhonoured their Profeſſion, thro' their *Unfaithfulneſs* to it; and that ſome, out of *Weakneſs*, perhaps, may have improperly worded what they intended to ſay, the whole Body of our Friends have been made *Criminal*, and the Religion or Principles we profeſs, have been condemned, and repreſented to the World as *Hereſy* and *Blaſphemy*; an Uſage ſo Unjuſt, that doubtleſs, according to *Lex Talionis*, our Adverſaries would think it intolerable to be ſo treated by us.

But as we deſire not to render *Evil* for *Evil*, our *Great Biſhop* having taught us *another* Leſſon, and *better* Practices, ſo we deſire God Almighty to forgive our *Cauſleſs* Enemies, for his Son's Sake, as we moſt freely and heartily forgive them: Believing ſome may be zealouſly affected for their *Educational* Form of Religion, and as zealous againſt us for our Separation, and we are the more inclined to judge ſo, becauſe many of us were *once* in the *ſame* Way, and had ſuch Thoughts of thoſe that were gone before us. But it hath pleaſed the Father of Mercies, to do by many of us, as he did by *Saul*, that *Zealous*, though *Miſtaken* Perſecutor of the ſincere Followers of Jeſus Chriſt, *Acts* 9. 3, 4, 5, 6. For as we heard an unuſual *Inward*, but *Powerful* Voice, ſo we alſo had a more inward, clear, and diſtinguiſhing Sight, by the Illumination of that Light, which was more than Natural, and ſhined into our dark and ſinful Hearts, 2 *Cor*. 4. 6, 7. Letting us ſee them, as they *really* were in God's Sight, which naturally *affected* us with *deep Sorrow*, and *true Humiliation*; making us willing to be any Thing he would have us be, provided we might have *ſome* Senſe of his Love and Favour towards us. And bleſſed be his Holy and Excellent Name, we can, without Vanity, ſay, (generally ſpeaking) We were not diſobedient to that Heavenly Viſion (*Acts* 26. 19.) we had of Him, our Selves, the World, and that Profeſſion of Religion, where we had our Education. And ſince by that Sight God gave us, we ſaw he was Pure and Holy, and that without *Holineſs* none ever could, or can ſee him, to their Joy, and that we were unfit to approach his Holy Altar; yea, the whole World lay in Wickedneſs; and that Profeſſion of Religion, where we had our Education, was ſo far from having the *Power* of Godlineſs, that for the moſt Part it wanted the Right *Form*; from ſuch, therefore, we had a *Divine Authority to turn away*, 2 *Tim*. 3. 5. Which we did, not in a *vaunting* Mind, but with great Sorrow; wanting to know where the *Great Shepherd* of the Sheep fed his Flock, *Can*. 1. 7. For we deſired to be *not* of thoſe that turned aſide from the Foot-ſteps of the Flocks of the Companions. Nor was it Affectation to Popularity, Singularity, or Novelty, that induced us to a Separation; but a fervent Deſire to know the Lord, and the Work of his Tranſlating *Power* upon our Souls, being in Earneſt for Heaven, tho' for it we loſt all our Earthly Enjoyments, *Heb*. 11. 14, 15, 16.

In this *Solitary* and *Seeking* State, it pleaſed the Lord to meet with us, and gather us into *Families* or *Religious Societies*, according to *Pſalm* 58. 6. And though it hath been a dear Separation to us, conſidering it coſt us the Loſs, at leaſt, of all Things, and the great Sufferings and Afflictions that have attended us in this deſpiſed Way, which Men have called Hereſy, yet the Lord hath bleſſed us in it, with the Enjoyment of his Bleſſed Preſence, to our unſpeakable Joy and Comfort.

To conclude, As it hath pleaſed the Lord to bleſs us, in the Way we have hitherto been helpt to walk in, with that great Bleſſing which uſhered in the Birth of our Bleſſed Lord into the World, *viz. Glory to God, Peace on Earth, and Goodwill to Men*: So we earneſtly deſire the *ſame* upon all our Neighbours: For tho' we may not be all of *one Mind* in ſome *Doctrinal* Parts of Religion, we muſt of *Neceſſity* be all of *one Sentiment* in the Great and General Duty of *Holineſs*, or elſe we can never ſee God. And if that is our *Principal Aim* and Endeavour, we ſhall leſs fall out by the Way, about Words, Forms, and the Outſide of Things: But *Univerſal Charity*, which is the moſt excellent Way, and without which the beſt of Creeds is but as a *ſounding Braſs*, &c.) will ſilence Controverſy, and blot out all *Ignominious Characters*; remembring that the *Great* Judge, at the *Laſt Day*, will determine us, not according to our *Names*, but *Natures*; not our *Profeſſion*, but our *Lives*; not our *bare Belief*, (though of unqueſtionable Truths) but *Works*; for *God will bring every Work to Judgment, with every ſecret Thing, whether it be Good or Evil*, Eccleſ. 12. 14.

Some Conſiderations *upon the* BILL *for the more Effectual Suppreſſing* Blaſphemy *and* Prophaneneſs: Humbly Offered.

I. IF an Act be made, containing a Creed, and that Creed be not in the Terms of Holy Scripture; Whether this may not cauſe Ambiguous Diſputes, and increaſe Diviſions and Diſunion in Affection, contrary to the Intent of the Act for exempting their Majeſty's Proteſtant Subjects, diſſenting from the Church of *England*, from the Penalties of certain *Laws* made *Anno.* 1. *William and Mary*.

II. If an Act be made to prevent *Blaſphemy and Impious Opinions*, &c. — Whether ſuch Creed-Act, ought not to be in Expreſs Terms of Holy Scripture, as being of Divine and beſt Authority?

III. Whereas the Bill enacts, *That if any Perſon or Perſons*, &c.. *ſhall deny any of the Perſons in the* Holy Trinity *to be God*; and makes it puniſhable by the ſame Bill: Were it not more ſafe and plain to put it in Scripture Terms, as inſtead of [*Deny any one of the Perſons in the* Holy Trinity *to be God*] To inſert, *If any one ſhall deny any of the Three that bear Record in Heaven, the Father, the Word, or the Holy Ghoſt to be God.* 1 John Chap. 5. Ver. 7.—— For many may believe and own the *Father, Son and Holy Ghoſt* to be God, according to Holy Scripture, and yet ſcruple the Term *Perſons, as Unſcriptural*; and thereby may be, by invidious Informers, brought under Severe Suffering for a Circumſtance of Words and Terms, when they ſincerely own the Subſtance in the Terms of Holy Scripture.

IV. Seeing the Holy Scriptures of the *Old and New Teſtament* are confeſſed to be of Divine Authority, as being given by Inſpiration from God: How can it be conſiſtent, with ſuch Confeſſion, to impoſe a Creed in Unſcriptural Terms by a Penal Act?

V. Inaſmuch as the Act made 22. *Car.* II. againſt Seditious Conventicles, hath been conſtrued to Affect Religious Meetings, held for the Worſhip of God in a *Peaceable Manner*.

May not this Act alſo be liable to Affect thoſe, whoſe Principles in this Matter are expreſly agreeable to Holy Scripture; though they don't agree with the Terms of the Act.

VI. The Bill ſeems to be made only againſt any Perſon or Perſons educated in, or at any Time profeſſing the Chriſtian Religion, within this Realm: That if any ſuch ſhall, by Writing, Printing, or adviſed Speaking, deny the Points ſpecified in the ſaid Bill, ſuch ſhall incur the Penalties therein mentioned.

Firſt, Then, conſequently, any Perſon not Educated in, or not at any Time profeſſing the Chriſtian Religion, within this Realm, may, by Writing, Printing, Teaching, or adviſed Speaking, deny any One of the Divine Perſons in the Holy Trinity, to be God, or deny the Chriſtian Religion to be True: Or the Holy Scriptures of the Old and New Teſtament to be of Divine Authority.

Secondly, Such Perſons as are not Educated in, and profeſſing the Chriſtian Religion within this Realm, may, by this Act, take Liberty to make as many Proſelytes as they can, againſt the Chriſtian Religion and Profeſſion, and be exempt from the Penalties thereof.

Thirdly, Any Perſon or Perſons from beyond Sea, whether they have been Educated in the Chriſtian Religion or not, may come into this Realm, and by Writing, Printing, Teaching, or adviſedly Speaking, may deny any One of the Perſons in the Holy Trinity to be God: Or deny the Chriſtian Religion to be True: Or may deny the Holy Scriptures of the Old and New Teſtament to be of Divine Authority, and yet incur no Penalty by this Act:

A DEFENCE *of a* Paper, *Entituled* GOSPEL-TRUTHS, *againſt the* Exceptions of the Biſhop of *Cork's* Teſtimony. By *W. Penn*.

The PREFACE.

Reader,

IT *was the Wiſe Counſel of an Ancient and Grave Prelate, of the Kingdom of* Ireland, *at a late Viſit I made him there, to diſcourage Controverſie, and endeavour to abate Strife among Chriſtians: For, ſaid he,* Heaven is a Quiet Place; there are no Quarrels there, and Religion is an Holy and Peaceable thing, and Excites to Piety and Charity, and not to Genealogies, Strife and Debates. *But the Biſhop of* Cork *ſeems to be of another Mind, that could not paſs by ſo inoffenſive a Paper, as that ſtiled* Goſpel-Truths, *(given him by me in a Private Way, at a Friendly Viſit upon his own Deſire) without his* Publick Animadverſions; *and thoſe expreſt not with ſo much* Juſtice and Charity, *as might have been expected from him to his* Diſſenting Neighbours.

I am, I confeſs, very ſorry my Chriſtian Viſits to the Biſhop have met with no better Returns than Controverſie: But becauſe that's his, and not my Fault, it ſhall be my Satisfaction.

I did indeed, perceiving him converſant in our Writings, and his Character to be Moderation, *caſually preſent him with one of thoſe Papers; but as the Nature of it is far from Provocation, ſo my Deſign in it was purely to improve his Temper, and not to excite his Contradiction. Nor was it writ for an* Exact *and* Compleat Account of our Belief, *but* Occaſionally, *to prevent the Prejudices that the Attempts of a Courſe and Scurrilous Pen at* Dublin, *juſt before, might provoke in ſome againſt us, as to the Points touched upon in the* Goſpel-Truths. *And though we have been ſo unhappy as to be therein miſtaken by the Biſhop, yet it's ſome Comfort to us, that our* Chriſtian Declaration *hath had quite another Reception with the Generality of thoſe to whoſe Hands it has come: And I heartily wiſh,* That *hath not been the moſt prevailing Motive to his Undertaking. However, ſince he has been pleaſed to fault it both with* Shortneſs *and* Error, *the firſt of which we thought Healing, at leaſt Inoffenſive, I eſteem my ſelf anſwerable for it, and ſhall, with God's Aſſiſtance, Defend it againſt the Force of* His Exceptions, *and, I hope, with* Clearneſs *and* Temper: *For though I may be plain, as he muſt expect, I deſire to be neither* Rude *nor* Bitter.

I aſk, Reader, *but the Common Juſtice due to all Authors, eſpecially in Controverted Points of Religion, to wit,* Attention *and* Impartiality; *and then judge whether our* Pacifick Paper *deſerved ſo ſharp a Cenſure, and the Manner of it's being given him, ſo* Publick *a* Return: *Though I hope the Conſequence will be Good. To Almighty God I leave the Succeſs, and am in all Chriſtian Obligation,*

Thy Real Friend,

Briſtol, the 23d of the
7th Month, 1698.

WILLIAM PENN.

The

The TESTIMONY of the Biſhop of *Cork*, as to a PAPER, Entituled, *Goſpel-Truths Held*, &c. *by the People called* QUAKERS; And delivered to Him by an Eminent MEMBER of them.

[*The* PAPER *was as follows.*]

Sober Reader,

I*F thou had'ſt rather we ſhould be in the Right than in the Wrong; and if thou thinkeſt it but a Reaſonable Thing that we ſhould be Heard before we are Condemned, and that our Belief ought to be taken from our* Own Mouths, *and not at theirs that have prejudged our Cauſe; then we intreat thee, to* Read and Weigh *the following Brief Account, of thoſe Things that are chiefly Received and Profeſſed among us the* People called Quakers, *according to the Teſtimony of the Scriptures of Truth, and the Illumination of the Holy Ghoſt, which are the Double and Agreeing Record of True Religion. Publiſhed to inform the Moderate Enquirer, and Reclaim the Prejudiced to a better Temper; which GOD grant, to His Glory, and their Peace.*

I. It is our Belief, That GOD is, and that He is a Rewarder of all them that fear Him, with Eternal Rewards of Happineſs; and that thoſe that fear Him not, *ſhall be turned into Hell*, Heb. 11. 16. Rev. 22. 12. Rom. 2. 5, 6, 7, 8. Pſ. 9. 17.

II. That there are *Three* that Bear Record in Heaven; the Father, the Word, and the Spirit; and theſe *Three* are really *One*, 1 *John* 5. 7.

III. That the Word was made Fleſh, and dwelt among Men, and was, and is, the *Only Begotten of the Father, full of Grace and Truth, His Beloved Son, in whom he is well-pleaſed, and whom we are to hear in all Things; who taſted Death for every Man, and died for Sin, that we might die to Sin, and by his Power and Spirit be raiſed up to Newneſs of Life here, and to Glory hereafter*, John 1. 14. Mat. 3. 17. Heb. 2. 9.

IV. That as we are only Juſtified from the Guilt of Sin, by Chriſt the Propitiation, and not by Works of Righteouſneſs that we have done; ſo there is an abſolute Neceſſity that we receive and obey, *to unfeigned Repentance, and Amendment of Life*, the Holy Light and Spirit of Jeſus Chriſt, in order to obtain that Remiſſion and Juſtification from Sin: *Since no Man can be Juſtified by Chriſt, who walks not after the Spirit, but after the Fleſh; for whom he Sanctifies, them he alſo Juſtifies: And if we walk in the Light, as he is Light, his Precious Blood cleanſeth us from all Sin; as well from the Pollution as Guilt of Sin*, Rom. 3. 22. to 26. Chap. 8. 1, 2, 3, 4. 1 John 5. 7.

V. That *Chriſt is the Great Light of the World*, that lighteth every Man that cometh into the World, *and is full of Grace and Truth*, and giveth to all, Light for Light, and Grace for Grace; and by his Light and Grace he inwardly appears to Man, and teaches ſuch as will be taught by him, *That denying Ungodlineſs and Worldly Luſts, they ſhould Live Soberly, Righteouſly, and Godly in this preſent World*, John 8. 12. Chap. 1. 9, 14. Tit. 2. 11, 12.

VI. That this Principle of Light and Grace, which is God's Gift, through Chriſt to Man, is that which ſhews us our Sins, reproves us for them, and would lead all out of them that obey it, to ſerve GOD, in Fear and Love, all their Days. And they that turn not at the Reproofs thereof, and will not Repent, and Live, and Walk according to it, *ſhall die in their Sins; and where Chriſt is gone, they ſhall never come, who is undefiled, and ſeparated from Sinners*, Eph. 5. 13. John 16. 7. Prov. 1. 20, to 24. John 8. 24.

VII. This is that Principle by which GOD prepares the Heart to Worſhip him aright; and all the Duties of Religion, as *Praying, Praiſing, and Preaching*, ought to be performed through the Sanctifying Power and Aſſiſtance of it; other Worſhip being but *Formal and Will-Worſhip*, with which we cannot, in Conſcience, Join, nor can we *Maintain or Uphold it*, Rom. 8. 26. 1 Pet. 4. 10, 11.

VIII. *Worſhip in this Goſpel-Day is Inward and Spiritual*: For, *God is a Spirit*, as Chriſt teacheth, and he will *Now be Worſhipped in Spirit and in Truth*, being moſt ſuitable to his Divine Nature. Wherefore we wait in our Aſſemblies to feel GOD's Spirit to Open and Move upon our Hearts, before we dare offer Sacrifice to the LORD, or Preach to others, the Way of his Kingdom. That we may Preach

in

1698. in Power as well as Words, and as God Promiſed, and Chriſt Ordained, *Without Money, and Without Price*, John 4. 23, 24. 1 Theſ. 1. 5. Iſa. 55. 1. Rev. 22. 17. Mat. 10. 8.

IX. This alſo leads us to deny all the Vain Cuſtoms and Faſhions of the World, to avoid Exceſs in all Things, that our Moderation may be ſeen of all Men, *becauſe the Lord is at Hand to See and Judge us, according to our Deeds*, Tit. 2. 12. Rom. 12. 2. Phil. 4. 5. Eccl. 12. 14. Mat. 16. 27. Rom. 2. 6. Rev. 20. 12.

X. We believe the Neceſſity of the *One Baptiſm of Chriſt*, as well as of *His One Supper*, which he promiſeth to Eat with thoſe that open the Door of their Hearts to him, being the Baptiſm and Supper ſignified by the Outward Signs; which, tho' we diſuſe, we Judge not thoſe that Conſcientiouſly practiſe them, Mat. 3. 11. Eph. 4. 1. 1 Pet. 3. 21, 22. John 6. Rev. 3. 20.

XI. *We Honour Government*; for we believe it is an Ordinance of God; and that we ought in all Things to ſubmit, by Doing or Suffering; but eſteem it a Great Bleſſing, where the Adminiſtration is *a Terror to Evil Doers, and a Praiſe to them that do well.* Rom. 13. 1, 2, 3, 4, 5.

This hath all along been the General Stream and Tendency both of our Miniſtry and Writings, as our Books will make appear, notwithſtanding what Ill-minded and Prejudic'd Perſons may have ſtrained to miſ-repreſent us, and our Chriſtian Profeſſion.

Dublin, the 4th of the
3d Month, 1698.

William Penn, Anthony Sharp,
Thomas Story, George Rook.

Friends,

I AM *ſuch a* Reader *as in your Paper you deſire. I have* Read, *and Soberly Weighed the Account you give of thoſe Things, which you ſay,* Are Chiefly Received and Profeſſed amongſt you. *And I will exerciſe ſo much Moderation and Charity, as to lay a great Weight on that Word* [Chiefly] *hoping theſe are not the* Only Things, or All that you Believe. *I ſhould have been heartily glad to have found that you had been in the* Truth, *as I am well aſſured I my ſelf am; But, as I* Profeſſed, *when the Paper was given me,* That if I took it, you muſt expect I ſhould Bear my Teſtimony Touching It, Or, Againſt It: *So I muſt now tell you, I think my ſelf bound in Conſcience to perform what I then* Profeſſed; *and that upon more* Reaſons *than I will now trouble the World with. You muſt not be offended, if I ſay, You have ſuch a Way of Writing and Speaking, that it is very hard in many Matters of Religion, to know what you mean. But, as far as I underſtand you, I will candidly acknowledge what* Truths *you have ſufficiently or tolerably expreſt: I will ſhew you with Meekneſs,* How far your Faith, *if this be your Faith,* comes ſhort of being Sufficient, or Chriſtian; *and I will ſincerely tell you, what I apprehend to be the* Cauſe of your Deluſion, *and how* Dangerous a Condition *I really fear, nay, believe, you to be in.*

And Firſt. *The only Articles in which you have expreſs'd a Sufficient Chriſtian Belief, are your* Sixth, *which is,* Touching Juſtification, and your laſt touching Government, and your Submiſſion thereto. *I wiſh you may always ſtick to this Belief and Practice; and I heartily rejoyce to find you acknowledging,* The Neceſſity of Chriſt, as a Propitiation, in order to Remiſſion of Sins, and Juſtifying you, *as Sinners,* from Guilt. *'Tis the firſt Time I have heard of it amongſt you.*

As to all the reſt of your Articles, I mean thoſe which I underſtand, I muſt tell you, the Declaration of your Faith comes ſo ſhort of what is required from People to denominate them Chriſtians, *that except, under each Article, you believe more than you have declar'd, you cannot be accounted* Chriſtians. *For firſt, in thoſe* Articles of Faith, *which you have thought fit to mention, you have ſet down only ſome Little Ends, I had almoſt called them Snaps of the Article.* And, Secondly, *Many more whole Articles, of the* True Chriſtian Faith, *and which are of no leſs Import, you have entirely omitted, waved, or ſuppreſſed.*

You acknowledge in your Firſt Article, There is a God, *and you own His Providence as to the other Life. But that* He made Heaven and Earth, that He is the *Almighty*, and at preſent, by His Sovereign Power, moſt Wiſely, and Holily, Governs, Orders, and Suſtains All (by His Mercies, as well as Judgments, even in this

World, *not leaving himſelf without Witneſs)* you ſay not a Word. Creation *in the Beginning, and* Providence *as to this World at preſent, are not here acknowledged by you. We hope you believe both.*

Your Second Article *is wholly True; for it is expreſs Scripture,* 1 John 5. 7. *But it is only what the Apoſtle there had Occaſion to ſay, and what was to his Purpoſe, touching the* Father, Son, and Holy Spirit; *far from being the Sum of what the Holy Scripture teaches of them; and therefore is not a Sufficient Confeſſion of Faith on that Head.*

In your Third Article, *You acknowledge indeed,* The Son of God to have been made Fleſh, *but neither* Conceived by the Holy Ghoſt, nor Born of the Virgin *Mary*; *ſo that it does not appear, by this your Confeſſion, but that He was at firſt an Ordinary, Corrupt, Sinful Perſon; Nay, you own Him not ſo much as* Jeſus, *or the* Chriſt; (*the* Great Saviour, *who delivereth from the Wrath which is to come; or the* Great Prophet, Prieſt, Lord *and* King, *of His Church:) You acknowledge him indeed,* To have Dyed for Sin, *but (not to mention the Articles inferrible from, and relating to, the Circumſtances of his Death.) You have not one Word of* His Reſurrection from the Dead, *or of* His Aſcenſion into Heaven; *which it may be proved, ſome of you have expreſly denied, ſaying,* He is not Aſcended into Heaven; He is in us. *Nor again,* Of His Sitting now at the Right Hand of the Majeſty on High. *And ſo you ſeem not to own any Thing of* His Mediation, Interceſſion, or Appearing now in Heaven for us. *Nor farther have you ſaid a Word,* Of His Coming again to Judgment, at the End of the World. *Thus indeed, You have here neither owned the* Creation, or Diſſolution of the World; *ſo that it does not appear, by this Account of your Faith, whether you do not Judge it Eternal, and ſo otherwiſe Infinite. Yet again,* Not a Word of One Church, *which it may be feared you ſtrike out of your Belief, becauſe you are reſolved never more to return into the* Unity of the Church, *but to make and maintain a Schiſm, or Party for ever. Nor farther,* Have you a Word of the Reſurrection of the Dead, *which divers of you have been known to deny, and others of you only ſay,* It may be ſo. *And Laſtly, Tho' you acknowledge* Everlaſting Rewards for them that Fear God, *yet,* Nothing of the Everlaſting Puniſhment of Wicked Men. *You mention* Hell *indeed (in a very Unnatural Place,* viz. *in your* Firſt Article of the Being of God) *but whether you mean thereby the* Grave, *as moſt commonly in Scripture is meant;* or, A Place of Temporal Puniſhment after this Life, *as ſome have done; Or,* A State of Total Deſtruction and Annihilation, *as many now a-days do, no One knows.*

Upon the Whole: *As to the Sum of the* Chriſtian Faith, *which you have been pleaſed to ſet down, there is not One Article of our Common Twelve, that you have owned intirely; and Eight at leaſt, if not more of them, that you have here totally ſuppreſſed, or waved. And how Influential to an Holy Life, thoſe which you have waved are, and therefore how Neceſſary to Salvation, I muſt require and conjure you, on your own Eternal Account, to conſider. I will only mind you of Two Paſſages out of the Scriptures of Truth,* 1 Cor. 15. 16, 17. If the Dead Riſe not, *(that is, if there be no Reſurrection of the Fleſh)* then is not Chriſt Raiſed. And if Chriſt is not Raiſed, your Faith is Vain, you are yet in your Sins. *Hence it appears All other Points of Faith are in Vain, if this be not True. The other is,* Rom. 10. 9. If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thy Heart that God hath raiſed him from the Dead, thou ſhalt be Saved. *This Article alone is of ſuch Force and Influence on Men's Hearts, that if believed as it ſhould be, ſuch Belief will Save Men. But both* Chriſt's Reſurrection, *and* our own, *are by you, in this Paper, left out of your Faith. I judge you not, but judge your ſelves, leſt you be Condemned of the Lord.*

Your Fifth, Sixth, and Eighth Articles, *treat of what you call,* The Light of Chriſt Within Man: *This you have never been able yet, that I could find, to make out what you mean by. For you will not allow it to be either the Natural, Rational Faculty, or Common Innate Notions, or Natural Conſcience, or Conſcience Illuminated, by the Preaching of the Goſpel, and the Operation of the Holy Ghoſt thereby: 'Till you can make us underſtand your Meaning, or indeed till you underſtand it your ſelves, (that is, till you are leſs Confuſed in this, the very* Fundamental Principle, or Rule, of what you profeſs) *you muſt not think of* Declaring, (or Publiſhing) an Account of your Faith: *See you underſtand it firſt. There are ſome Men who have* a Faculty *to ſpeak Things* ſeemingly profound, *but in the End neither themſelves, nor others, can make any Diſtinct Senſe of what they have ſaid: This we uſually call* Banter. *And I muſt acknowledge, as far as I can ſee, your Diſcourſe of this* Light

Within, *is perfectly ſuch. Take Notice, We in our Preaching, require People to* Look Within, *as much as you do: We ſtrictly charge* All to walk according to the Convictions, and Light they have received. *We* daily appeal unto Conſcience: *But then we Teach, that* Conſcience *(opened by the* Holy Spirit, *under the Miniſtry of the Word,* Acts 16. 14.) *does, and muſt* take in it's Light from Holy Scripture; The Commandment of the Lord is Pure, Enlightning the Eyes, *Pſalm* 19. 8. *(viz. of the Mind, Eph.* 1. 18.) Thy Word is as a Lamp to my Feet, and a Light to my Path, *Pſalm* 119, 105. To the Law and to the Teſtimony; If they *(even Men in their Conſciences)* ſpeak not according to this Word, it is becauſe there is NO LIGHT in them, *Iſa.* 8. 20. *Now theſe Things are Intelligible. This Rule is fixt and certain, nothing of which can be ſaid of* Your Light within.

In your Eighth Article you tell us, Worſhip under the Goſpel is Inward and Spiritual. *If you mean hereby, that all Outward and Bodily Worſhip ought to be accompanied with an Inward and Spiritual Worſhip, it is what we daily Preach and Practice, and even in private Preſs. But if, as it would ſeem, you mean all the Worſhip* GOD *now requires, is from the Inward Man, or from the Spirit, this is abominably falſe: For Our Bodies are* GOD's *Handy-work, and Chriſt's Purchaſe, as well as our Souls: On which Reaſon,* GOD, *by his Apoſtle, commands,* Glorify God in your Body and in your Spirit, [ἅτινα] which *(in the Plural Number that is,* both which) are GOD's. *Not to tell you, that you your ſelves, now adays, perform ſomewhat of Bodily Worſhip. And indeed, if there be not a Worſhip of the Body, as well as of the Spirit, there can be no Publick Worſhip. This Article, therefore, muſt alſo be mended, to make it Chriſtian.*

In your Ninth Article, You tell us of your Denying all the vain Cuſtoms and Faſhions of the World, as alſo Exceſs in all Things. *I know no Sort of Chriſtians who teach otherwiſe; I wiſh I could ſay, I knew none (even of* your ſelves) *that practiſe otherwiſe. It is one Part of the Catechiſm we teach our* Children, *to* renounce all theſe. *But there are many* Innocent and laudable Cuſtoms *which you call* Vain. *Would it not almoſt make a Man's Stomach turn to hear one forbear, in Point of Conſcience, ſaying* You *to a ſingle Perſon, becauſe it is improper; and at the ſame Time, while he is ſpeaking to his Superior, becauſe* Thou doſt, *ſounds a little Rudely, to ſoften the* Thou, *and ſay* Thee doeſt, *which is* commonly *your People's Practice, and much more improper. Will you ever be able to prove, the Primitive Chriſtians uſed a Dialect or Dreſs different from others of their Nation and Qualities, and placed Religion in it? Does not Chriſt require* Saluting even thoſe who Salute not us? *And no doubt His and his Apoſtles Salutations, were in the common Form. In a Word, There is* more Vanity *in* Singularity and Affectation, *than in a moderate following a common innocent Phraſe, Garb, or Cuſtom.*

In your Tenth Article you believe (you ſay) a Spiritual Baptiſm, and a Spiritual Supper and Communion; *but acknowledge* you diſuſe the Outward Signs, *by us commonly called Sacraments: Now did not Chriſt command Water-Baptiſm:* Go ye and Baptize all Nations, *Matth.* 28. 19, 20. *The Baptiſm here commanded, was Water-Baptiſm: For Baptizing with the Spirit was* GOD's *Work, not the Apoſtles; and tho' the Baptiſm of the Spirit commonly accompanied Baptiſm with Water, yet not always, as in the Caſe of* Simon Magus, *and many others. Yet, Did not Chriſt promiſe* to be with them *(Preaching to all Nations, and Baptizing)* to the End of the World? *Farther, Did not the Apoſtles, in Obedience to Chriſt's Command, both conſtantly practiſe, and alſo require, Water-Baptiſm to all Initiated Chriſtians?* Can any Man forbid Water, that theſe ſhould not be baptized which have received the Holy Ghoſt as well as we? And he [*Peter*] commanded they ſhould be baptized: *Acts* 10. 47, 48. *Then as to the Outward Uſe of Bread and Wine for the Lord's Supper, can any Command be more expreſs than,* This do in Remembrance of Me? *Four Times repeated in the New (which you call the better) Teſtament. To which* St. Paul *adds,* It is a ſhewing forth the Lord's Death untill he come, 1 *Cor.* 11. 26. *Now if Chriſt and his Apoſtles have commanded this, who hath Authorized you to diſuſe it? Remember what* St. Paul *tells the* Corinthians, he received from the Lord that which *on this Subject* he delivered to them, 1 *Cor.* 11. 23. *And 'tis a ſevere Paſſage in another Epiſtle of his,* Gal. 1. 8. If we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed. *That which lays aſide ſo much of the Goſpel, and ſets up a New and Variable Rule of Faith, (we know not what* Light within) *is Another and New Goſpel.*

To draw towards a Concluſion: I have written this ſhort Paper in much and true

Compaſſion to you: It had been far eaſier to me to have ſaid more, than thus to have confined my ſelf: I look upon many of you as an harmleſs, well-meaning People, but under ſtrong Deluſions.

This your Deluded State proceeds from your making what you call The Light within you *(which is in many Caſes nothing but your own Preſumptive Perſuaſion or Fancy)* a Rule of Faith and Practice, Co-ordinate, *if not* Superior and Antecedent to the Holy Scriptures: *Theſe Words in your Paper* [Which are the Double and Agreeing Record of True Religion] *intimate at leaſt thus much, That you will not believe what Scripture ſaith, except the Light within you dictate the ſame, and ſo make a Double Record. Now, my Friends, do not flatter your ſelves,* GOD is not mocked; *you muſt anſwer at the Dreadful Day of Judgment, amongſt other Points, to ſuch as theſe; and therefore examine your Conſciences before-hand.*

1. *Is it not your* main End and Study, *by pretended Mortifications, and Renouncing the World, (while there are no Sort of Men alive that more eagerly purſue it, nor have more effectual, wily, and ſecret Ways of getting Wealth than your ſelves?) Is it not, I ſay, your main Aim and* End to make your ſelves a Party conſiderable, *and ſuch, to which, for Reaſons of State, peculiar Privileges muſt be indulged?*

2. *Are not, to this Purpoſe, many of* your Diſtinctive Characters, *ſuch as your* Different Garb, *(for it is plain, not a few of your People's Cloaths, as to Materials, are more coſtly than many of ours)* your Way of Speaking, *yea, even* your Looks and Geſtures, *aſſumed rather to make your ſelves remarkable, and at* firſt Sight known *from other People, than out of any Perſwaſion, Senſe of Duty, or Conſcience of Obligation?*

3. *What reaſonable or* tolerable Warrant *can you plead for waving,* ſuppreſſing, *at leaſt,* not confeſſing *much the* greater Part of the Chriſtian Faith, *and* Rejecting all Outward Poſitive Parts of Worſhip *(eſpecially Baptiſm and the Lord's Supper) which have ſuch plain and repeated Evidences in Holy Scripture. Your Light within, (or Senſe and Perſwaſion which you ſay you have, and are ſure is from Chriſt) foraſmuch as, in the preſent Caſes, it dictateth againſt Holy Scripture, can never be proved even to your ſelves, much leſs to others, to be from Chriſt: But muſt rather, in all Reaſon, be reſolved to be one of the* Heights *or* Depths of Satan transforming himſelf into an Angel of Light. *And for any Perſons* to yield to ſuch Conduct, (beſides or againſt Holy Scripture) *is plainly to* abandon themſelves to the Deluſions of the Devil.

In a Word, therefore, I again require you, as you will anſwer all your Secret Arts and High Pretenſions at Chriſt's Tribunal, that you either Embrace and Profeſs intire Chriſtian Faith, *in the Points wherein I have ſhewn you to be defective; and that you receive the Chriſtian Seals or Badges,* Baptiſm, *and the* Lord's-Supper; *or elſe that you* deſiſt to lay Claim to the Name of Chriſtians.

It is not for me to Judge you, but again I ſay unto you, (truly from GOD, *as His Miniſter)* Judge your ſelves. *This is the Caſe. If Men who* take away *even from the* Faith once delivered to the Saints, at *leaſt* Two Thirds, *beſides many main Points of the other Third; who* Equal their own Preſumptuous Conceits to the Divine Oracles, *and Revelations; who* uſe and diſuſe at Pleaſure, what Parts of GOD's Inſtituted Worſhip *they think fit, Even the very Badges of Chriſtianity, (I will not here Interpoſe your Making Gain your Godlineſs) but if the aforeſaid Men are in a* Way of Perdition, *what can you conclude of your ſelves? In the Name of* GOD *Repent and Return: And from my Soul I pray, That* GOD *will pleaſe to give you Repentance.*

Cork, July the
2d. 1698.

Edw. Cork *and* Ross.

A Defence *of a* Paper, *entituled,* Goſpel-Truths.

I Have given the *Biſhop's Exceptions* together at large, as he did our Paper, and ſhall now Conſider their Validity.

He is pleaſed to ſay at the Beginning of his firſt Paragraph, *he is ſuch a Reader as in our Paper we deſire*: Words that gave me great Hopes, of not only fair

1698. but friendly Dealing; and I heartily wiſh it had been ſo: But ſince it ſeems to me the *Reverſe* of his Promiſe, he muſt not take it ill from me, if I ſtop a while, and ſhew him a little to himſelf, and how much he is miſtaken in his own Temper, as well as in our Principles. For tho' he begins with the Names of *Moderation, Charity,* and *Meekneſs*, that's all: He quickly loſes Sight of them, and forgets them, with himſelf, almoſt all the Way. And unleſs my Taſte be Extremely Depraved, there is little Reliſh of thoſe Virtues in his Management, or a tolerable Temper ſhewn towards us, reſpecting either our Belief or Practice. We deſired *ſuch a Reader* indeed as had *rather* we were in the Right, than in the Wrong; One that did not Prejudge our Caſe, and would give us (and not our Enemies) the *wording* of our own Belief: While the Biſhop but too plainly ſhews, he would not have us in the Right, Even where he dares not ſay, (however freely he ſuggeſts it) that we are in the Wrong. Which appears,

Firſt, by his *Unneceſſary* Exceptions to ſuch Truths, as we have declared in our Paper (and he cannot deny) as *imperfectly* Expreſt, becauſe we have not ſaid all that might be ſaid, to Branch them out, or Illuſtrate them; tho' enough to be underſtood by ſuch as are not Captious.

Secondly, by *Suppoſitions Incongruous*, and that can have no other Service than to *Expoſe* us, and that in a very ill Manner.

Thirdly, by rendring us to *Deny*, what we don't Expreſs in our Paper: Though indeed we Believe it.

Fourthly, in not taking due Notice of what is *Implied*, as well as Expreſt: Which had been but Juſt.

Fifthly, in making the *worſt* of what is not concurrent with his Belief, and not the beſt, where we believe the ſame Thing.

Sixthly, by Groſly Miſrendring our Pretences to *Strict Living*.

Laſtly, by Condemning us upon *Rumour*. All which is *more than Leaning to that Side*, that had *rather* we were in the Wrong, than in the Right; and Conſequently not *ſuch a Reader* as we deſired. That this is ſo, let it but be obſerved, how he *Unchriſtians* us in his Third Paragraph; tho' Immediately in a *Contradiction* to what he juſt before Acknowledges in his Second. Nor will he allow us to be ſo much as *Deiſts* in his Fourth, or at moſt but very Imperfect Ones, becauſe we have not ſaid all of God, that may be aſcribed to him. In his Sixth, he ſuppoſes us capable of believing that Chriſt Came of *Corrupt* and *Sinful Fleſh*, becauſe we ſay no more in that Place, of the *Manner* of his *Incarnation*, than the *Evangeliſt* doth, *John* 1. 14. Alſo, that we are *Defective*, at beſt, *Ambiguous*, about Eternal Rewards and Puniſhments. He makes us, in his Seventh Paragraph, to *Deny* the Reſurrection of the Dead, at large, and *without Diſtinction*, though we there acknowledge a *Future State*, which implies it; and have not ſaid one Word againſt it; but upon all Occaſions, in Print, or otherwiſe, have Expreſt our Belief of that Branch of Chriſtian Doctrine, *according to Scripture*. In his Tenth, he derides our Plain (though Proper) Language, of *Thou to a ſingle Perſon*, though it is what he himſelf gives to God in his Prayers. In his Fourteenth and Fifteenth, he is pleaſed to ſlight and render our *Stricter* Living, a *Trick to promote a Party*, and that our *Garb, Looks, and Geſtures, are more to make our ſelves Remarkable, than out of any Perſwaſion of Duty, or Conſcience:* As bad a Construction as he could make. In his Sixteenth, he tells us, *The Light within us, that we ſay, we have from Chriſt,* is rather *one of the Heighths or Depths of Satan Transformed, and that we are Abandoned to his Deluſions.* So that We, and moſt of our Principles too, are ſtark Naught with the Biſhop. In his Eighteenth, and laſt Paragraph, he ſuggeſts, *We take away Two Thirds of the Chriſtian Faith, beſides many Points of the other Third; and equal our Preſumptuous Conceits, to the Divine Oracles, and Revelations, and uſe, and diſuſe, at Pleaſure, what Part of God's Inſtituted Worſhip we think fit; Even the very* Badges *of Chriſtianity. I will not*, ſays the Biſhop, *interpoſe* (yet ſuggeſts it) *your making Gain your Godlineſs; but if the Aforeſaid Men, are in a Way to Perdition, what can you Conclude of your ſelves? In the Name of God Repent and Return.* Thus the Biſhop, upon a whole People, without any other Provocation, than has been Expreſt.

I hope, after this, He will not Expect (I am ſure he ought not) that any Body ſhould think him *ſuch a Reader*, as we deſired, for our Goſpel-Truths, and which he promiſed us to be; or that he has treated us with the *Moderation, Charity,* and *Meekneſs*, he made us hope for; ſince none of our Adverſaries have uſed us much worſe, in ſo little a Compaſs. I heartily wiſh him a better Sight of himſelf,

ſelf, as well as of us, that he may be leſs miſtaken in both another Time; for I have a Reſpect for him, and deſire not to be upon theſe Terms with him, any Longer, than he thinks fit to make it neceſſary.

The reſt of his firſt Paragraph is only a Strain of Fair and *Paſtoral* Promiſes, *forgotten* by him, and not to be remembred any more, at this Time, by me; and therefore I ſhall proceed to his Second. Only obſerve this one Thing to my Reader, and the Biſhop too, that he is pleaſed to place *Moderation* and *Charity* to our Account, becauſe he does not take us by our Word *Chiefly* to mean *Only*, or *All*, in Reference to the Things, by us believed: Which, under Favour, he could not do in Juſtice; and therefore he needs not bring us in Debtor for that, which is our Due, ſince no Body ever took *Chiefly*, for *Only*, any more than an *Eldeſt*, for an *Only* Son, or an *Arch*, for an *Only* Biſhop. Nor does *Chiefly* imply *All*, any more than *Only*; for whether It regards Things Human, or Divine, It imports the *Beſt Part* of any thing, but not *All*: The *moſt valuable*, that which deſerves and commands our Regard and Eſteem in the firſt Place. And I leave it with my Reader, whether Believing in *God, and Chriſt, and the Holy Spirit*; and Believing the *Scriptures, and the Neceſſity of Holineſs, and Divine Worſhip*, and finally of *Eternal Rewards and Puniſhments*, are not Points of Faith, *Chiefly* to be Received and Profeſſed by Chriſtians? And if they are ſuch, the Biſhop muſt have been Superfinely Critical, upon our Word *Chiefly*, as well as that he might have been a better Huſband of his *Moderation* and *Charity*, and have kept them for an Occaſion where they might have been *more* needed, and Conſequently better beſtowed.

His Second Paragraph allows us to have ſufficiently Expreſt our Chriſtian Belief in two Articles, but with this Cenſure, that of Eleven, we are *only Clear in theſe Two,* viz. *Juſtification by Chriſt,* And *Submiſſion to the Civil Government, wiſhing we may always ſtick to this Belief, and Practice*; and adds, *I heartily Rejoyce to find you acknowledge the Neceſſity of Chriſt, as a Propitiation, in order to the Remiſſion of Sins, and Juſtifying you, as Sinners, from Guilt. 'Tis the firſt Time I have heard of it among you.*

If ſo: It is the Biſhop's Fault, and ſeems to me, next to Impoſſible; ſince before that Paper was given him, he was pleaſed to Acknowledge he had read ſeveral of our Books; particularly, my *Riſe and Progreſs of the People called* Quakers, taking it out of his Pocket at that Time; alſo *Robert Barclay's Apology*, which States, and Vindicates our Principles at large, in which the Two Doctrines afore-mentioned, are very clearly Declared, and Maintained, notwithſtanding he ſeems to make this look like a *New Diſcovery.* But however, I am pleaſed, that the Biſhop is ſo, at two of the *Goſpel-Truths*: I am of Opinion, if he had well conſidered the Force and Comprehenſiveneſs of our Belief concerning Chriſt, that pleaſes him ſo well, he might have ſaved himſelf the Trouble of what he has publiſhed to the World upon the reſt of them: For, whoever believes in Chriſt, as a *Propitiation,* in order to *Remiſſion of Sins,* and *Juſtification of Sinners from the Guilt of Sin,* can hardly diſbelieve any *Fundamental* Article of the Chriſtian Religion; ſince, every ſuch Perſon, muſt Neceſſarily believe in God, becauſe it is with Him alone Man is to be Juſtified. To be ſure he muſt believe *in Chriſt,* for that is the very Propoſition. He muſt alſo believe in the *Holy Ghoſt,* becauſe, he is the *Author* of his *Conviction, Repentance,* and *Belief.* He muſt believe *Heaven,* and *Hell, Rewards,* and *Puniſhment,* and Conſequently the *Reſurrection of the Juſt and Unjuſt*: For, why ſhould he be Concerned about being freed from the Guilt of his Sin, if if he were unaccountable in another World? So that Acknowledging the Neceſſity of Chriſt, as a *Propitiation,* in order to the Remiſſion of Sin, comprehends the main Doctrine of Chriſtian Religion; and as ſo many Lines drawn from the Circumference to the Center, *they all meet and center in Chriſt:* And indeed it is as the *Navel* of Chriſtianity, and Characteriſtick of that Religion. I would intreat him again, to reflect well upon his own Acknowledgment, and *Commendation* of our Belief, concerning the *End,* and *Benefit* of Chriſt, to Mankind; and he cannot think us ſo Deficient, much leſs, under ſuch *ſtrong and dangerous Deluſions,* as he has been pleaſed to repreſent us.

His Third *Paragraph* will not ſuffer us to be Chriſtians, notwithſtanding what we have ſaid of our Belief in Chriſt, in our Paper called *Goſpel-Truths.* In one Senſe I ſhall eaſily agree with him, for I think nothing makes any Man a *True Chriſtian,* but *Regeneration,* the Power of the Son of God *Revealed in the Soul, Converting it to God: For the Devil's Believe, and Tremble* too, and yet are Devils *ſtill*; they Believe what is *True,* but they do not *Truly Believe* in him that is *True:*

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His *Fourth Paragraph* faults our firſt Article, as he is pleaſed to call it, *with great Shortneſs and Imperfection concerning our Belief of God*; for tho' he ſays we own his *Providence as to the other Life*, yet *we ſay nothing, as to the Creation of this preſent World, and Providence over it*: But, with the Biſhop's Leave, He that believes in God, believes in all that's neceſſary to a Supreme Being. 'Tis what he, and all Chriſtians, take for granted, and allow, as often as they hear any one ſay, *He believes in God*. For not to believe Him *Omnipotent*, *Omniſcient*, and *Omnipreſent*, is not to believe him to be God, being inſeparable from the Divine Nature. I muſt appeal to the Biſhop, whether a ſmall Grain of Charity would not have excuſed us from his Reflection upon this Head. We have ſaid more than *Moſes* ſaid to *Pharaoh*: For beſides that, *I am*, is no more than, *He is*: We have added that *He is*, the *Rewarder of all Men, according to their Works*. We gave the Text, as it is, and the very Text ſeems expreſt for a *Declaration of Faith in God*, viz. *He, that will come to God, muſt believe that He is, and that He is a Rewarder, of them that ſeek him*. The Text does not Enumerate and Require the Belief of all the Divine Attributes, and Properties that are in God, but the bare Belief of his Being, and what He is to Mankind that fear him. And whatever the Biſhop ſays, this is enough for a Man to come to God, though not enough, it ſeems, to come to the Biſhop in the Quality of a Believer: He muſt help the Holy Ghoſt to ſpeak Properly, or we, that ſpeak after him, muſt be *deficient* in our Expreſſions, if not in our Belief. But when any one affirms, that Man was created by God, is he Short, Fallacious, or Equivocal, becauſe he does not ſay *how* God made Man, or *what* he made him? Is not his *Body*, *Soul*, and *Spirit*, his *Will*, *Underſtanding*, *Memory* and *Affections* comprized, and meant, under that Word *Man*? Beſides, could the Biſhop think, that while we own God's greater Providence, his leſſer could be diſbelieved by us? He that has the alone Power of *Rewarding* Men, in the other World, according to their Works in this, muſt certainly be the *Sovereign of Both*; and his Providence, in Juſtice, is to be ſo underſtood. And as it is moſt certain that we believe of God, all that the Holy Scriptures declare of him, and whatſoever is proper to that Great and Glorious Being; ſo, had we not thought it unneceſſary to be more particular, from the Common Notion all Men have of the Deity, the Biſhop could have had no Room left for the Exerciſe of his Charity.

In his *Fifth Paragraph*, he Blames us for being Defective in our Confeſſion of the *Holy Trinity*: Though we give it in the very Terms of the Holy Ghoſt, 1 *John* 5. 7. If this is not a ſufficient Text to prove the *Trinity*, that *Antiquity* Urges, and alſo *Modern* Writers of the *Church of England*, to prove it, I know not where to find one, in the Scripture.

It is Generally Believed the Apoſtle *John* gave this Declaration to the *firſt Chriſtians*, to *prevent* their being deluded by *Cerinthus*. How came the Biſhop then to render it but a *By-Paſſage*, and otherwiſe intended by the Apoſtle, than for an *Article of Faith* about the *Trinity*? Is there a Plainer, or a Fuller any where in the Writings of the New Teſtament? Three and yet *One*, is the Doctrine of the *Trinity*: And no other Apoſtle has gone ſo far, or been ſo Expreſs: Inſomuch that the Text has been doubted, and render'd *Apocryphal* by ſuch as do not believe the Common Doctrine of the *Trinity*; and *Foiſted* in to ſerve the Turn of *Trinitarians*: So plain it has been thought to their Purpoſe, even by the *Anti-Trinitarians*. How then is the Text defective with the Biſhop? But he ſays the Apoſtle writ it *upon Occaſion*: Doubtleſs he did ſo. But what other Occaſion, I pray, than that of the *Holy Trinity*? He adds, *And it was to the Apoſtle's Purpoſe*, touching the

Father, Son, and Holy Ghoſt: But what Purpoſe could the Apoſtle have, but that of declaring the *Trinity*, and yet *Unity*? What other Uſe does he make of it? The *Biſhop* muſt be very hard put to it, certainly, to ſhift of, and leſſen our Confeſſion in this Point, and rather than fail, render the Text it ſelf ſhort; which, with Submiſſion, I think is a bold Attempt in one of his Station, if he believes the Thirty Nine Articles. 1698.

The next and Sixth Paragraph, relating to our Third *Goſpel-Truth*, is large, and conſiſts of divers Branches, and therefore I ſhall conſider them diſtinctly and apart. *In the Third Article, You acknowledge indeed the Son of God to have been made Fleſh, but neither Conceived by the Holy Ghoſt, nor Born of the Virgin* Mary: *So that it does not appear, by this your Confeſſion, but that He was at firſt an Ordinary, Corrupt, and Sinful Perſon.* I think it is hardly to be ſuppoſed that we could intend ſo groſs a Thing, or that it is inferrible from the Manner of our expreſſing of our ſelves, in *Reference to Chriſt*'s *Manifeſtation in the Fleſh.* Where Enough is ſaid, to Comprehend the Reſt, All is Meant, tho' All be not Expreſs'd: We call him the *Beloved Son of God*, the *Only Begotten of the Father:* Pray what is that ſhort of being *Conceived by the Holy Ghoſt?* To be ſure, it is very far from a *Corrupt and Sinful Perſon*, a Suppoſition as remote from what we ſaid, as from what the Biſhop promiſed, *viz. Charity.* He that confeſſes the *Word was made Fleſh*, confeſſes him made *Fleſh by God*, and therefore made *Holy Fleſh:* For God never made any corrupt or ſinful Fleſh. If the Place is read, as ſome do, *viz.* the Word *took Fleſh*, the Fleſh muſt be Holy, for he would not take, or dwell in ſinful Fleſh.

And had the Biſhop well remembred what he *Acknowledged*, upon our Believing Chriſt to be a Propitiation for Sin, not many Lines before, he could never have ſuggeſted ſo Unreaſonable, as well as Uncharitable a Conceit; ſince *Sinful Fleſh, or a corrupt Perſon, could never be any Part of a Sacrifice for Sin:* So that in commending that Part of our Belief, he has ſufficiently ſecured us againſt this Part of his Inſinuation. But the Biſhop proceeds to aggravate our Shortneſs in Expreſſion, to a ſevere Imputation, *viz. That we own Him not ſo much as Jeſus, or the Chriſt.*

This muſt be a great Overſight of the Biſhop, not to ſay worſe, when the very Fourth Head, *about Juſtification by Chriſt*, of which he declares himſelf ſo well ſatisfied, *Thrice* confeſſes him to be *Chriſt*, viz. in the *Firſt, Third and Fourth Lines.* Again, we call him *Chriſt*, in the *Firſt Line* of the *Fifth Goſpel-Truth*; likewiſe in the *Firſt and Fourth Lines*, of the *Sixth*, we call him *Chriſt:* We do the ſame, in the *Firſt and Fifth Lines of the Eighth*, and in the *Firſt Line of our Tenth Goſpel-Truth.* How the Biſhop came to miſs in ſo palpable a Point of Fact, in the Compaſs of One Half Side of a Sheet of Paper, I cannot imagine, and am unwilling to cenſure. Nor would I willingly think the Biſhop ſo trifling, as well as diſingenuous, as to excuſe himſelf herein, becauſe we do not call the *Word*, that took *Fleſh* by the Name of *Chriſt*, in *that Place*, ſince the Biſhop repeats it from us, out of our aforeſaid Fourth Head, about *Juſtification by Chriſt*, where we call him by the Name of *Chriſt*, as may be ſeen in the ſecond and foregoing Paragraph of his Reflections. Beſides, we have not confeſſed his Name leſs than *Nine Times* in that Paper. But if the Biſhop could yet inſiſt upon the Word *Chriſt* not being in our Third Head, I ſay the Thing is there, though the *Word* be not. For what is Chriſt but the *Word made Fleſh*, and who is the Word made Fleſh but *Jeſus Chriſt?* Again, who is the *Beloved Son of God but Chriſt, and who elſe but Chriſt is the Beloved Son of God, and Only Begotten of the Father, full of Grace, and full of Truth:* For theſe High and Diſtinguiſhing Characters are to be found in *That* very Head of Doctrine, where the Biſhop will not have us to acknowledge him to be Chriſt. So that unleſs a corrupt and ſinful Perſon can be full of *Grace and Truth*, I wonder how the Biſhop came to ſuppoſe a Thing, in our Name, ſo very groſs. But he proceeds in the ſame Paragraph, *You acknowledge indeed he died for Sin, but you have not one Word of his Reſurrection from the Dead, or of his Aſcenſion into Heaven, which it may be proved ſome of you have expreſly denied*, ſaying, *He is not Aſcended into Heaven, He is in us*; with more to this Effect. I ſhould be ſorry to Tax the Biſhop here of *Abſurdity and Uncharitableneſs*; but who can help it? For if Chriſt be not Riſen, He is ſtill in his *Grave*; He is no more. How then do we aſſert him to be a *Propitiation*, and the *Light and Life of his People?* See *Goſpel-Truth*, 3, 4, 5, and 6. Can that which is Dead, *Sanctify and Juſtify Believers?* Can the Dead give us *Grace and the Holy Spirit?* Or have we not ſaid ſo of *Chriſt*, that he is the Giver thereof? And if we have ſaid ſo, muſt not the Biſhop be extreamly beſide the Buſineſs? His Uncharitableneſs is as obvious, I will not ſay his Untruth; but I muſt pray him to reflect a little better upon what he has writ; for unleſs he would make us to mean the *Grave*, when we ſay, *That Wicked Men ſhall never come where Chriſt is gone*, *Goſpel-Truth* 6. he muſt allow that we acknowledge Chriſt to be in *Heaven*, and conſequently *Aſcended*. What ſhall I ſay to his Story of ſome of our *Friends*, whom he makes to affirm, *That Chriſt is not Aſcended into Heaven; He is in us?* Can it touch us, or ſhould he have ſaid it, and not have proved it? Is that fair and candid? Is it Charitable, ſuppoſing it were True, which does not appear? Or is it Juſt to inſinuate it upon the People as *Dubious?* But let it be never ſo True, it cannot conclude the People, if not *Act of the People*. The *Church of England* has Doctors of very different Sentiments; would the Biſhop think it fair the Common Belief of the Church ſhould thereby be concluded? It is True, and a great and comfortable Truth, *That Chriſt is in us*, according to 2 *Cor.* 13. 5. *Gal.* 2. 16. *Col.* 1. 26, 27. but not *Confined* to Man: He is not ſo there, as that *he is no where elſe*, and leaſt of all that he is not in Heaven. For the Apoſtle tells us, *Eph.* 4. 14. that *He Aſcended far above all Heavens, that he might fill all Things*; then *he is in Man certainly*. So that our aſſerting that Doctrine of the *Indwelling of Chriſt in Man*, does not make void his being elſewhere, becauſe he is every where: Tho' in Heaven moſt Gloriouſly, without Doubt, *being there Glorified with the Glory that he had with the Father before the World began*. And they that thus believe in Chriſt, cannot deny *his being at God's Right Hand*, which ſignifies according to Scripture, *Phil.* 2. 9, 10, 11. *the higheſt Exaltation*: Nor yet to be their *Mediator*, for that is inſeparable from his being their *Propitiation*. So that tho' we did not dwell upon Points, but were Conciſe in our Expreſſions, *yet whatever is implied, or is implicable from any Aſſertion, Juſtice, as well as Charity, always grants*; and ſo would the Biſhop have done, had they been uppermoſt in his Mind, when his Pen ran ſo faſt againſt us. I muſt own it was not writ for *Criticks*, but for ſuch *Readers* as the Biſhop ſays he was, or ſhould have been, to wit, *who exerciſe Moderation and Charity*; more of which, I hope he thinks as well as I, will do him no Harm.

But it diſturbs the Biſhop that we have ſaid nothing of *Chriſt's Coming to Judgment, nor of the End of the World, whether it be Diſſolvable or Eternal.* For the Firſt, *It is implied in our making all Men Accountable to God, for their Deeds done in the Body.* For the other, it was not under our Conſideration, being not objected to us. But they that ſay as much of Chriſtian Doctrine as we have done, in thoſe *Eleven Heads of our Paper*, did never yet, that I have heard, believe the Eternity of this World, *Heb.* 1. 10, 11, 12.

Yet again ſays the Biſhop, *Not a Word of One Church, which it may be feared you ſtrike out of your Belief, becauſe you are reſolved never more to return into the Unity of the Church, but to make and maintain a Schiſm, or Party for ever.*

Theſe are very harſh Conſtructions, beſides that they beg the Queſtion, and in my Opinion would have paſt better from a Perſon, whoſe Office was leſs concerned in *Charity*, than that of a Biſhop: But why, pray, *Muſt Intereſt and Obſtinacy Rule our Diſſent?* What's to be got by it, *Profit and Preferment* go the Biſhop's Way, I will not ſay he goes theirs. But why not *Conſcience*, tho' it were miſtaken, ſince we have been all along of the *Loſing Side?* Which is not uſually eſpouſed by the *Men of Intereſt*, nor are *Men ordinarily Obſtinate againſt their Intereſt*. Let us at leaſt be Honeſt Men, and allowed to mean Well, though we were miſtaken. But what Church, of the many Churches in *Europe*, is the *Biſhop's One Church*, to which he would have us return? He has not told us. Methinks he that cenſures our Shortneſs ſo much, ſhould not have been deficient himſelf in ſo Material a Point. So that if we are out of the Way, we muſt be ſo ſtill for all the *Biſhop*; ſince we are yet to ſeek what Church we Err from, or ſhould Repair to. But I will ſuppoſe he means his Own, by which he excludes the *Lutheran* and *Calviniſt*; the *Preſbyterian*, *Independent* and *Baptiſt*, as well as the *People called Quakers*, from being of his *One Church*; to ſay nothing of the *Roman Catholick* or *Greek Churches*. But unleſs the *One Church*, as he phraſes it, by which I underſtand him to intend the *True One*, may be of Two Minds, it will be difficult for him to recommend his own above the reſt, becauſe that is not only broken in *Sentiments, but Practice too, and which the Biſhop knows is no longer a Secret.* I might mention the Differences warmly managed between the Doctors of it, about *Grace and Free-Will*; one taking the *Calviniſt*, the other the *Arminian* Way; as they alſo do about the *Doctrine of Satisfaction and Juſtification.* Likewiſe the late Controverſy between Two Famous Men of the Church, about the *Trinity*, who are followed in their differing Sentiments, by great Numbers of the Learned of the *Biſhop's One Church*:

And for that Reaſon (if no other) I cannot be ſo well ſatisfied of his exact Correſpondence with all the Articles of that Church himſelf. And I hope I am not beſide the Buſiueſs, when I ſay, *It would very well have become the Biſhop to have told us what it is he would have us believe, when he found ſo much Fault with what that Paper ſays we do believe.* It would be too long, and perhaps he might think it beſides the Buſineſs, at leaſt the Brevity the Caſe requires, to give him the Reaſons of our *Separation and Diſſent*, or *Diſagreement with the Church.* I put theſe Words together, becauſe ſome were never Members of it, and ſo they could not properly be ſaid to ſeparate from it; but True it is, we may all be ſaid to *Diſſent, or Diſagree*; and I would think the *Biſhop* ſhould not be much to ſeek for the Reaſons of it. And yet where we are vulgarly apprehended to differ moſt, we Diſſent leaſt, I mean in Doctrine, which is the Reaſon ſo many have upon Occaſion ſaid, as indeed did the Biſhop at the Viſit I made him; *viz. Why we believe the ſame, 'tis what we Preach as well as you.* For except it be the Wording of ſome of the Articles of Faith in *School-Terms*, there are very few of them profeſs'd by the *Church of England*, to which we do not heartily Aſſent. And this I have expreſt for my ſelf, and in Behalf of my *Friends*, in my *Key*, and *Primitive Chriſtianity Revived.* But of this, and the more Material Reaſons of our Diſtance from the Church, I may have Occaſion to expreſs my ſelf at the Cloſure of this *Vindication.*

But the Biſhop proceeds in his Sixth Paragraph: *Nor have you a Word of the Reſurrection of the Body, which divers of you have been known to deny, and others of you only ſay, It may be ſo.* I ſhall conſider this immediately upon the next Paragraph, where he treats upon the ſame Subject, and apply my ſelf to his Concluſion of this: Laſtly, *Tho' you acknowledge Everlaſting Rewards for them that fear God, yet nothing of the Everlaſting Puniſhment of Wicked Men.* I think we do, and that the Biſhop aggravates his Diſingenuity to us upon this Head: For the Words of the Paper are theſe, *It is our Belief that God is, and that he is a Rewarder of all them that fear him, with Eternal Rewards of Happineſs; and that thoſe that fear him not, ſhall be turned into Hell.* The Scriptures are, *Heb.* 11. 6. *Rev.* 22. 12. *Rom.* 2, 5, 6, 7, 8. *Pſalm* 9. 17. Now though *Eternal* is not joyned to *Hell*, yet Juſtice as well as Candor would have underſtood it ſo, and to mean the *Hell of the Damned*, the *Puniſhment of Evil Doers after this Life*, according to the Ancient, Common Belief. But the Biſhop that ſeldom fails to make the *Worſt* of every Thing for us, thus comments upon our Words: *You mention Hell indeed, but whether you mean thereby the Grave, as commonly in Scripture is meant, or a Place of Temporal Puniſhment after this Life, as ſome have done, or a State of Total Deſtruction and Annihilation, as many now a-days do, no One knows.* But with the Biſhop's Leave, what if we mean None of theſe, may we not be in the Right for all that? For what if none of theſe are the Ancient, Common, and Scripture Belief, what will the Biſhop do then? Since One would think that One of them is the Biſhop's Hell, becauſe he gives us and his *Reader* no more Room for our Meaning, or any other Belief of a Hell. And either one of theſe is an Article of his Belief, or elſe he keeps the True Hell to himſelf, and was not ſo Juſt as to include that in the Queſtion with the reſt, leſt he ſhould be thereby Guilty of ſuppoſing us capable of meaning the *True One in our Goſpel-Truths*, viz. *The Worm that never dies, the Fire that never goes out, where is Weeping and Gnaſhing of Teeth for ever.* See 2 Theſſalonians 1. 9. Jude 6. 7. And which, I think, is none of the Three the Biſhop mentions. However, he abundantly ſhews his Inclination to repreſent us rather Wrong than Right, in our Belief: For if the Scriptures by us cited are conſulted, they plainly ſhew we never meant the *Grave*, and that they equally refer to the Future State of the Souls of Men; *viz. That all ſhall receive the Recompence of their Works, and the Rewards of their Deeds, according to the Nature and Quality of them.* And if the Rewards of the Righteous are Eternal, then ſo muſt thoſe of the Wicked be, or both muſt be Temporary: For the Holy Ghoſt makes no Difference as to the Duration of the one more than of the other. One Grain of a *Truly Chriſtian Temper*, had ſaved the Biſhop, and he me, the Trouble of this, as well as other Reflections.

I am come now to his *Seventh Paragraph*, the Firſt Part of which, is a heavy Complaint of our *Shortneſs and Deficiency in expreſſing our ſelves.* We, it ſeems, are *too General* in ſome Points, and Wave in others; he is pleaſed to ſay, *Eight of Twelve*, but Inſtances only in that of the *Reſurrection*; tho' he conjures us at the ſame Time, upon our Eternal Account, to conſider what he ſays. Now if being General, and keeping to the Terms of Scripture be a Fault, we are like to be more

Vile with the Biſhop: For Thanks be to God, *That Only, is our Creed, and with Good Reaſon too*; ſince it is fit *That* ſhould only conclude, and be the *Creed of Chriſtians*, which the Holy Ghoſt could only propoſe, and require us to believe. For if the *Comment* is made the Creed inſtead of the *Text*, from that Time we believe not in God, but in Man. I heartily wiſh none had been Wiſe above what is written, and that Generals had concluded Chriſtians: Then Charity had been *better* Maintained, and Piety promoted: Wheras *Strains*, or *Refines* upon the Text, have thrown us into thoſe Labyrinths of Controverſie, that the Zeal which ſhould have been imployed to ſuppreſs *Sin* in all it's Branches, has too generally been uſed to fire one Party upon another, till Practice, which is *Religion indeed*, was blown up by the Generality. So much for our *Shortneſs or Wavering*, as the Biſhop calls it.

I ſhall now attend his only Neceſſary Point of *Eight*, that he thought fit to mention, which, he ſays, we either ſuppreſs, or wave, viz. *The Reſurrection of the Dead*: I confeſs I did not think that any Body would have been ſo Uncharitable to us, after our *Acknowledging the Future State of the Juſt and Unjuſt*, ſince that implies it, and every *Medium* to it. However I will attend what the Biſhop urges for Proof of what we don't deny, but always muſt the Slander of doing ſo. *I will* (ſays he) *only mind you of Two Paſſages out of the Scripture of Truth*, 1 Cor. 15. 16, 17. *If the Dead Riſe not, your Faith is Vain, you are yet in your Sins.* Hence it appears (ſays the Biſhop) *all other Points of Faith are in Vain, if this be not True.* And ſo ſay I, as well as the Biſhop, and ſhall always ſay as he ſays, while he ſays no more than the Text ſays: For who can think, that allows himſelf to think, that we ſhould not believe an *Immortality*, who have expoſed our ſelves, and ſuffered ſo much, that we may obtain *an Happy One*. But the Queſtion is not whethet the Dead Riſe, *But with what Bodies?* For if the Dead Riſe not, then may we ſay with the Apoſtle, Verſe 19. in the ſame Chapter, *We are of all Men moſt Miſerable*. So that the Reſurrection of the Dead is out of all Diſpute with us: But with *What Body*, will, I believe, be One, *till the Dead Riſe*.

Here it is we are *Cautious*, and tread *Softly*; remembring what the Apoſtle ſays to the Curious and Inquiſitive upon this Head, Ver. 35, 36, 37, 38. *But ſome Man will ſay, How are the Dead Raiſed up, And with what Bodies do they come? Thou Fool, thou Soweſt not that Body which ſhall be, but bare Grain.—— But God giveth it a Body as it hath pleaſed him, and to every Seed his own Body.* Here is the Ground of our Caution, which the Biſhop is pleaſed to call *Suppreſſing, and others denying of the Reſurrection*. We have indeed been *Negative* to the Groſs Conceit of People concerning the Riſing of this Carnal Body we carry about us, which better agrees with the *Alcoran of Mahomet*, than the Goſpel of Chriſt. But *that there is a Reſurrection of the Juſt and Unjuſt to Rewards and Puniſhments, we have ever believed.* And indeed we cannot but wonder that any ſhould be diſpleaſed with us, for being *Pleaſed with that which God is pleaſed to give us.* Bodies we ſhall have, *but not the ſame*, ſays the Apoſtle, and ſo believes the Quaker; *but God giveth every one a Body as pleaſeth him*, and that pleaſeth us, whoever it diſpleaſeth: For we had rather be called *Fools Ten Times by the Biſhop, than Once by the Apoſtle*, which we think we ſhould deſerve, if we ſhould dare to ſtretch the Text, or preſume to define the Secret.

The other Scripture urged by the Biſhop, in Defence of what we never oppoſed, is *Rom.* 10. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and believe in thine Heart, that God hath raiſed him from the Dead, thou ſhalt be ſaved.* He adds, *Thoſe who believe this as they ſhould do, ſhall be Saved.* But, *that we have left out both Chriſt's Reſurrection, and our own in our Faith.* In the Firſt Part of his Note, I agree with him, that all who *Rightly* believe the Text, will be Saved: For that muſt be by the *Illumination and Working* of the Saving Power of Chriſt in the Heart, that he can ſo believe. But that we have left out *Chriſt's Reſurrection and our own*, is a Miſtake already obſerved, becauſe they are both plainly implied; one in our Belief of Chriſt's being a Propitiation for Sin, and the Light, Life and Strength of his People, and in giving us his Grace and Holy Spirit, which that which is Dead cannot do: And our own Reſurrection is ſufficiently ſecured, in our declared Belief of Rewards and Puniſhments; tho' the Mode of it be not expreſt: Nor was there any Reaſon for ſaying more upon that Head, with Reſpect to the Occaſion of our Papers being publiſhed.

I am now come to the Biſhop's *Eighth Paragraph*, which comprehends his Exceptions to Three of our *Goſpel-Truths*, viz. the 5th, 6th, and 7th, which wholly relate to the *Doctrine of the Light of Chriſt Within Man.* And I am truly ſorry to find the Biſhop at ſo great a Loſs, as that Paragraph ſhews him, about ſo *Excellent and Evident a Principle*; and which ſo very much concerns him, and indeed All Men, to know. And that my *Reader* may inform himſelf throughly in this Matter, I muſt deſire him to look back, and read thoſe *Three Goſpel-Truths*, and compare them with the *Biſhop's Eighth Paragraph*, and he will make himſelf much a better Judge of the Validity of the Biſhop's Anſwer, and my Reply, and which of us Two keeps cloſeſt to the Doctrine and Language of the Holy Scriptures, that he in the ſame Paragraph ſeems ſo much to Reſpect.

His Firſt Exception in this Paragraph, is at our Incapacity: For he ſays, *We have never been able yet, that he could find, to make out what we mean by the Light of Chriſt Within.* Perhaps the Biſhop has never ſought, or has ſought amiſs; which as Great and Learned Men as himſelf, have done before now, and ſo miſt what they have ſought for: And then it cannot be a Wonder, that he has not found out what we mean by the *Light of Chriſt in Man.* But that a Biſhop ſhould repreſent this an unintelligible Doctrine, after reading ſo diſtinct and plain an Account of it in *Robert Barclay's Apology*, not to mention divers other Books; and which is of greater Authority, the *Scriptures of Truth*, is no ordinary Surpriſe to me. Has the Biſhop forgot the *Firſt of John*, and the 4th, 9th, and 16th Verſes, where ſpeaking of the Word-God, he ſays, *In Him was Life, and the Life was the Light of Men.*

This is that *Light of Chriſt* the *Quakers* aſſert, and deſire to turn the Minds of all People to: For all muſt have it, if it be the *Light of All*, as the Text plainly tells us it is. The Ninth Verſe is yet more expreſs, viz. *That was the True Light which lighteth every Man that cometh into the World*; than which, nothing can be more expreſt to our Purpoſe. And that the Biſhop ſhould feel no Share in this *Glorious Light of Men*, renders him very unfit, methinks, for an Overſeer of them.

I know ſome read this Text otherwiſe, as indeed he did to me in *Cork*, viz. *That was the True Light*, That Coming *into the World lighteth all Men*; referring the Word *Coming* to Chriſt, and not to Man. But all the Verſions I ever met with, and I have ſeen more than Twenty, render the Verſe as it is in our *Engliſh* Tranſlations: And all Criticks and Commentatots, except the Followers of *Socinus*, Read and Render it *as we do.* And while we have ſo much Company, and ſo great Authority, I think we need not be Solicitous about the Succeſs of this Point. But beſides that the foregoing Verſe tells us, that the Divine Life of the *Word-God*, is *the Light of Men*, which ſhews all Mankind have it in them (for it is the Light of their Minds, and not of their Bodies) it is impoſſible that Interpretation ſhould be True in a ſtrict Senſe: For the Coming of Chriſt in that Bleſſed Manifeſtation, was to the *Jews* only: He ſays it himſelf, *He was not ſent but to the Loſt Sheep of the Houſe of Iſrael*, Mat. 13. 24. Again, *He came unto his own, and his own received him not*, John 1. 11. And within that narrow Compaſs he could not be ſaid to be the Light of all Mankind that *had, did*, and *ſhould* come into the World, for ſo both the 4th and 9th Verſe plainly import, *viz.* The Light of Mankind, without Reſtriction to This or That Manifeſtation of God to Men.

But the *Biſhop* is ſtill at a Loſs what to make of this Light, and what we would be at; *For*, ſays he, *You will not allow it to be either the Natural Rational Faculty, or Common Innate Notions, or Natural Conſcience, or Conſcience Illuminated, by the Preaching of the Goſpel, and the Operation of the Holy Ghoſt thereby.* We ſay, we would have it to be what the Scriptures ſay it to be, *viz. the Light of Chriſt*, the Son of God, who called himſelf, *John* 8. 12. *the Light of the World*; and if ſo, then *Every Man's Light*; *the Light of every Mind and Underſtanding*, and conſequently the *Light of Chriſt Within*; too hard it ſeems for the Biſhop to comprehend, and yet ſo very eaſie, to the meaneſt Capacity, that obſerves the Diſcoveries and Convictions of it in their own Hearts.

But ſince it is, as he rightly terms it, *a Fundamental* with us, we will follow the *Biſhop*, in his Enquiries a little farther. We ſay firſt then, It is not the *Natural Rational Faculty* of *Man*; for then it would be *Man*, or a Part of his *Compoſition*, meerly as Man: But that It is not, but a *Manifeſtation* in the Soul of Man, *of Chriſt, the Word God, the Light of the World, the Second Adam, the Lord from Heaven, the Quickning Spirit, who was full of Grace and Truth, and of whom Man hath received Grace for Grace*: To wit, a Talent, a Proportion ſuitable to his Want and Capacity, to Convince and Convert him, to Renew and Reſtore him from his great Lapſe unto God, his Bleſſed Maker, again. In ſhort, our *Natural Rational*

1698. *Faculty is our Sight*, but not our *Light*: That, by which we diſcern and judge what the Divine Light ſhews us, *viz. Good from Evil*, and *Error from Truth*. But as the *Eye* of the Body is the Senſible Faculty of ſeeing external Objects, through the Diſcovery that an External Light (as the *Sun* in the Firmament) makes to the Eye, but is not *That Light* it ſelf; ſo does the Rational Faculty of the Soul ſee Spiritual or Immaterial Objects, *through the Illumination of the Light of Chriſt Within*, but is by no Means, *That Light it ſelf*, any more than the *Eye* is the *Sun*; or *John* the *Baptiſt*, was our *Bleſſed Lord and Saviour Jeſus Chriſt*, that was but Servant and Fore-runner of his Bleſſed Manifeſtation in the Fleſh.

As for the Biſhop's *Innate Notions and Natural Conſcience*, if by them he means Impreſſions or Principles, which are born and come with us into the World, *viz. the Law of God in the Heart of Man*, I muſt tell him, firſt, that this is not the Language of the Law and Teſtimony he refers us to in the ſame Paragraph: And next, that as the *Work is not the Workman*, ſo they are not properly the *Light of Chriſt*, but the *Bleſſed Fruit and Effect of the Light of Chriſt, the Word-God in Man, which Shines in the Heart, and gives him the Knowledge of God, and of his Duty to Him*. So that the Innate Notions, or Inward Knowledge we have of God, is from *This True Light that lighteth every Man coming into the World*, but is not *that Light it ſelf*. Juſt ſo the Biſhop's Natural Conſcience, muſt only mean a Capacity that Man has by Nature; that is, in his Creation, of making a Judgment of himſelf, his Duty, and Actions, according to the Judgment of God manifeſted to him by the *Light of Chriſt Within*. Not that ſuch a Capacity is that *Light*, but that it ſees or underſtands, by the Inſhining of the Divine Light, the Things that belong to Man's Duty and Peace.

Nor is it Conſcience illuminated, *By the Preaching of the Goſpel, and the Operation of the Holy Ghoſt thereon*, which is the laſt of the *Biſhop*'s Conſtructions; but *That very Principle of Life and Light*, which illuminates the Conſcience, and was the very Spring and Force of the *Apoſtolical Miniſtry*, and of the Conviction and Converſion of their Hearers; and which opened their Hearts to receive the Goſpel when Preach'd unto them. In ſhort, this Excellent Principle is in Man, but not of Man, *but of God*: The Nature of it is to diſcover Sin, reprove for it, and lead out of it, all ſuch as Love and Obey the Convictions thereof. It is a Principle of Divine Life, that Quickens the Obedient Heart to Newneſs of Life: It Raiſes the Mind above the World to God, *and Searches out and Reveals the Deep Things of God to the Humble and Waiting Soul*. And be it known to the Biſhop, and all that with him profeſs Ignorance about what we mean by the *Light of Chriſt Within Man*, This is *It* I have been treating of; and I have writ, I bleſs Almighty GOD, my own Experience, the Taſte and Reliſh I have had of it's Excellency and Sufficiency, in the Courſe of far the greater and beſt Part of my Life.

But the *Biſhop* muſt excuſe me, if I ſay, I cannot but take it very ill at his Hands, to forbid us in his following Words, *to pretend to give an Account of what we Believe, unleſs we can make him underſtand our Meaning*: And becauſe he does not penetrate our Senſe, to call our Way of Wording that Bleſſed Principle of the Light of Chriſt in Man, a *Perfect Banter*. This to me is one of the ſevereſt Perſecutions, becauſe *Spiritual Things*, are only to be *Spiritually* diſcerned and underſtood. I would fain know how a Regenerate Man can poſſibly make a Carnal Man underſtand the *New Birth*? It is certainly the Gift of God to underſtand Divine Truths, as well as Rightly to Believe. So that ſuppoſing our Aſſertion of the Nature, Power, and Excellency of the *Light of Chriſt in Man to be True*, not to have Leave to ſay ſo, unleſs we could make every Man rightly take our Senſe and Meaning, *Whether he be Spiritually Diſcerning or not*, looks Antichriſtian as well as Unreaſonable. *We ſpeak Wiſdom*, ſays the Apoſtle, *among them that are Perfect*, 1 Cor. 7. 6. It ſeems others underſtood him not, muſt he therefore not have wrote of the Things of God? The very Preaching of the Goſpel was Fooliſhneſs to the *Wiſelings of the Jews*, and *Greeks*; they could make neither Head nor Tail of it, by their Way of judging of *Truth*: Muſt not the Goſpel therefore be Preach'd? When the Apoſtle *Paul* Preach'd to the *Athenians*, ſome of the Men of the Gown, the Philoſophers of that Time, oppoſed and deſpiſed him, ſaying, *What will this Babbler ſay?* But had they known what he meant, we cannot think they would have ſaid ſo to Him. Was the Apoſtle then, or the *Athenians* in Fault, that they did not underſtand Him? Or, was it *Bantering* as well as *Babbling*, becauſe he did not make them underſtand his Meaning; which is only the Work of the Holy Ghoſt to do? Who was it, I pray, that ſaid, *The World by Wiſdom knew* *not God?* And can we ſuppoſe any Thing elſe blinded the *Scribes* and *Phariſees*, and the High-Prieſt of the *Jews*, from diſcerning the *Meſſiah* when He came? For they wanted not *Academical* Learning, if that could have enlightned them; nor yet the *Scriptures*, but they *Reſiſted* the Holy Ghoſt, their *only True Interpreter*, and ſo ſtumbled and fell. Let the Biſhop alſo have a Care.

In the Second Chapter of the firſt Epiſtle to the *Corinthians*, he will find that the Apoſtle ſpake the Wiſdom of God in a *Myſtery, which the Princes of the World knew not*, with all their Wiſdom: *For the Things of God*, ſays the Apoſtle, *knoweth no Man, but the Spirit of God*; by which thoſe Chriſtians knew thoſe Things that were *freely given to them of God. Which Things alſo we ſpeak*, ſays He, *not in the Words which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing Spiritual Things with Spiritual. But the Natural Man receiveth not the Things of the Spirit of God, for they are fooliſhneſs unto him: Neither can he know them, becauſe they are Spiritually diſcerned.* Now, according to the Biſhop's Treatment of us, the Apoſtle ought not to have writ of Faith and Salvation, unleſs he could have made all that read his Writings *underſtand* his Meaning. And it muſt be a *perfect Banter*, to talk of ſpeaking Wiſdom in a *Myſtery*, and not in the Terms that Man's Wiſdom teacheth.

But the Lord Jeſus Chriſt was of another Mind, when he ſaid, *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things* (the Truths of the Kingdom) *from the Wiſe and Prudent, and Revealed them unto Babes: Even ſo, Father, for ſo it ſeemed Good in thy Sight.* It is hence, beyond all Diſpute, that God *hideth* the Myſteries of his Kingdom from the Wiſdom of Man, while *Simplicity and Sincerity* fail not to *Reach* and *Underſtand* them. Here it was that poor *Nicodemus* was abſolutely at a *Loſs* for Chriſt's Meaning, when Chriſt ſaid, *Unleſs a Man be Born again, he can in no wiſe enter the Kingdom of God*, John 3. Inſomuch as he aſked Chriſt, upon his Diſcourſe of the *New Birth, How can theſe Things be?* At which Chriſt ſeems to admire, in a Sort of Reproof upon *Nicodemus, Art thou a Maſter of* Iſrael, *and knoweſt not theſe Things?* As much as to ſay, Art thou, a Man of thy Station in the Church of God, Ignorant in the Way to Heaven? Whoever reads that notable Interview between Chriſt and *Nicodemus*, will find that Chriſt reſolves the Matter into *Two Births*, That which is born of the *Fleſh*, and that which is Born of the *Spirit*, and theſe are Contrary: And therefore no Wonder if they *differ* in their Underſtanding of the Holy Scriptures, being a Declaration of the *Faith* and *Experience*, as well as *Doctrine* and *Practice* of the Servants of God that were Enlightned and Born of the Holy Ghoſt. Nor is this all; for *they that are Born of the Fleſh, Perſecute them that are Born after the Spirit*: So that when they can no longer commit Violence upon their Perſons and Eſtates, they will Perſecute them with their *Tongues* and *Pens*: They are *Hereticks*, *Blaſphemers*, *Illiterate* and *Ignorant*, yet *Preſumptuous*; *Enemies* to *Cæſar*, and *Diſobedient* to Government, if they will not give God's Due unto Man, *viz. Conſcience.* And if they chuſe to deliver themſelves in *Scripture* Stile, and ſpeak earneſtly of the Neceſſity of the Work of the *Spirit* of God, in order to an *Experimental* and *Saving* Knowledge of the Truth, declared in Holy Scripture; and that *Chriſt's Miniſters* are made by the *Holy Ghoſt*, and not by *Human* Learning; and that the Worſhip, which is acceptable to God, muſt be *in the Spirit* and *in the Truth*; that is, with *Clean Hearts* and Right Spirits, *Kindled* and *Inflamed* with the *Holy Spirit of God*: They muſt be called *Enthuſiaſts*, *Unintelligible*, *Men of Cant and Banter.* And here I leave the Biſhop, upon this Paragraph, deſiring him to Conſider, whether his Knowledge of God the Father, and Jeſus Chriſt, *whom rightly to know, is Life Eternal*, John 17. be by the *Revelation* of the Son of God in his own Soul, ſince Chriſt himſelf Teacheth and Affirmeth, that *no Man knows the Father but the Son, and He to whom the Son Reveals Him*: I ſhould be glad to ſee the Biſhop's Evidence for this Knowledge. For in the Concluſion of this *Paragraph*, he turns us to the Scriptures, who, in the Beginning of it, makes us *Unintelligible* and *Banterers* in Religion, for Expreſſing Ours in the *Terms of It*; which may well merit the Biſhop's Serious Reflection.

His *Ninth Paragraph* refers to our *Eighth* Article, as he calls it, of which he cites theſe Eight Words only, *Worſhip, under the Goſpel, is Inward and Spiritual*; upon which, he ſays, *If you mean, that Outward Worſhip ought to be performed with Inward and Spiritual Worſhip, 'tis what we Preach, Preſs, and Practice; but if* (as it would ſeem) *you mean that all the Worſhip, God now requires, is from the Inward Man, or from the Spirit; this is abominably falſe; for our Bodies are God's*

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The other Remark I make upon the Biſhop's Exceptions is this, That the Spiritual Worſhip he there allows of, ſeems to be but the Worſhip of *Man's Spirit,* and not of the Spirit of God, working upon the Spirit of Man. I would not Imitate him, leſt I ſhould be Uncharitable too: For if my Reader can make more of it, he has my Conſent; but that ſeems to me to be the Biſhop's Interpretation upon Chriſt's Words, cited by us, on this Occaſion, *viz. God will be Worſhipped in Spirit and in Truth:* Though there is a Truth in that alſo, yet this not being ſo *peculiar* to the Goſpel-Diſpenſation, could not be the *Extent* of Chriſt's Words, whoſe Drift certainly was, to draw Men's Minds to a more *Inward* and *Spiritual Worſhip:* Not only to have *leſs* Ceremony than was Practis'd among the *Jews,* but to *feel more of the Power and Spirit of God in our Adoration and Praiſes,* than belonged to the Former Diſpenſation; and, with which, I heartily wiſh the Biſhop a better *Acquaintance.* Upon the whole Matter, I am apt to think my Reader believes with me, he might as well have ſpared his Pains upon us, about the firſt Part of this *Goſpel-Truth,* as he is Silent of the latter, *viz. That we may Preach in Power as well as Words, and as God Promiſed, and Chriſt Ordained,* without Money and without Price.

The Biſhop, in his Tenth Paragraph, is pleaſed to Endeavour to leſſen the Authority and Credit of our *Ninth Goſpel-Truth,* relating to the *vain Faſhions and Cuſtoms of the World.* His Words are theſe: *You tell us of denying all the vain Cuſtoms and Faſhions of the World, as alſo Exceſs in all Things; I know of no Sort of Chriſtians who teach otherwiſe: I wiſh I knew none (even of your Selves) that practis'd otherwiſe; it is one Part of our Catechiſm we teach our Children.* He firſt Concurs with our Doctrine, for he ſays, *he knows none that Preaches otherwiſe;* and that they do the like in their Catechiſm. So far, then, he allows us to be ſound. But he wiſhes he *knew none (even of Us) that Practice otherwiſe.* This is a Sort of Charge, and being not prov'd, looks like a Calumny. Some, perhaps, do not walk quite ſo ſtrictly as becomes them, to their Profeſſion; but are they own'd by us therein? Or Indulged it ſelf? If not, what are we to Conclude but that the Biſhop's Inſinuation is to *Ballance* Accounts with us for the Failures of his own People? But, pray are our Exceſſes *equal,* or the *Numbers,* that in proportion do tranſgreſs? I would not have him Comfort himſelf with his Uncharitableneſs to his honeſt and friendly Neighbours: As it will not excuſe his leſs exact Friends, that any of ours live larger than they profeſs, ſo it cannot juſtly affect our Body, where ſo few are faulty, when 'tis ſo well known that ſuch are ſure to meet with due Reproof.

But he adds, that *There are many Innocent and Laudable Cuſtoms*; *We call Vain*: This is all in a Heap, and a Reflection by Wholeſale. I can truly tell him, I know of none; and if he had been more particular, ſo would I too: Perhaps he thought Generals beſt to make his Reflection *Safe*: But if it were my Place to be Plaintiff, I could treat the Biſhop with a large Catalogue of very Offenſive Cuſtoms, that would concern him to think upon. However, he is pleaſed to be particular upon us in one of them, which almoſt turns his Stomach, he ſays, to think of, *viz. Would it not make a Man's Stomach turn, to hear one forbear, in Point of* Conſcience, *ſaying*, [you] *to a ſingle Perſon, becauſe it is improper*; *and at the ſame Time, while he is talking to his Superior, becauſe* Thou doſt *ſounds a little Rudely, to ſoften the* Thou, *and ſay* Thee doeſt, *which is commonly your People's Practice.* It is pity the Biſhop could find nothing elſe to obſerve from us, that might have better edified us and his Readers: Yet if this be that, among the Laudable Cuſtoms which we call Vain, which is moſt Offenſive to his Stomach, it ſhews him to have a very *weak* one. However, a weak Stomach is better than a weak Head, and ſuch an one I ſhould take mine to be, if my Inſtances were no more to the Purpoſe and my Reader's Inſtruction.

But I have ſomewhat to ſay to the Biſhop, before I leave him, upon the *Old* Topick of *Sincerity* and *Charity*, in this Reflection, as I have had in moſt of the other, *viz.* That he makes the *Ground* of our Conſcientiouſneſs, about the ſaying of *You* to a ſingle Perſon, to be only *Propriety* of Speech; which he (I was going to ſay) in his Conſcience muſt know is not ſo: But that the true Reaſon of it is, firſt, That it is the Language of the *Scriptures of Truth*; and next, That the Original of *You*, to a ſingle Perſon, was *Pride* and *Flattery*, being a *Plural* Honour to a *Single Perſon*; given firſt to *Potentates*, and then gradually to all Subordinate Ranks of People. In Ancient and Unmixt Tongues, *Thou* to a Single Perſon is kept ſtill, as alſo among the Common People of the preſent Languages, and particularly in *that Kingdom* where he is a Biſhop. I refer him to a Book, entituled, *No Croſs no Crown*, where he will find other Reaſons for our Tenderneſs in that Matter than he alledges, or we have Room for here; though the Biſhop confines us to *Propriety*, as the *only* Reaſon of our Practice, that he might the better Laſh us with the Impropriety of *Thee* for *Thou*; which yet he might have ſpared, ſince nothing is more common with all People, than to take the like Freedom in Speech, in Caſes as well as Tenſes; not excepting the *Learned* themſelves. But be it ſo, we keep *Numbers*, and intend not clipping of Caſes, and that's Our Point, though not the Biſhop's it ſeems; which it ſhould have been, would he have been juſt to us upon the Queſtion. As for the *Levity* and *Scorn*, with which he is pleaſed to treat us upon this Head, I ſhall only ſay, it unbecame him, and Confirms us more than it Expoſes us, whatever it does Him.

But I confeſs, I am ſurpriz'd, to find a Man of his Character, and Pretenſions, propoſe ſo looſe a Queſtion as that with which he cloſes this Paragraph, viz. *Will you ever be able to prove, the Primitive Chriſtians uſed a Dialect or Dreſs, different from others of their Nation or Quality, and placed Religion in it? Does not Chriſt require Saluting thoſe that Salute not us? And no Doubt, He, and his Apoſtles Salutations were in the Common Form.* Doubtleſs, *we are able*, moſt eaſily and fully: And 'tis admirable to conceive how he could be ignorant of theſe Proofs, who ought to be ſo well read in *Scripture* and *Antiquity*. *I beſeech you therefore, Brethren*, ſays the Apoſtle, *by the Mercies of God, that you preſent your Bodies a Living Sacrifice, Holy, Acceptable unto God, which is your Reaſonable Service*: And be not Conformed to this World, *but be ye* Transformed *by the Renewing of your Minds*, Rom. 12. 1, 2. Again, the Apoſtle *Peter*, Chap. 1. 13, 14. *Exhorts the* Believers, *to Gird up the Loins of their Minds, and be Sober, as Obedient Children, not* Faſhioning *themſelves, according to the former Luſts in their Ignorance*; which was the *Cuſtom* of their Country. And Chap. 3. 3, 4. *Whoſe Adorning let it not be that of* Plaiting the Hair, *and of* Wearing of Gold, *or of* Putting on of Apparel: But *let it be the* Hidden Man of the Heart, *in that which is not Corruptible, even the Ornament of a* Meek and Quiet *Spirit, which is, in the Sight of God, of great Price.* Thus the Apoſtolical Counſel to the Churches. But for all this, the Biſhop

1698. ſhop of *Cork* cannot tell how to think *We are able to prove, that the Primitive Chriſtians differed in their Dreſs, from other People in their Country and Quality.* Nor was this only the Strictneſs of that Time; for the ſame Apoſtle adds, *Verſe* 4, as an Argument to Enforce his Advice; for, *After this Manner*, ſays he, *in the Old Time, the Holy Women alſo, who truſted in God*, Adorned themſelves. But can a Man of his Letters, really be at a Loſs for a Proof of the *Singularity* of Primitive Chriſtians, in *Dreſs*, *Speech* and *Behaviour*? Or is it to try whether we have any to reſolve his Queſtion? Or taking our Illiterature for Granted, that he puts upon us? I beſeech him to Converſe with *Ouzelius* upon *Minutius Fælix*, and he will tell him that the firſt Chriſtians were taxed, and deſpiſed for *Ill-bred* in *Manners*, *Unpoliſh'd* in *Speech*, *Unfaſhionable* in *Behaviour*; in fine, *Ruſticks* and *Clowns*: As the Chriſtians *Ironically* return'd their *Scorners* the Stile of *Well-bred* and *Eloquent*. This, and much more, he cites out of *Arnobius*, *Lactantius*, *Theodoret*, &c. and *Jerome* writing to *Celantia* and *Demetias*, Noble Women of that Time, ſets them a *Singular* Form of Life from that of the People of their Quality: And *Paulinus* Biſhop of *Nola*, was ſo far from pleading for Chriſtians *Temporizing* with the People of their own Nation, or Quality, according to the Biſhop of *Cork*, that he ſharply reproves *Sulpitius Severus* for It, in a Letter to him; as the Learned *Caſoubon*, in his Diſcourſe of *Uſe* and *Cuſtoms*, obſerves. If the Biſhop would look into the *Conſtitutions*, that go under the Name of *Clemens Romanus*, with *Tertullian*, *Gregory Naz. Clemens Alexandrinus*, *Auſtin*, *Gregory the Great*, and other Ancients, he would perceive the Care and Zeal of thoſe Eminent Men to ſuppreſs the *Educations* and *Cuſtoms* of the Gentiles, and to encourage and recommend the *Simplicity* and *Moderation* of the Manners and Behaviour of the firſt Chriſtians, which *Machiavel*, in his 2d Book of *Diſputations*, takes Notice of, and is none of the leaſt Proofs to our Point.

And to finiſh my Authorities, paſſing by *Petrus Belonius*, *Gratian*, *Cardan*, *Luther*, &c. I muſt recommend to the Biſhop the Hiſtory of the *Waldenſes*, (an Early People, if not *Succeſſive* from the Primitive Times) written by one *Perrin*, more eſpecially concerning their *Faith*, *Worſhip*, and *Diſcipline*; and there he may, if he pleaſe, obſerve the *Simplicity*, *Plainneſs* and *Diſtinction* of that People from the Cuſtoms of the Countries they lived in, and thoſe that have the Name of *Reformed* Ones now.

But he tells us, *Chriſt and his Apoſtles had Salutations*; and I tell him, ſo have We. But he will have it that Chriſt and his Apoſtles *Saluted after the Faſhion of the Country they were in*; which is ſooner ſaid than prov'd. For Chriſt aſk'd the Jews, *How can you believe that receive Honour one of another, and ſeek not the Honour that cometh from God* Only? Now this certainly muſt be Unlawful to Give or Receive, which hinders true Faith. And what was this Honour, but *Salutations* after the Faſhions of the Times? As the Text ſhews, *Matth.* 23. and for *Calling, and being Called of Men Rabbi*, Chriſt was ſo far from Commanding, or Imitating them in ſuch Things, that He expreſſly *forbids It*. But the Meaning of Chriſt's Saying, *Matth.* 5. *And if ye Salute Your Brethren only, what do ye more than Others? Do not even the Publicans ſo?* Is this; That in all Acts of *Love*, *Mercy* and *Goodneſs*, they were to *Exceed* the Practice of that Time: They were to take more Notice of, and to look more kindly and friendly upon All Men. But in another Senſe, He that bid them *Salute Enemies as well as Friends*, alſo forbids his Diſciples to *Salute any Man*, or *call any Man Rabbi or Maſter*; *for that One was their Lord and Maſter, and they were all Brethren*, Matth. 23. 6, 7, 8. and *Luke* 10. 4. And between ſuch Relations Worldly Honours were of no Uſe, as well as of no Value. And did a *Primitive Spirit Prevail* in thoſe that ſo much pretend to be the *Succeſſors* of the Apoſtles, we ſhould ſee them more *Exemplary* in *Self-denyal* and *Holineſs*; Encouraging, and not Undervaluing and Brow-beating the Serious and Conſcientious. But *Trees are known by their Fruit*; *for Grapes are not gathered of Thorns, nor Figs of Thiſtles.*

In the mean Time, if my Reader pleaſe to peruſe the Ninth and Tenth Chapters of that Book, entituled, *No Croſs, No Crown*, he will, I hope, be ſatisfied, that we are for *Honour*, *Reſpect* and *Civility*, according to *Scripture*; tho' *Non-conformiſts* to the *Empty* and *Troubleſome* Ceremonies of the *Times*, left by Us, not of Rudeneſs, but *Conviction*; and forborn of Duty, and no otherwiſe of Choice. For, Humanly Speaking, that Contradiction to Cuſtom cannot be pleaſant to us. I have detained my Reader longer upon this Head than I expected, or perhaps he deſired: I ſhall therefore proceed to the Biſhop's next Paragraph, which contains his

Exceptions to our Tenth Goſpel-Truth about *Baptiſm* and the *Supper*, and the laſt he has to take Notice of, the Eleventh about *Government*, being by him already granted in the Beginning of his Paper.

He begins thus: *In your Tenth Article you believe a Spiritual Baptiſm, and a Spiritual Supper and Communion, but acknowledge, you diſuſe the outward Signs, by us commonly called Sacraments: Now did not Chriſt command Water-Baptiſm?* Go ye and Baptize all Nations, *Matth.* 28. 19, 20.

He goes on, *The Baptiſm here commanded was Water-Baptiſm*: His Reaſons are, firſt, *That Baptizing with the Spirit was God's Work, not the Apoſtles.* 2dly, *Primitive Practice*, Acts 10. 47, 48. in *Cornelius*'s Caſe; *Who can forbid Water?* But this is alſo *gratis dictum*: For the firſt Reaſon is no Reaſon, ſince it is *not true*: And the ſecond ſeems to me *Defective* and *Short*. I am very ſenſible of the *Diſadvantage* I am under, and that I touch a *tender* Place, and what I ſay upon this Head, as alſo anon upon the *Supper*, will be againſt Wind and Tide with the Generality. But, as I hope I ſhall expreſs my ſelf *Reverently* as well as *Plainly*, upon this Occaſion, ſo I beſeech my *Reader*, for His Own Sake as well as Ours, not to *Prejudge* us; as I am ſure he will not, if he be a *Searcher* after Truth, and that I charitably ſuppoſe of him.

I ſay then, the Biſhop's firſt Reaſon is not true; for God, by the Apoſtles, did Baptize Believers with the *Holy Ghoſt*. It fell upon them, through the Powerful Preaching of the Word: Thus, *Acts* 10. 44. *While* Peter *yet ſpake theſe Words, the Holy Ghoſt fell on all them which heard the Word.* By which, it is evident that *Peter*, in that Sermon, was the Miniſter of the *Spiritual Baptiſm* to *Cornelius* and his Company.

And *Peter* gives this Account to thoſe of the *Circumciſion* at *Jeruſalem*, Acts 11. 15. *And as I began to ſpeak, the Holy Spirit fell on* them *as on us, at the Beginning: Then remembred I the Word of the Lord, how that he ſaid,* John *indeed Baptized with Water, but ye ſhall be Baptized with the Holy Spirit.* So that *Peter* evidently declares the Gift of the Spirit by the Miniſtry of the Goſpel, to be the Baptiſm of Chriſt, or the Baptiſm of the Holy Spirit and Fire, which Chriſt promiſed at his *Aſcenſion* into Heaven.

But the Apoſtle *Paul* puts this Matter beyond all Doubt, in his Excellent Account he gives of his *Converſion* and *Commiſſion* to King *Agrippa*, *Acts* 26. where my *Reader* will find theſe Words dropping from the Mouth of the *Lord Jeſus* to Saul; *Delivering thee from the People, and from the Gentiles, to whom now I ſend thee, to* open their Eyes, *and to turn them from* Darkneſs *to* Light, *and from the* Power *of Satan unto* God, *that they may receive Forgiveneſs of Sins, and an Inheritance among them which are Sanctified through Faith that is in Me*, Verſe 17, 18. Now if this could be done *without* the Holy Ghoſt, let my *Reader* Judge. 'Twas with the *Holy Ghoſt* that *Peter*'s Hearers were *Prick'd to the Heart*, and fitted to receive more of it: And it was by the *ſame* Holy Ghoſt that *Paul*'s Hearers had the *Eyes of their Minds opened*, to ſee the *Myſteries* of God's Kingdom, and by which they were *Converted from Darkneſs to Light*, that they might receive the Forgiveneſs of their Sins, and Inheritance among them which are Sanctified. So that the very End and Benefit of the Apoſtolical Miniſtry was *Converting*, that is, *Baptizing them into Chriſtianity*; in the Nature, Power and Life of It, by the *Holy Ghoſt*.

Now, for the Biſhop's Second Reaſon, viz. *Practice*: I ſay it is granted that Water-Baptiſm having got Place among them by *John*'s Miniſtry, the Fore-runner, it held after Chriſt's Coming; but that was *Ex Gratiâ*, and of *Condeſcenſion*, not of Commiſſion; for that properly ceaſes when his Miniſtration begins, of which *John*'s was but the *Fore-runner*. For *Moſes* and the *Prophets were 'till* John, *and* John *'till Chriſt*. And this, *John*, the Water-Baptiſt, tells us, *Matth.* 3. 11. *I indeed Baptize you with Water unto Repentance, but he that cometh after me is mightier than I, He ſhall Baptize you with the Holy Ghoſt and with Fire*, ſee *Mark* 1. 8. *Luke* 3. 16. Here's a different Baptiſm and Baptizer, the *Servant* and the *Maſter*, the *Water* and the *Holy Ghoſt*. One *Tranſient*, the Other *Permanent*: One the *End* of the *Jewiſh*, and the Other the *Beginning* of the Goſpel Diſpenſation. Wherefore, ſays our Lord Jeſus Chriſt, *The leaſt in the Kingdom of Heaven is Greater than* John, *Matth.* 11. 11. Why, is not *John* in Heaven? No Doubt of it at all, and a Glorious Saint too: But the *Leaſt* in Chriſt's Diſpenſation, *viz.* *The Kingdom of God in the Soul*, the *Work* of Chriſt, the Baptizer with the *Holy Ghoſt* and *Fire*, is *Greater than* John, as to the *Nature* of his Adminiſtration. See *John*

1698. 3. 30, 31. *He muſt Increaſe, but I muſt Decreaſe.* What! *John* Decreaſe, or his Miniſtry? His Miniſtration certainly, which he calls *Earthly* in Compariſon of Chriſt's. So that the *Baptiſt*, in his Watery Diſpenſation, did but *Fore-run* Chriſt, in Reference to the Kingdom that he was to ſet up in Men. He pointed to Chriſt, and ſhewed what Chriſt was to do, *viz.* to *Waſh*, *Fan*, and *Throughly Purge his Floor*; that is, His *People*, and Sanctifie them throughout, *by his Spiritual Baptiſm*, according to the Apoſtle, *in Body, Soul and Spirit*; 1 Theſſ. 5. 23. So that in ſhort, *Practice*, Properly, can be no *Inſtitution*, where the Thing Practiſed has *no Commiſſion*, which I ſuppoſe the Biſhop will not think fit to deny: But, ſays he, *It has a Commiſſion*, Matth. 28. 19. which is, under Favour, but his *Say-ſo*; and that I think it is no more, I do with all Humility and Submiſſion, ſay, Firſt, I cannot tell how to reconcile it to Good Senſe, or Common Uſage, in Sacred or Civil Matters, that any thing ſhould be in Force by a Commiſſion that is not ſo much as *once named* in the Commiſſion. I ſay, to me, it does not appear *Congruous* any more than *Cogent*, or obliging. And this is the Cauſe in Hand: For there is not a Word of *Water* in the Text alledged for Water; nor yet in the Context. And unleſs there were *no other* Baptiſm than that of *Water*, as there are ſeveral, it muſt at leaſt be allowed to be a *Queſtion*, what Baptiſm Chriſt meant in that Commiſſion, when he ſaid, *Go ye therefore and Teach all Nations, Baptizing them in the Name of the Father, Son and Holy Ghoſt.*

But it may be returned upon me; nor does the Text ſay it is the Baptiſm of the *Holy Ghoſt*, and ſo the Biſhop is upon equal Terms with me. Grant it, that the Word *Holy Ghoſt* is not literally joyned to *Baptizing*, any more than the Word *Water* in that Part: But if I am able to ſhew that the Thing is there, and that the Baptiſm of the Holy Ghoſt was the *Subject* of Chriſt's Diſcourſe, when he gave that Commiſſion at his Farewel, I preſume it will be granted me, that Chriſt intended a *Spiritual*, and not a *Water* Baptiſm; and that is what I ſhall do, I hope, with much Clearneſs. Firſt the Fact, and then my Arguments. *Matthew*, the Evangeliſt, large in his Hiſtory upon other Points, ſeems ſhort and abrupt in the Context of this Commiſſion, as the Reader may obſerve. And as it is uſual for one Evangeliſt to explain another, which was the great Wiſdom, as well as Goodneſs of God, that thoſe Chriſtian Memorials might come with leſs Suſpicion to the World of any Human Contrivance; So *Luke* ſupplies the Shortneſs of the other Evangeliſt in his Context to this Commiſſion. *Luke* 24. 45 to 50, particularly the 47, 48, 49, Verſes. And *that Repentance and Remiſſion of Sins ſhould be Preached in his Name, among all Nations, beginning at* Jeruſalem. *And ye are Witneſſes of theſe Things. And behold I ſend the* Promiſe *of my Father upon you: But tarry ye in the City of* Jeruſalem *until ye be endued with Power from on High.* Where, as it is plain that this Evangeliſt in his Account of Chriſt's Commiſſion, to wit, *the Work Chriſt gave his Diſciples to do*, Names no *Baptizing* at all, though that which it *Implies*, in my Senſe of the Word, is there, *viz. The Promiſe of the Father*, which is the Power from on High They *were to tarry at* Jeruſalem *for*. So is there not *one Word* of Water here mentioned, to induce us to think that Chriſt intended to give it *any Place* in his Commiſſion. In ſhort, it appears that the Diſciples were to be *Qualified* before they were to go forth as His *Witneſſes*, and that this Qualification is the *Promiſe of the Father*, that he would quickly ſend them. Now I muſt deſire my Reader to turn to the *Acts* of this Evangeliſt, Chap. 1. 4, 5. where he farther opens the Manner and Matter of Chriſt's Diſcourſe, and *Farewel* to his Diſciples: And (Chriſt) *being Aſſembled with them, commanded them that they ſhould not depart from* Jeruſalem, *but* Wait *for the* Promiſe *of the Father, which*, ſaith He, *ye have learnt of me: For*, John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many Days hence.* It can be, methinks, no longer a Doubt what Baptiſm it is that Chriſt's Words, *Matth.* 28. 19. refers to, ſince we ſee not only that Chriſt diſtinguiſhes between *John*'s Baptiſm and His Own, and between *Water* and *Holy Ghoſt*; but alſo he aſſigns Water-Baptiſm to *John*, as *his Baptiſm*, and not Chriſt's, and thereby declares the *Holy Ghoſt* to be his own Baptiſm, and none of *John*'s, and which yet is no more than what *John* had ſaid before.

So that comparing both Texts together, *Matth.* 28. 19. and *Acts* 1. 4, 5, we may ſee, if we pleaſe, that the *Commiſſion* in the one, is to be explained by the *Qualifications* in the other, which was omitted by the firſt Evangeliſt. There They are bid to *Go*, here They are bid to *Stay*: That is to ſay, Stay, before you Go, and receive your *Qualifications* before you go to *Qualify*, viz. *the Promiſe of the Father*;

that is, the *Baptiſm of the Holy Ghoſt*, which is followed *by the Power from* on High, Verſe 8. And indeed, had we not this expreſs Force on our Side from the Text it ſelf, the Word *Therefore*, in the Commiſſion, (referring plainly to the foregoing Verſe, as the Reaſon of what follows) juſtifies our Senſe. For whereas the Biſhop has objected againſt our Aſſertion, *that it muſt not be a Spiritual Baptiſm, becauſe that was the Work of God, and not of the Apoſtles:* It is plain that our Lord takes off the Force of his Exception, ſince the Reaſon why he bid them *Go*, &c. is, *becauſe*, ſays he, *all Power in Heaven and in Earth is given unto me.* Verſe 18, as much as if he had ſaid, *Go, do all that I have ſaid unto you, and be not* Doubting *or* Fearful, *about the Performance of It, for* All Power *in Heaven and Earth is given unto me* that bid you Go, *and Lo I am with you always, even unto the End of the World,* Which need not have been ſaid, as an Encouragement to them, in Reference to Water-*Baptiſm*, ſince that was practiſed by them, as well as by *John*'s Diſciples, long before.

Nor is this all; for the very Text, duly conſidered, will not have It to be Water, ſince that could Baptize none *Into* the Name of the *Father*, *Son* and *Holy Ghoſt*, and ſo the Biſhop knows the *Greek* Text runs, εἰς τὸ ὄνομα. For they that are Baptized *Into* the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, muſt be Baptized with the Baptiſm of the *Holy Ghoſt*. Since it is to become their *Likeneſs*, and bear their *Image*, which is *Holineſs*. And had not the Apoſtles underſtood their Commiſſion as I render it, when they had Baptized with Water they would certainly have uſed the Terms that bore the Force of their Commiſſion, *viz. In the Name of the Father, and of the Son, and of the Holy Ghoſt*; of which there is not one Inſtance in all the Scripture.

But that which farther ſhews that *Water* cannot be underſtood to be meant in the Apoſtolical Commiſſion, is, that one of the Greateſt of the Apoſtles, he that came behind (and was added to, by) none of them, denies It, 1 *Cor.* 1. 27. to be *any Part of his Commiſſion*; for, ſays he, *Chriſt ſent me not to Baptize but to Preach the Goſpel:* And thanks God for that Reaſon, in the foregoing Verſes, that he had Baptized ſo few: Which to be ſure he ought not to have done; but on the Contrary, to have been ſorry he had Baptized no more, had *Water-Baptiſm* been *Part* of the Apoſtolical Commiſſion, *Matth.* 28. 19. Again, this Eminent Apoſtle, the *Great Grand-father* [not to ſay *God-Father*] of Gentile-Chriſtians, delivered to them *for Doctrine*, Eph. 4. 5. that there was but *One Lord*, *One Faith*, and *One Baptiſm*. And if ſo, *That* muſt be the Baptiſm *of Fire and of the Holy Ghoſt*, which is Chriſt's Baptiſm, and *Proper* to the Goſpel-Diſpenſation. Now, could any other make a Man a *True Chriſtian*, or a *Child of God* then? Nor can any be ſo now without It. That Baptiſm therefore, without which a Man cannot be a *True Jew*, or *Chriſtian*, or of the *Circumciſion made without Hands, that Worſhip God in the Spirit, and hath no Confidence in the Fleſh*, muſt needs be the *One Baptiſm*; but ſuch is the Baptiſm of the *Holy Ghoſt:* Therefore the *Spiritual Baptiſm* is the Apoſtle's *One Baptiſm*, Rom. 2. 28, 29. Phil. 3. 3. Again; the One Baptiſm muſt be Chriſt's Baptiſm, but Chriſt's is the Baptiſm of the *Spirit*, therefore *That*, and not *Water-Baptiſm*, muſt be the One Baptiſm that's in Force, according to the Apoſtle. As *John* was the *Fore-runner* of Chriſt, ſo was *Water*, of the *Holy Ghoſt:* But that which Foreruns, in Nature *Ceaſes*, and that which ſucceeds, of Courſe *Remains:* Therefore the Baptiſm of the Spirit, is the *One Needful*, and *Permanent Baptiſm*.

Yet farther; If it be Goſpel, *That he is not a Jew that is one Outward, nor that Circumciſion that is Outward in the Fleſh; but that he is a Jew that is one* Inward, *and that is Circumciſion that is of the Heart, in the* Spirit, *and not in the* Letter; *whoſe Praiſe is not of Men, but of God*, as Rom. 2. 28, 29. Then unanſwerably, *He is not a Chriſtian that is one Outward, nor is that Baptiſm that is of* the Fleſh: But he is a Chriſtian *that is one Inwardly, and that is Baptiſm that is* of the Heart, in the Spirit; *whoſe Praiſe is not of Men but of God.* For indeed in all Ages Men cry him down, as a *Slighter* of God's Ordinances; but his Praiſe, however, is of *God*, let Men ſay what they will; and this is the Inward Chriſtian's Comfort, in all Undervaluings and Reflections he meets with from Outſide Chriſtians. For it's not to be thought that the Apoſtle meant or deſigned to undervalue one Obſervation, as that of Circumciſion, becauſe it is Outward, and ſet up another Outward Obſervation *inſtead* of it, *viz. Water-Baptiſm.*

Again, *If in Chriſt Jeſus, neither Circumciſion availeth any Thing, nor Uncircumciſion, but a* New Creature; as ſaith the ſame Apoſtle, *Gal.* 6. 15. Then by the ſame Reaſon, *neither being baptized with Water availeth any Thing*, nor being *not* *baptized with Water*, but a *New Creature*. I will repeat the Apoſtle's Diſcourſe at large upon this Subject, in the ſame Chapter, becauſe it is very Inſtructing, and ſeems Deciſive in this Caſe; *As many*, ſays he, *as deſire to make a fair Shew in the* Fleſh, *they conſtrain you to be Circumciſed*; *only leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*. It ſeems they were Outſide People, that laid Streſs upon Outſide Things; or ſomething elſe inſtead of the Croſs of Chriſt; for they Temporized in this Matter, to ſhun the Shame and Perſecution that then attended the Chriſtians Croſs: Which ſtood partly in laying down of outward Obſervations; and which they that *deſire to make a fair Shew in the* Fleſh ſtand moſt for. But the Apoſtle goes on; *For* (ſays he) *neither they themſelves who are Circumciſed keep the Law, but deſire to have you Circumciſed, that they may Glory in your Fleſh*. They were not exact in the other Parts of the Law, it ſeems, as ſtrict as they ſeemed to be for this Sacramental Practice, which is the Caſe of too many now: Yet they preſt it, that they might glory and value themſelves upon gaining others to be conformable to them, whether to excuſe their Compliance with Cuſtom, that they might avoid Perſecution, or out of Love to Ceremonial Religion.

But, ſays that clear-ſighted and plain-dealing Apoſtle, *God forbid that I ſhould Glory, ſave in the Croſs of our Lord Jeſus Chriſt, whereby the World is Crucified unto me, and I unto the World*. If he rejoyced in nothing but in the *Croſs* of Chriſt, then in no *other* Elementary Rite, Service or Ordinance, any more than in Circumciſion.

But he proceeds: *For in Chriſt Jeſus, neither Circumciſion availeth any Thing, nor* Uncircumciſion, but a *New Creature*. That is to ſay, for according to Chriſt Jeſus, or in the Religion of Chriſt Jeſus, neither Circumciſion nor Uncircumciſion availeth, *but a New Creature, a Regenerate Soul*; *One born again by the Spirit of God*: For the Apoſtle, in theſe Excellent Words, not only ſtrikes at Circumciſion, but all Outward and Elementary Obſervations: Neither This, nor That *Outward Thing availeth in the Chriſtian Religion*, or according to *Chriſt Jeſus*, but a *New Creature*: He does not ſay, *but Water-Baptiſm*, as ſome would have it, who tell us that It *ſucceeds* Circumciſion by *Divine* Inſtitution, by no Means: But that which availeth with Chriſt, and in the Religion of Chriſt Jeſus, is *a New Creature, a New Man*, one *Changed, Regenerated*, or *Born again by the Word* and *Baptiſm of the Holy Ghoſt*. And, ſays the Apoſtle, (to confirm them in this Doctrine of *Inward* Circumciſion, that is of the *Heart*, in the *Spirit*; which is the *ſame* Thing with the Baptiſm of the Spirit) *As many as walk according to this Rule, Peace ſhall be upon them*. So that We, the poor deſpiſed *Quakers*, take Comfort in this Apoſtolical Benediction, and can ſay, to God's Glory, his *Peace has been upon us* in our Belief and Confeſſion of his Bleſſed Doctrine of the *New Creature*. It is what we have Aimed at, and has been the Great Drift of our Teſtimony ſince we were a People; and in order to it, we have directed all to the Gift of God's *Grace in themſelves*, that by believing in it, and reſigning up their Wills and Affections, and whole Man to the Teaching and Conduct of it, they may be leavened and ſanctified by it, *throughout*; by which the State of the *New Creature*, which is Chriſtianity indeed, will be *Experienced*, though it was and is a Myſtery to the World.

As for the Apoſtle *Peter*'s Queſtion, *Acts* 10. 48. *Can any Man forbid Water, that theſe ſhould not be Baptized, which have received the Holy Ghoſt as well as we?* It imports, with Submiſſion, no more than this; That *Peter* well knowing the Narrowneſs of his Country-Men's Spirits, was Cautious leſt his Latitude ſhould diſtaſte them: For the *Gentiles* being *Unholineſs to the Jews*, and even *Peter* himſelf without a Viſion from God, too narrow Spirited for the Convictions and Devotion of that Excellent Centurion, *Cornelius*, it behoved him to ask if any Body had any Thing to ſay, Why they might not be Baptized as well as the *Jews*, being Proſelytes to the Chriſtian Profeſſion? In all which he ſeems more concerned to ſave his *Own Credit*, than to recommend, or eſtabliſh that of *Water-Baptiſm*. As if he had ſaid, Why ſhould this Cuſtom be forbidden to the *Gentiles* more than the *Jews*? But this will not warrant the Practice in General, becauſe Practice is *No Inſtitution*, and that there appears no Command to make it one. So that asking who can forbid what was not commanded, ſtrengthens his Queſtion, inſtead of weakening it, ſince what was done of *Condeſcenſion*, could not have been forbid upon Authority. There needed not ſo much Care or Strictneſs in the Matter. And indeed, the Apoſtles themſelves ſeem not to have been ſo clear about the aboliſhing of the *Jewiſh Obſervations*, as appears by the Want *Peter* had of a Viſion, his own Apprehenſion of the Straightneſs of his Brethren, and their calling him to Account for what he had done, as may be ſeen in the ſame Chapter.

But I confeſs I cannot ſee why the *Biſhop* ſhould aſſume the Power of Unchriſtianing us, for not practiſing of that which he himſelf practices ſo *unſcripturally*, and that according to the Sentiments of a conſiderable Part of *Chriſtendom*; having not one Text of Scripture, to prove that *Sprinkling of Water in the Face, was the Water-Baptiſm*, or, *that Children were the Subjects of Water-Baptiſm in the Firſt Times.* And yet this is all the *Baptiſm* the *Biſhop* practices, who ſeems ſo ſevere upon us. I think our forbearing of *Water-Baptiſm*, from a Belief and Senſe of the coming of the Inviſible Grace, ſignified by that Viſible Sign, cannot be reputed ſuch a Slight to *Water-Baptiſm*, as preſuming to *alter* the Manner and Subſtance of it's Firſt Inſtitution: For then it was in the River *Jordan*, now in a *Baſon*; it was then unto *Repentance*, now, *to Children uncapable of Repentance.* But that which perhaps miſled the Doctors of the *Declining Church* firſt into this Practice, being at the Diſtance of ſome Hundreds of Years from the Apoſtolical Times, might be the Suppoſition that *Water-Baptiſm* came in the Place of Circumciſion, and that being to Children, ſo might *Water-Baptiſm* too. But they forgot (among other Things, which even before that Time were crept into the Church, without Precept, or Evangelical Example) that Repentance was not made a Condition to Circumciſion, as it was to *Water-Baptiſm.* I would beſeech the *Biſhop* to tread ſoftly in this Matter; for if *Water-Baptiſm* ſhould indeed prove a *Badge of Chriſtianity*, he would be at a Loſs for one that would paſs currant in Scripture. Thus much for this Point.

What I have ſaid upon this Head of *Water-Baptiſm*, may ſerve alſo for what is commonly called *The Lord's Supper*, which the *Biſhop* reproves us for omitting to practiſe; urging *Luke* 22. 19. *This do in Remembrance of me.* And the Apoſtles Words, 1 *Cor.* 11. 24, 25. It is True indeed, Chriſt ſaid, when He Eat it with His Diſciples, *That they ſhould do it in Remembrance of Him till He came.* And this ſeems much more of the Nature of a Commiſſion, than that cited by the *Biſhop* for *Water-Baptiſm*: But the *Limitation* Chriſt gives to the Practice of it, and a Right and Proper Conſideration of the *Import of His Words*, and the *Nature of the Thing*, will beſt lead us to underſtand his Mind therein.

Firſt, This was alſo a *Jewiſh Practice*, as well as *Water-Baptiſm*, and ſo in Nature of no Goſpel-Inſtitution, but Temporary in it's Uſe.

Secondly, Chriſt ſeems by this, to break, or open to them, what was ſo hard for them to bear, to wit, *His Departure and Death*, by a Token of Memorial till he ſhould come to them again.

Thirdly, Chriſt takes Occaſion from thence, to ſhew forth to His Diſciples the *Myſtical Supper* they ſhould Eat, and the Fellowſhip they ſhould have with him, when he came again.

Now we believe this Coming was *Spiritual*, ſuitable to that Saying of his, *I will drink no more of this Fruit of the Vine, till I drink it New with you in the Kingdom of my Father: And ſome here ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom*, Matt. 16. 28. Again, *He that dwelleth with you, ſhall be in you*, John 14. *I in them, and they in me*, Chap. 17. All which plainly imports a Spiritual Coming. Alſo *Rev.* 3. 20. *Behold I ſtand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and will ſup with him, and he with me*, which was ſaid near Forty Years after his Aſcenſion. Now ſince this is acknowledged to be an *Outward Sign of an Inward and Inviſible Grace*, what can Outward Bread and Wine more properly Signifie and Reſemble, than an *Inward Supper*? And if ſo, the Words may Reaſonably be read thus, *Eat this Supper of Outward Bread and Wine, till I come into, and Sup with you, and be your Supper, that am the Bread and Wine from Heaven which Nouriſhes the Soul unto Eternal Life.*

Fourthly, The Kingdom of God being Spiritual, and in the Soul, *ſuch* ſhould be the *Ordinances* of that Kingdom. Now Chriſt tells the Phariſees, *Luke* 17. 20. *The Kingdom of God is Within.* And the Apoſtle *Paul*, Rom. 14. 17. ſaith, *The Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt*: But the Outward Supper is *Meat and Drink*, and therefore not of the Kingdom of God, which is not *Meat and Drink*, but *Righteouſneſs, Peace and Joy in the Holy Ghoſt.* And this was made Uſe of by Chriſt, in the State of *Humiliation*, before his Death, and the pouring forth of the Holy Ghoſt, to faſten upon his Diſciples that were *Weak, and of Little Faith*, the Remembrance of him, till they ſhould know him with them, and in them, by His Spiritual Appearance (as He was the *Lord from Heaven, the Quickning Spirit*) according to his Promiſe. For if the Scripture be conſulted, we ſhall not only find that Chriſt *Reproves* the Apoſtles for their Infidelity in him, but after all the *Example, Precepts and Miracles* they ſaw by him, and that he had ſo very lately left them with ſuch Aſſurances of

1698. his coming to them again; yet when *Mary*, &c. brought them the Tidings of *His Reſurrection*, it is ſaid *Luke* 24. 10, 11. *Their Words ſeemed to the Diſciples as Idle Tales, and they believed them not.* Which ſufficiently ſhews the low State they were in, or that at leaſt they needed a *Sign* or Token, as that of the *Supper* to Commemorate Him. But this Reaſon, which is yet True, does not Credit it's Continuation; for when the Spirit was come, or Chriſt in his Spiritual Appearance, their Eyes were opened, and they ſaw then it was the *Spirit that Quickens, the Fleſh profiteth nothing*, John 6. 63.

Fifthly, Moſt certainly Chriſt meant no leſs, when he preach'd himſelf *the Bread that came down from Heaven*, John 6. 31. to 52. and that they that would have Life Eternal, *muſt Eat his Fleſh, and drink his Blood*; That is, they muſt feed upon *Spiritual Food*; Not the Outward, but *Inward Supper*; the Thing ſignified, and Subſtance it ſelf. For Chriſt oppoſes himſelf, *who is the Bread of God*, to the *Bread* their Fathers Eat in the Wilderneſs, who were Dead, which was of an *Elementary Nature*; therefore it can never be that ſuch *Bread* as periſheth, ſhould be the *Bread of the Evangelical Supper*, when Chriſt by Compariſon, undervalues it to the *Bread* he had to give them.

Sixthly, Our Bleſſed Lord, *Mark* 7. 18. taught, *That it was not that which went into the Man, that defileth the Man, becauſe it went but into his Body, and not into his Heart*; and if ſo, the Argument is undeniable, that it is not that which goeth into the Man, that is, into his Body, and not into his Heart, that *Sanctifieth the Man:* But *Material Bread and Wine* goeth only into the Body, and not into the Heart; therefore they cannot Sanctifie. The Import of Chriſt's Words is plainly this, *Meats and Drinks* neither Defile nor Sanctifie; *they neither Benefit nor Harm any one upon a Spiritual Account:* Conſequently *Elementary Bread and Wine* cannot be the *Evangelical Supper*, but a Figure of it, which is ended in *Chriſt the Bread of God, that cometh down from Heaven*, John 6. 31, 32, 48, 49, 50. That a Man may Eat of, and not Dye: The Subſtance of all Shadows; for ſaith the Apoſtle, *the Body is of Chriſt*; and where that is, our Lord tells us, *Luke* 13. 37. the *Eagles are gathered together:* Where the Apoſtles Wiſe Men, 1 *Cor.* 10. 15. ſeek for the True Supper, which Nouriſhes the Souls unto Eternal Life.

Seventhly, But the *Biſhop* will have this *Supper* four Times repeated in the Scripture of the New Teſtament, beſides that of the Apoſtle *Paul*, which muſt be his Miſtake ——— ſince there is no Command to practice it beyond that very Time, but in *Luke* 22. 19. if there it ſelf. For tho' his Eating of the Paſſover is there related, as alſo in *Mark* and *Luke*, it was but *Once done*; and the Command, *This do in Remembrance of me*, is only *Once Related* among the Evangeliſts, as well as it is *Once Commanded*. And would we be ſtrict with the *Biſhop*, we need not allow him that Command to reach farther than the preſent Time in which it was given; for *This Do*, or, *Take Eat*, are equally in the Preſent Tenſe, *for thereby you ſhew forth my Death*. And the following Words, viz. *I will Drink no more of* This *Fruit of the Vine, until that Day when I Drink it* New *with you in my Father's Kingdom*, Mat. 26. 29. farther explains it. Thus *Mark* has it, 14. 25. *Verily I ſay unto you, I will Drink no more of the Fruit of the Vine, until that Day that I Drink it* New *in the Kingdom of God*. Luke 22. 18. gives it thus, *I ſay unto you, I will not Drink of the Fruit of the Vine till the Kingdom of God* ſhall come. Now it is plain that Chriſt refers them to the Spiritual Supper, which we Prefer and Practice, and which is the Supper *Signified by that of Outward Bread and Wine*, that was to ſerve *till the Kingdom of God came*, and then he would Communicate with them in a Way *Suitable* to his Kingdom: Which Kingdom as before ſaid, is not *Meat* and *Drink*, but *Righteouſneſs*, *Peace*, and *Joy* in the Holy Ghoſt. And as the ſame *Apoſtle* has it, 1 *Cor.* 4. 20. *The Kingdom of God is not in Word but in Power*; of which Power, and it's coming from on High upon the Apoſtles, Read *Acts* 1, 6, 7, 8.

For when they aſked Chriſt, *Lord wilt thou at this Time Reſtore the Kingdom again to Iſrael*, and that He told them, *'Twas not for them to know the Times or the Seaſons which the Father had put into his own Power.* He alſo adds, *But ye ſhall receive Power after the Holy Ghoſt is come upon you*, and ye ſhall be *Witneſſes unto me, both in* Jeruſalem *and* Judea, *and in* Samaria, *and in the uttermoſt Parts of the Earth.* This Power was the Kingdom of God, *For it ſtands in Power*, ſays the Apoſtle; but it ſeems he thought fit to wave their Queſtion, as to a direct Anſwer, and left it a Secret to be revealed unto them, when the Holy Ghoſt ſhould come, and the Power from on High ſhould fall upon them: And thus he takes his Leave of them, and is immediately received by a Cloud out of their Sight.

Before I conclude this Paragraph, I would obſerve, *Firſt*, That it was the

Paſſover and *Cuſtom of the Jews*, which, properly ſpeaking, we conceive hath no Juſt Plea to continue as a *Goſpel-Ordinance*, or Inſtitution, ſince it was a Type of Him to come, and therefore ended, as to Inſtitution, by His Coming.

Secondly, That the Evangeliſt *John*, the Beloved Diſciple, that lay in the Boſom of Chriſt, does not ſo much as mention it, or *Water-Baptiſm*, as left by Chriſt, to be continued by His Followers. Concerning the Spirit's Baptiſm, tho' he uſes not the Word *Baptiſm*, he is very full, *John* 14th, 16th, and 17th Chapters, where he tells them, *That he would ſend them the Comforter, the Spirit of Truth, to lead them into all Truth, and that he would dwell with them for ever.* I ſay it ſeems very improbable, if not incredible, that what the Biſhop ſtiles the *Badges of Chriſtianity*, in his 17th Paragraph, ſhould be wholly forgotten by ſo Great an Apoſtle of Chriſtianity.

Thirdly, And as the Beloved Diſciple ſays nothing of theſe *Viſible Signs*, which the Biſhop calls the *Badges of Chriſtianity*, ſo neither are they made an *Article* of any of the *Ancient Creeds Extant*, which certainly does not make for their Credit or Authority: Since had they been of that Importance they are now by ſome eſteemed, we cannot think they would have been forgot by the Compilers of thoſe Creeds.

Fourthly, The Apoſtle *Paul*, though he repeats the *Tradition* he received of the Lord's Supper, that Night he was betrayed, does not injoyn it; but as often as the *Corinthians* did it, he tells them, they ſhould *Do it in Remembrance of Chriſt*: Which is as far from commanding it, as it would be, if the *Biſhop* ſhould ſay to his Friend, *As often as he comes to* Cork, *he ſhould come and Eat with him*, an Obligation upon that Perſon to come often to *Cork*. So that tho' the Apoſtle bids them, that as often as they did it, they ſhould *Do it in Remembrance of Chriſt*, yet he does not thereby bid them do it *often*, if at all.

Fifthly, And whereas the *Biſhop* would make it a freſh Revelation to the Apoſtle, when he ſays, for *I have received of the Lord, that which alſo I delivered unto you*, I muſt diſſent from Him. I cannot apprehend that means any more than this, *That what Account he had received of Chriſt's Eating the Supper with His Diſciples, the Night before He was Betrayed, the ſame alſo he had Delivered unto them*: For what Need could there be of an *Immediate Revelation*, for ſo late a Fact, ſo well Witneſſed by the Diſciples? But if my *Reader* will peruſe that Part of the Chapter which relates to the Supper, he will find the Streſs lies upon *Remembring of the Lord*, which is indeed our Daily, Indiſpenſible Duty; and he that lives without it, may be ſaid to Live without God in the World; of which thoſe *Corinthians* at that Time ſeemed ſo Inſenſible, and as ſuch are ſeverely reproved by the Apoſtle, being *Irreverent*, *Greedy*, and *Drunken*, hardly fit for the *Sign*, and leſs able to diſcern the *Thing Signified*.

Sixthly, Nor does the Apoſtle ſeem to recommend this Practice, but rather reprehend the Abuſe of it; and if my *Reader* will look back to the foregoing Chapter, from the Beginning to the 18th Verſe, he may find a more *Spiritual Supper*, and *Myſtical Bread and Cup* hinted at by the Apoſtle, as well as *Mat.* 26. 29. *Rev.* 3. 20. by our Lord Jeſus Chriſt Himſelf: Which is indeed very Copiouſly expreſs'd by *Luke*, in the *Parable of the Supper*, Chap. 14. from the 16th to the 24th Verſe, where One that was at Meat with Chriſt, ſpeaking of the *Bleſſedneſs of Eating of Bread in the Kingdom of God*, Chriſt takes Occaſion to ſhew forth the *Goſpel-Supper* by a Parable, *viz. A certain Man made a Great Supper, and bid many, but they refuſed, upon divers Pretences, and came not; He ſent out a Second and Third Time to invite an Inferiour Sort of Gueſts, and they came to the Supper*, that is, *they Received the Goſpel, which is the Power of God to Salvation*; and the Evidence, as well as Means of it: Which Chriſt in the 27th Verſe farther expreſſes thus, viz. *And whoſoever doth not bear my Croſs, and follow me, cannot be my Diſciple.* Now the Croſs of Chriſt, the ſame Apoſtle alſo ſays, *Is the Power of God*, 1 Cor. 1. 18. All which refers to an *Inward and Spiritual Work*, and *Supper*, and that they who Receive Chriſt in Spirit, *Sup with Him in Spirit*, being the Partakers of *His Spiritual Supper*, which Chriſt promiſes, and prepares for all thoſe that *Open at His Knocks*, the Door of their Hearts unto Him, *Rev.* 3.

Seventhly, But beſides what I have ſaid, both from Scripture, and the Nature of the Thing, in Proof of *Chriſt's Spiritual Supper*, and Defence of our Diſuſe of the *Viſible Sign*, the Biſhop himſelf does the ſame Thing, in relation to another Ordinance: For our Lord Jeſus Chriſt did as Solemnly Command His Diſciples to *Waſh one another's Feet, as to Eat the Supper*. The Paſſage is large and edifying, and I muſt recommend it to my *Reader*, to peruſe in his Bible, *John* 13. but that Part of it which more ſtrictly concerns this Point, between the *Biſhop* and me, I ſhall repeat here, Verſes 12, 13, 14, 15. *So after He had waſhed their Feet, and taken His Garments, and was ſet down again, He ſaid unto them, Know ye what I have done to you? Ye call me* Maſter and Lord, *and ye ſay well; for ſo I am; if I then, your Lord and Maſter, have waſhed your Feet, ye alſo ought to waſh one another's Feet! For I have given you an Example, that ye ſhould do as I have done to you.* Thus Chriſt Commanded His Diſciples, not only by His Authority but Example. Now does the *Biſhop* and his Friends follow Chriſt's Example, and obey this Precept? He and they know they do not. What muſt I infer from thence, that the *Biſhop is No Chriſtian*? I ſuppoſe he would take it very ill from me, tho' he has treated me and my Friends after that Sort. But I will ſhew him a better Example, and ſuppoſe he thinks, that if Chriſtian Miniſters and People walk *Humbly* towards God, and one with another, they fulfil this Commandment, tho' they diſuſe the Sign, by which the Lord Jeſus expreſs'd and recommended *Humility* to His Followers: Now that which excuſes the *Biſhop*, in Reference to this Ordinance of *Waſhing of Feet*, will alſo excuſe our Diſuſe of the *Supper*, viz. *Our Eating of the Spiritual Bread and Wine of the Kingdom; the Thing Signified by the Outward Supper.* But it is an Error incident to Frail Man, to prefer the Practice of thoſe Things that have a Shew of Religion, and have *leaſt* of Uneaſineſs, and of the *Nature of the Croſs of Chriſt* in their Performance. Juſt thus it is eaſier to Receive the Supper, than to be *Humble*, if not eaſier than to *Waſh Feet*: For one is but a Memorial of Chriſt, but the other perhaps is a Reproach of preſent Practice, and to be ſure a *Command to Mortification and Self-Denial*, the hardeſt Leſſon in Religion. And who knows but for that Reaſon it has been *drop'd* ſo long; ſince it muſt be very uneaſie for People to continue a Cuſtom, to which their Daily Practice is ſo Viſible a Contradiction: Though I hear the *Roman Biſhop* mocks the Text Once a Year.

Eighthly, But in Relation to the Supper, we farther ſay, the Practice is varied; Then they *Sat*; now One Sort *Stands*; Another *Walks*; a Third *Kneels*, a Fourth *Lies down upon the Ground*, as in the *Eaſt-Countries*. The *Romans* have One Opinion, the *Greeks* another; and the *Lutherans* and *Calviniſts* divide, to Great Bitterneſs, in their Sentiments *about It*.

Ninthly, Again, In thoſe Days they were *Diſciples*, ſuch as followed CHRIST, now *All* are admitted that profeſs *Chriſtianity*, tho' they do not follow Him, or forſake any Thing for His Name-Sake, or keep any of His Holy Precepts, *Matthew* the 5th, 6th, and 7th Chapters.

Tenthly, Nor is this *All* we have to ſay, to juſtifie our Diſuſe of this Practice: *It is too much Look'd at, and Relied upon by the People:* And indeed is become a *Kind of Proteſtant Extream Unction*; for if the Generality of them can but have it Adminiſtred juſt before they Die, they are apt to preſume upon it for an Acceptance in the other World. And indeed it is very frequent, if not Natural, for many Men to excuſe their Diſobedience by *Sacrifice*; and where Ceremonies, or Shadowy Services are continued, People reſt upon the Obſervance of them, and *Indulge* themſelves in the Neglect of the *Doctrine of the Croſs of our Lord Jeſus Chriſt*. I need not look far, nor yet the *Biſhop*, for a Proof of what I ſay; we can hardly miſs, which Way ſo ever we throw our Eyes, the more is the Pity: And as this is no ſmall Abuſe of Primitive Practice, ſo no ſmall Argument for our Diſuſe of it. For when the *Brazen-Serpent* was *Over-valued by the Jews*, God, that had commanded it, for their Benefit, ſtirred up *Hezekiah* to deſtroy it.

Eleventhly, Beſides, theſe Things are become Matter of *Gain*, and made a *Sacerdotal Revenue*, not to ſay *Merchandize*; which has alſo help'd to Scandalize People of Tender Conſciences, who think it a Prophanation of Religion, to ſuffer any Part of it to be Exciſed to the People, that ought to be Free.

Twelfthly, But paſſing that by at preſent, and ſuppoſing *Water-Baptiſm* and the *Supper* were not Antiquated, but ſtill in Force, Who is there Qualified to Adminiſter them? Who has Received a Commiſſion, or the Mind of the Holy Ghoſt, and Power from on High to perform theſe Things? For if thoſe that hold they are in Force, have no Divine Force or Authority, to Qualifie them to Adminiſter them, there will be but a *Lifeleſs Imitation*, inſtead of an *Edifying Reality*. Which leads me to what I promiſed long ſince, That I would at the Cloſe of this Diſcourſe, ſay ſomething of the *True Ground of our Difference and Diſſent*.

I ſay then, that where we are ſuppoſed to differ moſt, we differ *leaſt*; and where we are believed to differ leaſt, we *moſt of all* differ: Which I explain thus. It's generally thought, that we do not hold the Common Doctrines of Chriſtianity, but have introduced New and Erroneous Ones in Lieu thereof: Whereas we plainly and entirely Believe, the *Truths contained in the Creed*, that is commonly called *The Apoſtles*; which is very Comprehenſive as well as Ancient. But that which hath affected our Minds moſt, and engaged us in this Separation, was the Great Carnality and Emptineſs both of Miniſters and People, under their Profeſſion of Religion: They *having hardly the Form of Godlineſs*, but generally ſpeaking, *denying the Power thereof*; *from whom*, the Scripture warns Believers *to turn away*.

Next, Miniſters being made ſuch, and Preaching, and the People Worſhipping *without the Spirit*, confining the Operations of it to the *Firſt or Apoſtolical Times*, as if theſe did not want them as much, or that Chriſt would be leſs Propitious, where His Gifts were not leſs needful. I ſay, an *Humane and Lifeleſs Miniſtry*, and *Worſhip*, together with the Great Worldlineſs of Profeſſors, have occaſioned our Separation; and the Perſecution that has commonly followed it, hath abundantly confirmed our Judgment in that Matter. Hence it was we Retired our ſelves to wait upon God together, according to the Gift of His Holy Spirit, and as the Apoſtle *Paul* exhorted the *Athenians*, Acts 17. *We felt after Him* (with our Souls) *if by any Means we might find Him, and hear what God the Lord would ſay unto us, who ſpeaks Peace unto His People, and His Saints; but let them never turn to Folly any more.* We could not, I ſay, tell how to think that ſuch as God had never ſent, but *Ran of themſelves*, and were made *Miniſters by Humane Learning and Authority*, not knowing the Work of the Spirit to their *Own Regeneration*, could poſſibly Profit, or Edifie the People *unto their Regeneration*: And yet that is the very *Work and End of the True Goſpel-Miniſtry*; for no Man can guide another in the Way he never trod.

Beſides, we apprehended the *Miniſtry* was very much a *Temporal Preferment*, and therefore few were to be found among them, that did not court the *Better Places*; I mean thoſe that gave the *Greateſt Pay*, and by thoſe Methods mounted to *Worldly Wealth and Honour*, as the Reſt of the World did: *Turning Alms into Dues*, and by Law, *Making Gifts Rents*; and vexing thoſe extreamly, that for Conſcience-Sake could not uphold them: Which we thought very Foreign to a Primitive and Apoſtolical Spirit; and *Short of a True and Through Reformation.* This is not ſaid with any Diſreſpect to their Perſons, or yet Calling, ſimply conſidered; *For he that deſires the Office of a Biſhop, certainly deſires a Good Thing*; but the Holy Ghoſt in thoſe Days, had the *Making of them*; and the Good Thing then was their Service, and not *Revenue*, or *Worldly Dignity*. They were then not only *No Lords*, (One being their Lord) *but they Lorded it not over God's Clergy or Heritage*, which was the People in thoſe Days, for ſo the Word κλήρων ſignifies, tho' it is now aſcribed to the *Miniſtry*. Then the Ground of Propheſie, or Miniſtry, was the *Revelation of the Spirit*, in thoſe Ancient Aſſemblies, as may be read 1 *Cor.* 14. 29, 30, 31, 32. *For All might Propheſy*, that is, Preach, as the Spirit of God moved upon their Spirit, and gave them Utterance, both for Reproof, Inſtruction, and Conſolation: Now *Study*, *Collection*, and *Memory*.

In thoſe Days they Preach'd their *Own Experience* of the Work of God upon their Hearts, but moſt now Preach of the Experiences of Others, recorded in Scriptures, but according to their own and others *Human Apprehenſions*. To be brief, we Ground our *Conviction*, *Converſion*, *Miniſtry*, *Prayer* and *Praiſe*, upon the Light and Spirit of our Lord Jeſus Chriſt, as the Powerful and Effectual Spring of our Religious Performances, and that alone which prepares the Soul, and Enables it to Perform thoſe reſpective Services and Duties in a Manner *Acceptable* to God. And that Miniſtry and Worſhip which ſtands *not* in the Spirit, and is not performed in the Preparation and Inſpiration thereof, but according to the *Compilings*, *Traditions* and *Precepts* of Men, we cannot allow to be *Primitive* and *Evangelical*, and conſequently cannot joyn in them. And we are ſatisfied that it is the good Pleaſure of God, that all who profeſs the Name of his Dear, and only Begotten, and Well-beloved Son, ſhould *Acquaint* themſelves with the Spirit of His Son in their own Hearts, in it's *Reproof*, *Inſtruction*, *Conviction* and *Conſolation*, that they may become *Spiritually Minded*, ſuch as mind Spiritual Things more than Earthly Ones; and that Daily *ſow to the Spirit*; that is, bring forth the Fruits of the Spirit, and become the Children of God, who are led by the Spirit of God. *Now the Fruit of the Spirit is Love, Joy, Peace, Long-Suffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance: Againſt ſuch there is no Law. And they that are Chriſt's, have Crucified the Fleſh, with the Affections and Luſts thereof. But the Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife,*

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For the Concluſion of the *Biſhop's Paper*, it is either *Repetition* or *Reflection*; the one needs no Anſwer, and the other wants a Defence. However, I will not have it ſaid that I either wave or ſuppreſs it, and therefore without any Reflection I will conſider his: Which ſhould have no Weight with my *Reader*, but againſt him.

He ſays in his 12th Paragraph, *He pities us, thinking many of us Harmleſs and Well-Meaning, but under the Power of Strong Deluſions.* And in his 13th Paragraph he gives us his Senſe of the Cauſe thereof, viz. *That we make the Light Within, a Rule of Faith and Practice, Co-Ordinate, if not Superiour and Antecedent to the Holy Scripture.* To prove which to be our Sentiment, he cites theſe Words out of our *Goſpel-Truths*, where ſpeaking of the Holy Spirit, and the Scriptures, we ſay, *They are the Double and Agreeing Record of True Religion.* Now if the Light and Spirit agree with the Scripture, there is no fear of contradicting the Scripture, and ſo we can have nothing to anſwer for on our Account of that Expreſſion, for what agrees with the Scripture, *Eſtabliſhes it*, inſtead of ſlighting or ſuperſeding the Authority of it.

And tho' we uſed no ſuch Words as *Co-Ordinate*, much leſs *Superior* and *Antecedent*, which is the Biſhop's Gloſs, to render our moſt True and In-offenſive Expreſſion ſuſpected, and make Way to faſten his ſuppoſed *Strong Deluſions* upon us, I will be very frank with him in this Matter, That we Believe the Scripture to be the Declaration of the Mind of the Holy Ghoſt, and therefore not Superiour to the Holy Ghoſt, but *Credited, Confirmed, and Expounded by the Holy Ghoſt*; ſo that without the Illumination of it, the Scripture cannot be underſtood by them that read it. The Grammatical and Critical Senſe of the Words, and Alluſions therein may be underſtood, but the *Inſide* and Spiritual Signification of them, is a Riddle to thoſe that are not Spiritually inſtructed therein, tho' they were never ſuch Grammarians or Linguiſts.

Again, Chriſt ſays, *He that loves the Light, brings his Deeds to the Light, to ſee if they are wrought in God,* John 3. 21. which was before the New Teſtament Scripture was in being; and this makes it both *Rule and Judge* of the Life and Deeds of Men. What ſays the Biſhop to this? Alſo *John* 14, 15, and 16th Chapters, Chriſt promiſes, *The Spirit to lead them,* his People, *into all Truth,* and this was not the Scripture, but ſomething at leaſt *Co-Ordinate, if not Superiour and Antecedent to the Scripture,* which is more than we ſaid before. Alſo the Apoſtle *Paul* tells the *Romans*, Chap 8. *That as many as are led by the Spirit of God, they are the Sons of God:* Then the Spirit is to Lead Believers, or they cannot be the Children of God. And that which Leads, Rules; and that which Rules, is a *Rule* to them that follow it. And the ſame Apoſtle referr'd the *Galatians*, Chap. 6. 15, 16. to the Rule of the *New Creature* to walk by, and that muſt be the Spirit, which begets the *New Creature,* viz. *Chriſt formed in them,* of whom he tells them, Chap. 4. 19. *He travelled in Birth again.* And the Beloved Diſciple expreſly ſays to the Chriſtians, in his Firſt Epiſtle, Chap 2. 20. *That they had an Unction from the Holy One, and they knew all Things*; that is, all Things they had to Believe, Know and Practice. And Verſe 27. he adds, *But the Anointing which ye have received abideth in you, and ye need not that any Man teach you, but as the ſame Anointing teacheth you of All Things, and is Truth.* If the Biſhop will break through all theſe Scriptures to undervalue the Light and Spirit of Chriſt (for no other Light or Spirit do we Aſſert, Recommend People to, or Contend for) that he might render us Guilty of *Strong Deluſions,* I cannot help it, but muſt be truly ſorry for him. But I beſeech him to have a Care that he does not, like the *Jews* of Old, undervalue, and indeed Blaſpheme againſt the Holy Light and Spirit of God, by miſ-calling the Fruits and Effects of it's Power, *Strong Deluſions, and Transformations of Satan:* For God will not hold ſuch Guiltleſs, in His Great and Terrible Day of Judgment.

And after all, the Beſt and Firſt Reformers and Martyrs, as well as Fathers, concur in our Aſſertion and Teſtimony: As *Zuinglius, Luther, Melancthon, Calvin, Beza, Bucer, Peter Martyr,* and *Eraſmus* too. Alſo our own Excellent Martyrs, *viz. Lambert, Rogers, Philpot, Bradford, Hooper, Woodman,* &c. *That the Double and Agreeing Teſtimony of the Spirit of God Within, and the Scriptures of Truth Without, is the Rule and Judge of Faith, Doctrine and Practice*; yea, that the Spirit is given to Believers, to be the *Rule and Judge,* by which they are to underſtand the True Senſe and Meaning of the Scriptures. Now let the *Reader* judge who gives the Trueſt Honour to the Scripture, the *Biſhop*, or the People called *Quakers*? They ſay the Scriptures have a Double Record, that is, the Evidence of the Spirit of Truth in the Hearts of Believers, as well as their Own: Or the *Biſhop*, who by his Way of Treating us, and our Principle, will allow us no other Evidence of their Truth, but themſelves. For to ſay the Evidence of the Spirit of God, with that of the Scripture, make a *Double and Agreeing Teſtimony,* is with him to undervalue the Scripture, and the Ground, in his Apprehenſion, of our *Strong Deluſions.* It muſt be my Turn to pity the *Biſhop*, and truly I do it with all my Heart, to ſee him ſtrain ſo Sound, as well as inoffenſive an Expreſſion, as that which he makes the Reaſon of our Deluſion, that he might have an Occaſion to leſſen our Credit with the Profeſſors of Chriſtianity, and eſpecially Proteſtants. Can it Diſhonour the Scripture, to aſſert the Evidence of the Principal and Author of the Scrripture, to back the Authority of the Scripture? Or doth not he rather leſſen the Authority of Scripture, that will not allow us another Evidence of the Truth of Scripture than it's own, for fear of Co-ordinacy, which was not ſo much as once intended to be inſinuated by us, nor do the Words import any ſuch Thing; yet it had been no ſtrong, nor any *Deluſion at all,* to give the Holy Ghoſt the Preference. But I ſhall keep to the Terms of the Paper, whatever the Biſhop is pleaſed to do; knowing that whoever concludes an Argument in Terms, not in the Queſtion, nor plainly deduceable from the Premiſes, is not *A Fair Dealer in Controverſie:* In which the *Biſhop*, if he pleaſes, may reaſonably enough think himſelf more than once concern'd.

Bleſſed be God we have known the Power and Efficacy of this Holy Light and Spirit of Chriſt in our ſelves, and being in good Meaſure Witneſſes thereof, we do not only ſpeak by Report, but by Experience. We had the Scriptures in the Days of our Ignorance, and Worldly-Mindedneſs, but diſregarding the Reproofs and Inſtruction of the *Light of Jeſus in our Hearts,* we never could come to know the Power of thoſe *Truths the Scripture declares of.* But when it pleaſed God, in the Riches of his Love, to cauſe His Bleſſed Light, that had Shined in Darkneſs, and the Darkneſs comprehended it not, *to Shine out of Darkneſs,* and *give us the Know-*

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Hence it was, and from no Siniſter Ends or Self-righteous Conceits, that we became an altered and a diſtinguiſhed People, in our Behaviour, Garb and Converſation : More *Retired*, *Watchful*, *Silent* and *Plain*, than formerly ; equally avoiding *Luxury* and *Avarice*. I ſay, it was the Work of God's Spirit upon our Hearts, who by his Light gave us to ſee the juſt Difference of Things, and to diſtinguiſh between that which pleaſed Him, and that which pleaſed Him not. And this Holy Pattern he gave us in the Light of his beloved Son, which we deſign to follow, as did the Holy Ancients ; and is a full Anſwer to the Biſhop's Unfriendly Queries upon our diſtinguiſhing Behaviour, in his 14th and 15th Paragraphs, as if it were not out of Fear towards God, or upon a Conſcientious Bottom, but to ſerve a worldly Turn ? For he aſks us, *Is it not your* main Aim, End and Study, by pretended *Mortifications, to make your ſelves a Party Conſiderable ?* Again, *Are not to this Purpoſe your Different Garb, Speech, Looks and Geſtures, and to make your ſelves Remarkable, rather than out of a Senſe of Duty, or Conſcience of Obligation ?* Which, as it is the worſt Conſtruction that the moſt Irreligious and Prophane could make upon our Behaviour, ſo I beſeech God to forgive the Biſhop, and make him ſenſible how little ſuch Treatment of ſtrict and ſober Living advances the Common Cauſe of Religion, and how much it indulges thoſe that know no Reins or Check to their Exceſſes in his own Church. But to go no farther than the Biſhop and his *Clergy*, pray who diſtinguiſh themſelves more by their Garb from other People than they ? Tho' I cannot ſay as much of their Behaviour. So indeed did the *Chemarims*, or black Coats of Old, and thoſe that wore long Robes in our Saviour's Time, but, as I take it, they went not without his Cenſure, while I think the Biſhop will find none in Scripture againſt our Plainneſs. But the Biſhop's Pontifical Robes, do, in my Opinion, look much more like *Singularity* and a *Sight* than ours ; for our Garb is like other Men's, only freed of their Superfluity. In ſhort, I wiſh him a better Underſtanding of the true Grounds of our ſtricter Conduct, and Where and Who they are that make a *Trade* of Religion ; that if he has any Shot left againſt *Mercenary* Religioniſts, he may not miſs the Mark next Time, but may make it his *main Aim*, *End* and *Study*, to Expoſe Hirelings and Hypocrites in their Proper Colours : And ſome are of Opinion he need not go far to find too many of them.

It is ſtrange the Biſhop ſhould be ſo unſenſible of the Advantage he gives me by his *Queries*, and what a wide Door he opens to a Severe Retaliation ; but I deſire to be Modeſt, and to be Silent upon ſuch Advantages, is, I think, to be abundantly ſo.

Howbeit, I muſt take Notice of one Expreſſion, for it may too ſeriouſly affect us not to be obſerved to him. When he aſks, *If it be not our main End and Study, by pretended Mortifications, to make our ſelves a Party Conſiderable ?* He adds, *and ſuch to which*, for Reaſons of State, *Peculiar Privileges muſt be indulged.* If this were not more than Mockery, I ſhould wave my Notice ; but calling the Meaning of the Government in Queſtion about the *Liberty of Conſcience* we enjoy, He muſt forgive me if I beſtow a few Remarks upon that Expreſſion. It ſeems then our Liberty flows not from the Inclination of the Government to Liberty, leſs from Compaſſion, and leaſt of all from Juſtice and a Chriſtian Principle. Which Motives carry with them a Proſpect of the Continuance of Liberty, if not for Liberty's Sake. But the Biſhop believes no ſuch Thing, and if he would not have us of his Mind, he did weakly to tell us ſo. Well, then, we are all of us to take his Advertiſement, that our Liberty holds but by ſlender Threads, and a *Reaſon of State*, and not of Nature, Right or Chriſtianity ; which certainly is not to beſpeak this *Conſiderable Party* to the Advantage of the Government : And for which I think the Biſhop a very moderate Stateſman, and the Government as little beholding to his *Politicks* as we are to his *Charity*. However, we will have a better Opinion of our Superiors Regard to Liberty, and conclude that their Inclination equals their Diſcretion, and that their Judgment, as well as Prudence, is on that Side. Let the Biſhop ſay what he pleaſes. And tho' he deſerves it not at my Hands, I could almoſt perſwade my ſelf to think that he does not begrudge us, and means not ſo looſly as he writes. But be it as it will, *That God that has up-*

held us by his free Spirit to this Day, through many and great Afflictions, we firmly believe will ſuffer nothing to attend us, that ſhall not in the Concluſion work for his Glory and our Good, if we continue ſtedfaſt to the End, in the bleſſed Way of Righteouſneſs, wherein he has ſo often and ſignally Owned and Preſerved us; notwithſtanding the Violence of Open Enemies, and the Treacherous and Reſtleſs Endeavours of Falſe Friends.

His Sixteenth Paragraph multiplies Reflection, as before Obſerved, and Repeats what I have already largely anſwered; particularly that we own the Chriſtian Faith, which he makes us to *Wave*, *Suppreſs*, or at leaſt not to Confeſs; and have expreſſed it even in the Paper, he has faulted ſo much of Shortneſs, and that more fully, in all Points, than in the Creed commonly called the *Athanaſian*; except that about the *Trinity*, which ſeems to me leſs plain by that Copious Way taken to explain it.

He alſo ſays, *We Reject all Outward, Poſitive Parts of Worſhip*, which we deny: For we own and uſe *Prayer*, *Preaching*, and *Praiſing in the Spirit*, without which they cannot be Owned or Joyned with; for they cannot be ſo performed to Edification by a true Chriſtian Worſhipper; ſince God, *who is a Spirit, will be worſhipped in Spirit, and in Truth*, which Chriſt's Spirit muſt enable us to perform: And ſuch Worſhippers Only, God the Father ſeeks to Worſhip him: Implying he regards not other Worſhippers.

But *Eſpecially*, the Biſhop ſays, *we reject Baptiſm and the Supper*. We ſay, we do not *Reject* but *Diſuſe* the Signs, becauſe we felt the *Inviſible Graces in our Souls* they were *Signs* and *Shadows* of; and therefore not in *Diſreſpect* to the Signs, but in *Reverence* to the Divine Subſtance they ſhew forth, we diſcontinue their Uſe among us. They obtained Place in the *Infancy* and *Twy-Light* of the Church; in her more weak and Ceremonious Time, directing, as I may ſay, that *Interregnum* between the Law and the Goſpel, before the Diſpenſation of the Holy Ghoſt had *Fully* obtained Place and Pre-heminence in the Church. But of this I have been already very particular.

He grows *warm* in his 17th Paragraph and *Epiſcopal*; for he ſays, *In a Word, I again* Require you, *as you will anſwer all your* Secret Arts and Pretenſions at *Chriſt's Tribunal*, that you either Embrace and Profeſs the Entire Chriſtian Truth, *in the Points wherein I have ſhewn you to be Defective; and that you receive the Chriſtian* Seals or Badges, Baptiſm *and the* Lord's Supper; *or elſe that you* Deſiſt *to lay Claim to the Name of Chriſtians.*

But firſt I muſt return the Biſhop *his Secret Arts* and *Pretenſions*, In all which he is grievouſly miſtaken. For either I do not underſtand his Meaning, or I abhor it. Next, be it known to him, we *Wave not*, we *Suppreſs not*, but heartily Embrace and Profeſs, before the whole World, all Points of Chriſtian Doctrine, according to the Mind of the Holy Ghoſt, as I have amply ſignify'd before upon this Subject: And where the Biſhop takes Leave of the Text, he muſt excuſe me if I leave him to keep Company with it. We did not Entitle our Paper *All Goſpel-Truths*; but *Goſpel-Truths*, which extended ſo far as we were Tax'd with Error about thoſe Truths: And yet he muſt have but a little Charity that will not allow a Believer and Follower of thoſe Truths to be a Chriſtian. Nor indeed has the Biſhop given us the Articles of Faith he ſays we *Wave* or *Suppreſs*, or told us his own, or that *One Church*'s Faith he would have us receive, as I have complained already. But that the Biſhop *ſhould forbid us ſo much as to lay Claim to the Name of* Chriſtians, *unleſs we will Practice what he calls* the Seals or Badges *of Chriſtianity* (which divers Churches in *Chriſtendom* think he miſuſes) is very Uncharitable and Dogmatical. But, beſides what I have ſaid at large in our Excuſe and Defence in that Matter, he produces not one Scripture that calls them either *Seals* or *Badges*. But yet there are other Things that are ſo repreſented by our bleſſed Saviour and his Apoſtles, which he takes no Notice of. As *Matth.* 16. 24. where, *they that will be reputed Chriſt's Diſciples muſt take up his Croſs and follow him.* Chriſt's *Croſs* is a Chriſtian's *Badge* and *Seal* of Diſcipleſhip. Again, *John* 13. 35. He ſaid to his Diſciples, *By this ſhall all Men know that ye are my Diſciples, if ye love one another.* Likewiſe *Matth.* 25. 34, 35, 36. The diſtinguiſhing Character of the Laſt Day is not Water-Baptiſm and the Outward Supper, but *Love*, *Mercy* and *Compaſſion*; *Bowels* and *Charity*; not being *Aſhamed* or *Afraid* of Owning and Helping the Lord's Servants in their Afflictions, viz. *I was an Hungry and ye gave Me Meat: I was Thirſty and ye gave Me Drink: I was a Stranger and ye took Me in: Naked and ye Cloathed Me: I was Sick and ye Viſited Me: I was in Priſon and ye came unto Me.* This is the Chriſtian *Badge* that will be Recognized by our Lord

1698.

Jeſus Chriſt at the Laſt Day: We have his own Word for it. In all which he is ſo far from mentioning either of the other Badges, that, *Luke* 13. he brings in the *Unhappy*, that are on his Left-hand, uſing this Argument to engage him to receive them into Bleſſedneſs, *viz We have eaten and drank in thy Preſence, and thou haſt taught in our Streets.* A plain Inſtance they had the Uſe of ſuch Ordinances as the Biſhop reputes *Badges* of Chriſtianity; but it is as plain that ſuch Pleas would not do: For behold the Lord Jeſus ſays unto them in the Parable, *I know you not, depart from me, ye workers of Iniquity!* I recommend the Peruſal of the following Verſes to my Reader, which confirm my Senſe of the Text: For He ſpoke to an outſide People, that counted themſelves the People of God, and were Obſervers of *Meats* and *Drinks*, and *Divers Waſhings:* And that which was Doctrine and Caution then, is Doctrine and Caution now; for Truths holds the ſame to the End.

I might add Holineſs for a *Characteriſtick, without which no Man ſhall ever ſee the Lord:* and that *neither Circumciſion availeth any Thing nor Uncircumciſion, but a New Creature*, Gal. 5. 6. Alſo the Fruits of the Spirit, *Chap.* 5. among which there is not one Word about *Water-Baptiſm* or the *Outward Supper*, with many more Paſſages that are Cloſe and Cogent.

His Eighteenth and laſt Paragraph tells us, *He will not judge us*, and yet his whole Paper is but one Continued Judgment of us. But, *from God*, as he ſays, *and, as his Miniſter, he bids us judge our ſelves.* Firſt, We thank God we are before-hand with the Biſhop, having Judged our ſelves, and that by the Judgment of God upon us, and ſo have Right to Judge others according to that Judgment: Secondly, We have no Proof that the Biſhop ſpeaks from God to us: Nor can I tell how he ſhould, that does not acknowledge the Inſpeaking Word of God in the Soul. Thirdly, For his being God's Miniſter, he has not ſhewn us his Commiſſion yet, and I fear it will not be from Heaven whenever he does. But if my Reader will take the Pains of peruſing this very Paragraph, he will not only ſee a Judging Spirit, but that the Biſhop holds out abuſing us to the laſt, rendring us as bad as bad can be, *viz.* That *we Subvert the Faith once delivered to the Saints, and equal our Conceits to the Divine Oracles, Uſing and Diſuſing what Parts of God's Inſtituted Worſhip we pleaſe*; adding, *I will not Interpoſe your making* Gain *your* Godlineſs. But, as I have already taken ample Notice of this Charge, ſo I ſhall ſay no more of his Irreligious *Slant* at our Sincerity than this, That I cannot pretend to tell the Biſhop what Tribe of Men, in *Chriſtendom*, it is that have long made Gain their Godlineſs, and the Pretence of it their Worldly Inheritance; ſince he has been ſo much more Senſibly Inſtructed in this Affair than my ſelf: But one Thing I am ſure of, that if *Gain* and not *Godlineſs* was our Motive to be the People we are, we mightily Miſtook our Way *when we left the Biſhops:* For *Afflictions, Spoils, Priſons, Baniſhments*, yea, and *Death* it ſelf, have attended us, ſince God was pleaſed to manifeſt his Truth to us: And if under all thoſe Calamities that have followed us ſince we were a People, for the Sake of our Unfaſhionable Profeſſion, the Biſhop or any elſe is ſo Unnatural, as to envy us the Bleſſing of God upon our honeſt Induſtry, and to render that which is an Effect of God's Goodneſs, the Reaſon and End of our Religion, God forgive them. I could enlarge upon this Topick, but Time would fail, and the Diſcourſe ſwell beyond Bounds, as indeed it hath already, beyond my Expectation; for which I ſhould Excuſe my ſelf to my Reader, but that it was not Simply from the Regard I had to the Biſhop's Sheet, ſince that could not have deſerved this Notice from me, but might have been anſwered as Conciſely as that was written, had I only conſidered his Undertaking and Treatment, and not my Reader's Satisfaction, in the better Knowledge of our ſo much Miſrepreſented Perſwaſion: Eſpecially in a Nation, where of late I had Occaſion ſo Generally to Travel, and the Biſhop's Paper hath been, I ſuppoſe, as Generally Diſpers'd. I owe it therefore to My Profeſſion, to My Self, and to the Country, to Vindicate the One, and to Expreſs my Chriſtian Regard and Acknowledgement to the Other; having received a more than common Civility from the Inhabitants in General: To whom I wiſh, as to my own Soul, the Saving Knowledge of the Truth, as it is in Jeſus: That *Chriſtians Indeed*, and at *Heart* They may be, to the Glory of God their Creator, and the Eternal Salvation of their Souls, through Jeſus Chriſt, the alone Redeemer, to whom with the Father, by the Holy Ghoſt, be all Honour and Glory, Thankſgiving and Praiſe, World without End.

FINIS.

2

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